THE BEST OF ATTACK!
AND NATIONAL VANGUARD TABLOID

SELECTED AND ARRANGED BY
KEVIN ALFRED STROM



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TABLE OF CONTENTS

Article	Page No.
The Nature of the Beast	1
Facts of Racial Science Blatantly Suppressed	2
On Plutocracy in America	3
Natural Foods and Health	4
Drugs and American Youth	4
Lighting Up the Tibetan Plateau with Chairman Mao	5
Editor-in-Chief Gives Phila. TV Speech	5
Why Conservatives Can't Win	6
On Liberty	7
The Black Man's Gift to Portugal	8
Why Revolution?	9
A New Western Prehistory	10
Tragedy of Our Schools	11
Man and Technology	12
Revolutionary Notes (Firearms, Street Fighting)	13
The Song of the Fifth River	13
The Future of Capitalism	14
Portnoy's Complaint: A Goyische View	15
Why We Fight	16
Subversion in South Africa	17
On Goals	18
The Jewish Problem	19
Hitler Didn't Do It	20
The Roots of Decadence	21
The Nature of Communism	23
Role of the Church	27
Out of the North	29
The Alienated Society	30
The Ideological Roots of Zionism	31
America and the Third World	32
Richest Man Sucks Americans' Blood	33
Right On, Muhammad	33
The Arts in America	34
Solzhenitsyn and the Liberals	35
400 Race Murders	36
Revolt of the Submen	37
It Speaks for Itself	39
Ardrey Books Pack Ideological Punch	40
Papers Say Spinola May Be Jew	40
The Important Things	41
Israelis Ban 'Nazi' Wagner	42
America & the World Food Crisis	43
Blacks, Jews, and Reverse Discrimination	44
People Ask (Is It Too Late to Save the White Race?)	46
Liberals, the Jews, and Israel	47
Gov't Pushes Porn in Sex-Ed Classes	48
Labor Dep't Funding Human Slaughterhouse in Capital	48
Education for Death	49
Prepare Now to Bury Guns	51
1,000 Whites Victims May 10	52
White Self-Hatred — Master Stroke of the Enemy	52
Open Letter to the U.S. Congress	53
The Fable of the Ducks and the Hens	53
Not a Dime's Worth of Difference	54
Two Minutes' Hate	55
The Law of the Land	56
Tests Show Students Learning Less	56
Does America Deserve to Live?	57
Unless We Cure Ourselves . . . (Book Review: *The Camp of the Saints*)	58
People Ask (Why Don't All Pro-White Organizations Unite?)	59
HST: No Use for Jews	59
Zionism I: Theory	60
Zionism I: Practice	62
Marxism's Essence Bared	63
Jews, the USSR, and Communism	64
Drifter's Story (Book Review; *Spandau: The Secret Diaries*)	68
Ali's Wisdom	68
Prisoner of Peace	68
Bassou: Man-Ape Hybrid?	69
A Close Look at Hell (Film Review: *Taxi Driver*)	69
Crisis in Rhodesia	70
Churches Bent on Suicide	74
Briton Jailed for 'Sale' Sign	74
Requiem for the Right	75
Patriots' Notebook (Self-Defense I)	75
Black Delusions Encouraged	75
"No Conspiracy," Media Masters Say	76
Patriots' Notebook (Self-Defense II)	77
'Holocaust' Myth Being Revived	77
Who Was Karl Marx?	80
Patriots' Notebook (Self-Defense III)	80
An Amazing Parallel (Biology of the Jewish Problem)	81
Conservatism or Radicalism?	82
People Ask (Are Our Leaders in the Pay of the Enemy?)	83
The Importance of Conan	84
Jewesses Head Both Treason Factions in Southern Africa	84
The Essence of Judaism	85
General Patton's Warning	86
Three Rays of Light (Book Review: *The Last European War; Adolf Hitler;* and *Hitler's War*)	89
The Stranger	89
Has the White Race Become Too Liberal to Survive?	90
The Buying of Mr. Churchill	91
Sociobiology: The Truth at Last	93
American Consumption, Conservation, & the Third World (Part I)	94
Are the Courts Decriminalizing Rape?	96
The Men of the Alamo	97
American Consumption, Conservation, & the Third World (Part II)	98
Bohemond and the First Crusade	100
Whither America: Elitism or Racism?	103
"Nazi" Chic	105
Jews Boot Blacks	105
Those Mitford Girls	106
Roger Degueldre and the O.A.S.	106
No Place in Hell	109
Afrikaners O.K. Racemixing in S.W. Africa	109
The Trouble with Conservatism	110
Two Worlds, Not One	111
Fichte and the German Nation	112
Farmers Fighting to Survive	114
The Roots of Civilization	115
The Great Trek	117
The Darkening of America	120
Codreanu & the Iron Guard	121
The Afro-Asian Invasion of Europe	123
The Radicalizing of an American	124
The Inquiring Mind of Aldous Huxley	126
Leonidas and the Spartan Ethos	127
The Fight for Our Planet	130
Solzhenitsyn's Message for Our People	131
Street Impressions, Washington, D.C.	132
Stephen Decatur and the Barbary Pirates	132
The Battle of Clontarf	135
Sluyterman: Artist of Blood and Soil	137
Russians Face Racial Crisis	138
What Is To Be Done?	140
The Devil's Wind	141
The Organizational Nexus	143
The Black Angels of Yakima	144

TABLE OF CONTENTS
(Continued)

Article	Page No.
The Faustian Spirit	145
Sulla the Fortunate	146
Criteria for a White Future	148
Bohdan Khmelnytsky and the Fight for Ukrainian Freedom	149
Whites on the March in Britain	151
Singer Killing — Inexcusable Atrocity	152
Leon Degrelle and the Crusade for Europe	153
A Salvo Against Psychoquackery	155
Sick WASP	156
More Babble	156
Recipe for Amazons?	156
Worse in Mexico	156
Equality: Man's Most Dangerous Myth	157
"Holocaust" Claims Exposed as Lies	158
German Historian Hits Hoax with New Book	159
The Task of the National Alliance	160
The Education of a Liberal	162
What the Alliance Demands of Us	163
Neurometrics: New Science Supports Race Differences	164
The Race Bomb	164
Giordano Bruno: Visionary and Martyr	165
America's Danger	167
The Shame of Reconstruction	169
Which Way Western Man? (Book Review)	171
Reconstruction II: The Whites Fight Back	173
The Future Belongs to Us	175
Dostoievsky on the Jews	176
What Makes the Power Elite Run (Part I)	177
Sven Hedin: Last of the Vikings	177
What Makes the Power Elite Run (Part II)	179
South Africa Chooses Suicide	180
Why the West Will Go Under	181
Economics, Work, and Morality (What Makes the Power Elite Run, Part III)	183
Hungary Fights On	184
The Roots of Black Slavery	186
Report from a British Teacher	188
The 1936 Berlin Olympics and the Big Lie	189
Pieter Bruegel: Dutch Master	190
The Solipsist Society	190
Denis Kearney and the Struggle for a White America	192
The Coming of the Jews to America	194
Pope Wants Blacks, Not Voodoo	194
Rembrandt: Interpreter of Nature	195
Birth Figures Show White World Aboard Suicide Express	196
The Core of Western Music	196
Jan Vermeer: Artist of Light	197
Anne Frank Hoax Exposed	198
Keeping Christians in Line: "People for the American Way"	198
Learning to Get Along	199
Arno Breker: 20th Century Michelangelo	200
Albrecht Duerer: Nuremburg Master	201
Churches Misdirect Young Americans	202
A Real Case Against the Jews	203
Jewish Antisemite?	203
World's Deadliest Threat: The Race Bomb	205
A Rite of Summer	207
Survivalism: Response to Racial Chaos	208
Dialogue with a Libertarian Journalist	210
Spreading the Word	210
Permissiveness: America's Moral Rot	211
The Holocaust Problem	212
Programmed for Death	213
The White Conquest of Nicaragua	214
What Are They Doing to Our World?	216

INTRODUCTION

Every book is, in a sense, a time capsule, and this is particularly true of *The Best of ATTACK! and NATIONAL VANGUARD Tabloid*. If among the readers of this introduction there is an antiquarian of the 25th century, let me address my first paragraph to him. You have found a gem! As you study our era, I am sure that your overall emotional reaction must be one of profound sadness. No doubt you frown when contemplating, for example, the White men who strove mightily to cut down an ancient forest for the pulp mills, so that their daughters might purchase a poster of an androgynous Negro "rock star" and so that *every* Haitian and Mexican could get his Big Mac properly wrapped. Yes, you must frown often, but in this book you have found reason to smile. For this is not only a book, but a chronicle of an awakening: the awakening of White men and women to their past greatness, to the reality of their race's degradation, and to their responsibility for their future. It is a chronicle of the very beginnings of a movement, the success or failure of which will determine the future course of Life on this planet. So smile, hypothetical antiquarian; smile for us. If our expressions seem grim at times, you will understand why.

Every article in this book is reproduced from the originals. Nothing has been edited or reset, except in the case of a few typographical errors or in cases where the fragile newsprint originals were in such poor condition that they were not legible. Even in such cases, only the affected portions were reset. This necessarily entails that the typography of the original tabloids, with all its weaknesses — and all its strengths, such as its sense of immediacy — will be reproduced exactly. I have arranged the articles "newspaper style" to maintain the look and feel of the originals as much as possible. Short items, letters to the editor, and cartoons are included as filler where necessary, and are always taken from issues contemporary with the adjacent major articles. With a few exceptions due to space constraints, the articles are in chronological order.

The individual pieces that make up *The Best of ATTACK! and NATIONAL VANGUARD Tabloid* cover a broad spectrum of topics, including history, philosophy, poetry, humor, science, politics — virtually everything that might be of interest to a racially conscious person or that might have a bearing on the future of our people. They were, however, selected with a single goal in mind: to preserve for posterity and expose to a wider audience those articles with a lasting value which were published in the "tabloid years," before the present NATIONAL VANGUARD magazine came into being.

In reading this book you will notice, as I did in reading the original tabloids, an evolution in style, in attitude, and in language as you progress from the earlier issues toward the more recent ones. Change is an inevitable and necessary consequence of growth. Underlying the evolution of the National Alliance is the bedrock of an uncompromising world view. And beyond shines a fixed star, the unchanging point toward which all our growth and evolution are directed: the survival and advancement of our race.

One final, personal note: it has taken nearly one year of my life to compile and prepare this book for publication. During the course of that year I lost someone very dear to me. I wrote her a poem once, the last four lines of which seem to express not only how I felt about a dream now gone forever, but how I feel about our dream, the dream embodied in the pages which follow: the dream of a White America.

Now may these lines become as seed,
To be sown in her, so as she reads,
She should know these things because
Of all this dreaming, she's the cause.

K.A.S.

The Nature of the Beast

What is the Establishment?

Why, that's easy, you say: the Establishment is those persons, taken collectively, who run the System.

But who are "those persons"? What are their names?

What, if anything, do they have in common?

How did they get into the Establishment in the first place? Is one born into it?

Is it something like a fraternity or a secret society?

Is great wealth a prerequisite for admission? Or is membership in the Establishment a prerequisite for owning great wealth in America?

There is a great deal of confusion on these questions because of the sloppy but prevalent tendency to equate prestige and status — i.e., social rank — with power in our society. Things don't necessarily work that way.

It is clear that the one meaningful criterion for distinguishing members of the Establishment from non-members is power — power to make independent decisions which directly affect the operation of the System.

In applying this criterion, however, it is essential to distinguish between apparent power, or power of a purely formal sort, and real power.

Military-Industrial Complex

As an example, consider the oft-mentioned "military-industrial complex." The standard rhetoric on the subject would lead one to the conclusion that the brass hats — the generals and the admirals who make up the military side of the complex — are powerful men and, hence, part of the Establishment. But, as a matter of fact, this conclusion is false.

Most generals and admirals exercise virtually no influence on the System. The average general may have a lot of tanks and guns to play with. An admiral may command a mighty aircraft carrier or a whole fleet of secretaries and typists in the Pentagon.

But one thing these men may not do is make independent decisions. All their gold braid does not change the fact that they are mere pawns in the game — and rather rigidly restricted pawns, at that.

Being allowed to decide whether next Tuesday's mission will be to blow up village "A" instead of village "B" in Vietnam does not constitute real power, in the System sense. Neither does having the authority to write a purchase order for one million mess kits, aluminum, collapsible.

This is not to say that there is no truth in the Colonel Blimp caricatures of the military bureaucrat or that much of what's wrong in public life today is not exemplified in the Pentagon hierarchy. But the example of Douglas MacArthur should serve to illustrate what can happen when a general begins to get ideas too big for his brass hat.

Similar considerations apply to much of the industrial side of the military-industrial complex — although the industrialists, because they have money, must be scrutinized more carefully than the generals. There is no denying the fact that any man with $500 million in the bank — provided he is also moderately clever — has a definite potential for calling the tune.

Nevertheless, it is surprising how little correlation there is between personal wealth and real power — in most cases.

In the first place, the manufacturer who owns a $100 million tire factory by no means necessarily has $100 million in financial weight to throw around. His liquid assets, available for buying politicians, silencing critics, influencing elections, etc., will generally be much smaller than his fixed assets, such as land, buildings, and machinery. He may find himself hard pressed just keeping his employees' union bought off, the IRS off his back, and his yacht afloat.

The average industrialist makes his contribution to the System not so much by pulling the strings as merely by playing along with it through his own money-grubbing self-interest. His control over our lives is largely mechanical — the filth his factories pour into the air we breath and the water we drink, the honking, flashing, screeching asphalt and neon jungle he has built for us to live in.

The control exercised over our lives by the System — and, thus, by the men of the Establishment — is much more profound. It reaches into our minds and our souls and twists our wills to its own ends; it manipulates us and subtly persuades us; it corrupts us and robs us of our strength and our virtue; and, when its purpose is so served, it coldly snuffs out our lives by the millions.

The War-Makers

The military-industrial complex may glory in wars and it may profit from them, but it is the Establishment — not the generals and the factory owners — which makes the basic decisions as to whether there shall be a war and when and against whom.

American involvement in both World Wars gives us an excellent example of how the Establishment works. Neither in World War I nor in World War II were the interests of the American people served by intervention in European conflicts. Yet, in 1917 Wilson dragged a reluctant America into a European war, and 24 years later Roosevelt managed the same thing.

In both cases the principal actors had been re-elected to the Presidency immediately beforehand on a platform of pacifism and nonintervention. And in both cases the mass media — principally the press, in that pre-TV era — had played the vital role of swinging public opinion into line behind the newly elected instant warriors.

But neither Wilson nor Roosevelt were the ultimate decision-makers. Nor was it the generals or the industrialists.

In both cases the decision-makers — the men of the Establishment — worked behind the scenes to further their own vital interests at the expense of the American people. And they exercised the necessary control over the System to prevail.

In World War I those whose interests were served were the Zionists, who received England's pledge, as later expressed in the Balfour Declaration, to deliver Palestine to them. In return they brought about U.S. intervention in the war on the side of England.

Their agents in this were Louis Brandeis, the Zionist Supreme Court justice, who exerted his influence directly on Wilson, and a number of Jewish newspaper publishers who controlled a substantial portion of the American press.

In World War II world Jewry was faced with its most serious crisis in centuries as National Socialist Germany moved to destroy Jewish power and influence in Europe. Again, the media played an enormously important role in conditioning the American people to accept the necessity of a European war. In the war hysteria generated after the fortuitous — but not unforeseen — Japanese attack on Pearl Harbor, Roosevelt and the press were able to sweep the public along on a monumentally destructive and murderous "Crusade in Europe."

We can again see the same process at work where the Middle Eastern war is concerned today.

The Omnipotent Media

It is not the generals and it is not the industrialists who are responsible for the U.S. backing Israel. Between them they couldn't begin to talk the American people into another war now.

But the media could — and are.

The generals and the munitions makers have clearly recognizable spheres of self-interest. Thus, even the most credulous elements of the public immediately discount anything they say.

Unfortunately, the same is not true of the media. First, most people do not recognize that the media also, because of the tightly knit nature of the group which controls them, have a definite sphere of self-interest. Second, the media are truly (and inherently) Oriental in their subtlety. The average American thinks "propaganda" is what a plainly labeled spokesman for the System tells the people in order to keep them happy, win their support for a new government program, etc. He simply doesn't think anyone would be devious enough to try to accomplish the same thing with the Wednesday Night Movie, or the Six O'Clock News, or an Associated Press release, or the Sunday supplement in his morning paper.

The pride of the media is their ability to create the illusion of a marketplace of diverse ideas and opinions, while in reality always representing only their own interests. Consider, for example, the spectrum of views presented by the media on the Middle East conflict. Some editorial writers are hot for all-out U.S. military support of Israel, while others feel a little less commitment would be more appropriate. Most commentators refer to the fedayeen as "terrorists", while some use the more neutral term "guerrillas." And while some columnists rage about "Arab aggression," others gently remind us of the miserable conditions in the Palestinian refugee camps.

But can you name a single major newspaper in America which advocates that we back the Arabs rather than the Jews? And when was the last time you heard David Brinkley refer to Israeli commandos as "terrorists"?

No Choice

Indeed, we never get both sides of an issue from the media, but only various views of the same side. We are given the same sort of "choice" in forming our opinions that the Democrats and Republicans present to us every four years.

In today's world many things are important and represent power: money, the military . . . but the most important and powerful of all in a modern democracy is the mechanism for creating and controlling public opinion.

The group which has this mechanism in its hands wields the ultimate authority. That group is the Establishment — or, at least, the vital core of the Establishment.

And, in 20th-century America, that group is predominantly Jewish.

This may be hard to accept for those who have convinced themselves that the Establishment is Standard Oil and the Pentagon. In the world of 100 years ago that would have been the case. But today Mr. Rockefeller, despite all his millions and all his talent for deceit and all his conniving, grasping, unprincipled ambition, wields less power than say, Sam Newhouse, of whom most Americans have never heard.

Mr. Newhouse, the publicity-shunning son of Jewish immigrants from Russia, doesn't own Standard Oil. But he does own 28 big-city daily newspapers, with a combined circulation of more than five million.

The slanted news in one day's printing of the Washington Post or the New York Times carries more weight than all the memoranda ever issued by all the generals in the Pentagon. Needless to say, both these papers are in the hands of Jewish families. If one considers not only direct ownership but also indirect control through advertising revenue — which is the lifeblood of any newspaper — virtually every major daily newspaper in America is subject to the dictates of the Jewish Establishment.

"Minitru"

We are living in the age of the mass media. It is an age in which new rules apply. No longer is it necessary, in order to control a nation, for a ruling clique to have a monopoly on the capital assets and the firepower of that nation.

These days control is exercised more subtly, but all the more surely, by manipulating the thoughts and the opinions of the populace. Universal literacy, which makes every American a newspaper reader, and unprecedented prosperity, which has put a TV receiver in every home, insure that that control will be all-pervasive.

There is only one way to fight it, and that is to understand what it is and who exercises it — and then to go after them tooth and nail.

SMASH THE SYSTEM!

DEATH TO THE

ESTABLISHMENT!

(Issue No. 2, 1970)



This Andy Warhol advertisement for a Jewish nose-job, titled "Before and After," was auctioned off in New York last month. An "art" collector paid $21,000 for it.

(Issue No. 8, 1971)

Facts of Racial Science Blatantly Suppressed

One of the most memorable features of George Orwell's fascinating politico-fiction novel, 1984, is the "memory hole." Memory holes were the small wall orifices scattered throughtout the offices and corridors of the Ministry of Truth (propaganda ministry) and giving access to huge incinerators in the basement of that building. Any document, photograph, book, or whatever, containing evidence of any facts displeasing to Big Brother or not in accord with the Party's line of the moment, went into a memory hole.

Then, using the process of "doublethink," the government clerk or researcher who had just dropped something into a memory hole would immediately forget that that evidence had ever existed. Thus, facts became "unfacts," and any scrap of printed matter which might have contradicted Big Brother conveniently, disappeared.

All Featherless Bipeds

Unfortunately for all of us, the memory hole has become more than a figment of Orwell's imagination. It has been in wide use in the Western world for some time now, not only as an aid in rewriting history and politics but also for bringing science into accord with liberal dogma.

The field of science most blatantly abused in this way is physical anthropology—more specifically, racial science.

To the liberal it is axiomatic that all featherless bipeds are "equal"—not just equal before the law or in the sight of God, but endowed with equal creative potential, equal intellect, etc. In particular it is unthinkable that there might be inherent intellectual or psychic differences among the races of man.

The quite manifest racial differences in behavior, temperament—and, especially, achievement—are explained away as being due solely to exploitation or repression of the "disadvantaged" race. For liberal doctrine holds that race is only skin-deep—strictly a matter of color nothing else.

But there are also profound and highly significant physical and anatomical differences—beside color—among the races.

Smaller Brains

Negroes, for example, have brains which are substantially smaller, on the average, than those of Caucasians. Negro skulls are thicker, their cranial structure is more primitive, and their cranial sutures fuse at an earlier age than is the case with Whites.

This is not racist theory but scientific fact, which has been carefully observed in thousands of autopsies and comparative anatomical studies. It was, until a few years ago, readily accessible to the inquiring reader in any encyclopedia worthy of the name.

Today, however, it has become "unfact." The sections on race in the latest editions of all the major encyclopedias have been rewritten, not for the sake of scientific updating but for the sake of deleting all material which might suggest the possibility of inequality among races, particularly between Negro and White. All the carefully compiled measurements on cranial structure, brain size, etc. have gone down the memory hole.

The 1967 edition of Encyclopaedia Britannica, for example, offers exactly two sentences on the physical characteristics of Negroes: "The general characteristics of Negro populations are: a dark skin, woolly hair, thick lips and a high freqency of the cDe (Ro) blood group (see BLOOD GROUPS). Most of these populations are characterized by a short and broad nose, a protruding lower part of the jaw (prognathism) and legs that are long compared with the trunk." (Volume 16, p. 187)

Hoked-up History

After approximately one page of exposition on other matters pertaining to the Negro, there follows a 17-page panegyric on the American Negro. Obscure Blacks with no material or historical achievements are written up as though they were important and great people, giving the impression that the development of the United States has been a matter of more-or-less equal partnership between Black and White Americans.

Nowhere is there mention of the biometric facts given in earlier editions of the encyclopedia.

There can be no doubt whatever as to the reason for this omission. It has certainly not been to save space, for the number of pages devoted to the Negro is larger in the current edition than in any previous edition. No, the intentions of Britannica's editors are quite evident. They want us to understand that Negroes are simply human beings who happen to have dark skins, and any troublesome facts which might distract us from this fundamental theme have simply been fed to the incinerator.

And to take the place of those troublesome facts an entire pseudo-history has been hoked up. In this pseudo-history a hapless mulatto who wandered into the British line of fire at Boston is elevated into an inspired leader of the American Revolution; Admiral Peary's Black manservant, whom he carted along with him on his arctic expeditions, becomes an intrepid explorer and co-discoverer of the North Pole; Black cowboys help tame the West; and Black military leaders play a crucial role in the evolution of the U.S. Army.

Artificial Self-Esteem

Perhaps the motives of Britannica's editors are as pure as the driven snow. It may be that they feel that in an era of increasing racial tension and conflict they can help bring about harmonious relations between the races by artifically providing the Negro with a sense of self-esteem he has previously lacked.

Almost certainly some of those writers and editors who have stretched the truth out of shape in order to write the new Black histories which are coming off the presses these days feel that their altruistic end justifies their rather shady means.

But what of the scientists, the anthropologists? Can they possibly excuse the suppression of the truth and the perversion of their profession simply because it might hurt someone's feeling to teach that Negroes have more bone and less grey matter above their collars than Whites do?.

No one asks that the anthropologist label the Negro as "inferior." That requires making a value judgement, which is quite a different thing from simply expounding the facts of racial differences.

If it is embarrassing to the professor to have to acknowledge that the Negro skull is more "apelike" than the Caucasian skull, he can always point out Caucasian hair is more akin to that of the apes than is Negro hair—or, more properly, Negro wool. So what?

Doctrinaire Obsessions

Are we so frightened of the possibility that the facts of race, if widely disseminated, might lead to some social and political re-evaluations that we must pretend that what is so is not so?

Must we make "unfact" of fact in order to keep our civilization from coming apart at the seams?

Have we not yet learned, at this late date, that the truth will always out, sooner or later, and that to persist in ignoring it must inevitably make the day of reckoning more painful?

Have our scholars, our scientists, our learned men in this enlightened era so little sense of duty and propriety that they will continue to aid rather than oppose those whose doctrinaire obsessions make them enemies of truth?

The Lie of Lysenkoism

The sad actuality is that for practically all anthropologists there has been no real moral struggle at all over this issue. It has been very easy for them to "go along in order to get along."

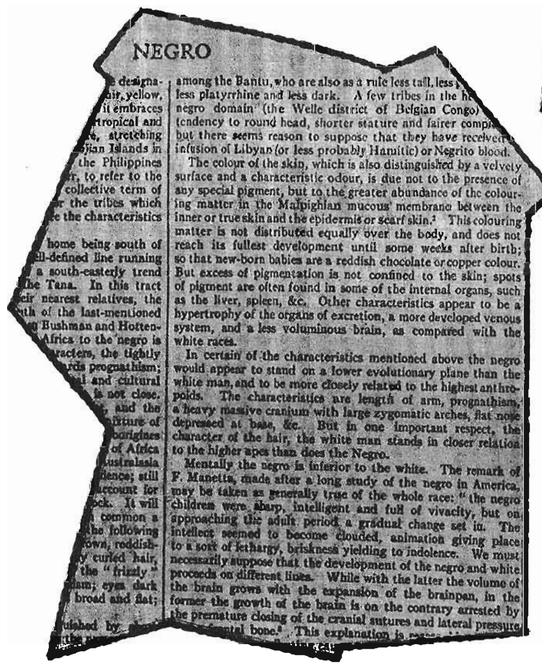
In the Soviet Union those who for decades accepted and taught Lysenkoism to their students, knowing all the while they were teaching a lie, at least had the excuse that the NKVD was watching them.

Which all goes to prove two things: First, that the threat of being burned at the stake or liquidated by the secret police is by no means necessary to assure doctrinal orthodoxy.

Moral terror and the herd instinct are quite sufficient. It is safe to say that the average American university professor is more afraid of being labeled a "racist" and ostracized by the liberal university Establishment than his Soviet counterpart feared that midnight knock on the door.

And, second, that the stereotype of the typical professor-scientist as a clear-eyed seeker of the truth is as phony as a three-dollar bill. The true pioneers, rebels, and iconoclasts, who were able to recognize truth amid the prejudices and dogmas of their day and then were willing to make real sacrifices for the sake of that truth—the Brunos, the Galileos, and even the Scopeses—have always been as different from their more pedestrian colleagues as is the day from the night.

(Issue No. 3, 1971)


NEGRO

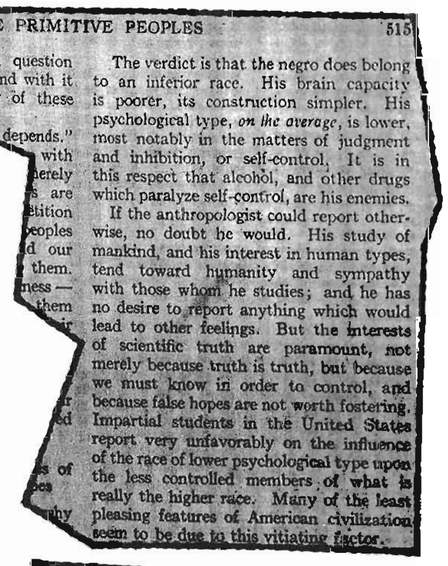
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among the Bantu, who are also as a rule less tall, less platyrrhine and less dark. A few tribes in the h... negro domain" (the Welle district of Belgian Congo) (tendency to round head, shorter stature and fairer compl... but there seems reason to suppose that they have receive... infusion of Libyan (or less probably Hamitic) or Negrito blood.

The colour of the skin, which is also distinguished by a velvety surface and a characteristic odour, is due not to the presence of any special pigment, but to the greater abundance of the colouring matter in the Malpighian mucous membrane between the inner or true skin and the epidermis or scarf skin.[2] This colouring matter is not distributed equally over the body, and does not reach its fullest development until some weeks after birth; so that new-born babies are a reddish chocolate or copper colour. But excess of pigmentation is not confined to the skin; spots of pigment are often found in some of the internal organs, such as the liver, spleen, &c. Other characteristics appear to be a hypertrophy of the organs of excretion, a more developed venous system, and a less voluminous brain, as compared with the white races.

In certain of the characteristics mentioned above the negro would appear to stand on a lower evolutionary plane than the white man, and to be more closely related to the highest anthropoids. The characteristics are length of arm, prognathism, a heavy massive cranium with large zygomatic arches, flat nose depressed at base, &c. But in one important respect, the character of the hair, the white man stands in closer relation to the higher apes than does the Negro.

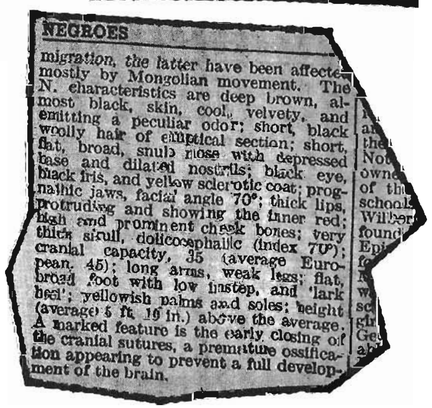
Mentally the negro is inferior to the white. The remark of F. Manetta, made after a long study of the negro in America, may be taken as generally true of the whole race: "the negro children were sharp, intelligent and full of vivacity, but on approaching the adult period a gradual change set in. The intellect seemed to become clouded, animation giving place to a sort of lethargy, briskness yielding to indolence. We must necessarily suppose that the development of the negro and white proceeds on different lines. While with the latter the volume of the brain grows with the expansion of the brainpan, in the former the growth of the brain is on the contrary arrested by the premature closing of the cranial sutures and lateral pressure... bone.[3] This explanation is ...


THE PRIMITIVE PEOPLES 515

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The verdict is that the negro does belong to an inferior race. His brain capacity is poorer, its construction simpler. His psychological type, *on the average*, is lower, most notably in the matters of judgment and inhibition, or self-control. It is in this respect that alcohol, and other drugs which paralyze self-control, are his enemies.

If the anthropologist could report otherwise, no doubt he would. His study of mankind, and his interest in human types, tend toward humanity and sympathy with those whom he studies; and he has no desire to report anything which would lead to other feelings. But the interests of scientific truth are paramount, not merely because truth is truth, but because we must know in order to control, and because false hopes are not worth fostering. Impartial students in the United States report very unfavorably on the influence of the race of lower psychological type upon the less controlled members of what is really the higher race. Many of the least pleasing features of American civilization seem to be due to this vitiating factor.


NEGROES

...migration, the latter have been affecte...
...mostly by Mongolian movement. The ...
...N. characteristics are deep brown, al...
...most black, skin, cool, velvety, and ...
...emitting a peculiar odor; short, black ...
...woolly hair of elliptical section; short, ...
...flat, broad, snub nose with depressed ...
...base and dilated nostrils; black eye, ...
...black iris, and yellow sclerotic coat; prog...
...nathic jaws, facial angle 70°; thick lips, ...
...protruding and showing the inner red; ...
...high and prominent cheek bones; very ...
...thick skull, dolicocephalic (index 70°); ...
...cranial capacity, 35 (average Euro...
...pean, 45); long arms, weak legs; flat, ...
...broad foot with low instep, and 'lark ...
...heel'; yellowish palms and soles; height ...
...(average 5 ft. 10 in.) above the average. ...
...A marked feature is the early closing of ...
...the cranial sutures, a premature ossifica...
...tion appearing to prevent a full develop...
...ment of the brain.

MOST OLDER EDITIONS of encyclopedias have been consigned to the flames, destroying all mention of racial differences which would otherwise be available to students. In a few secondhand book shops and out-of-the-way libraries the proscribed information can still be found, however. The photograph above is from the 11th edition of Encyclopaedia Britanica (Volume XIX, page 344); that on the right, above, is from The Book of Popular Science (Volume II), published in 1931 by the Grolier Society. The apologetic tone of this reference reveals the pressure already being applied 40 years ago to suppress the truth. Another source of current information on racial differences is advanced medical texts on anatomy and surgery. These are apparently considered sufficiently esoteric and inaccessible to the general public as to be "safe."

On Plutocracy in America

By John Sullivan

The American people pride themselves on being "free men," pragmatic and rational beings who bow before no man and only slightly, if at all, before gods. Not for them the degraded and obsequious respect for aristocracy, tradition, hierarchical religion, and all the other leftovers from bad, old Europe!

Like all of America's myths, this is so many sheep droppings; for in actuality the American people, taken together, constitute the most credulous, superstitious mass of mindless serfs in the history of the world and the most ignominious mob of grovelers and lickspittles since the Helots of Sparta.

Cocksure Clods

The "free" citizen of Moronia trembles not before the enigma of existence. Your cocksure, TV-saturated clod, puffed up with all the pseudoscience and ludicrous twaddle which passes for education, is beyond such medieval hangovers. Yet he "believes," with the faith of little children, in "progress," in "education," in "freedom," in "equality," and in all the idiotic fuss and fuddle of plutocratic democracy. He nods gravely over the asinine emissions of Ph.D.'s and finds his ideal of the true and the good in the creations of advertising and public-relations charlatanry. In brief, Moronia's substitute for religion is a thousand times more obnoxious and a million times more improbable than the real thing at its very worst.

Even when he possesses religious feelings, the American is bound, nine times out of ten, to express it in outlandish forms. If he tends toward liberalism, the Unitarian or Quaker quackery suffices to satisfy his spiritual needs. If conservatism is his thing, he is sure to find balm for his soul in the latterdemalion bufoonery of fundamentalism with its sexually psychopathic revivalist syndrome.

Dignity of worship, like all other manifestations of superiority and culture, elicits no response from the "free" American. Thus the startling number of zany, ugly, and brutal religions that have sprouted up on American soil: Jehovah's Witnesses, Adventists, Holy Rollers, Christian Scientists—every conceivable bird of prey in the aviary of man's credulity. And these from a people supposedly enlightened and liberated from the burden of their Gothic heritage.

Pliant Careerists

Nor does the Americano bend before kings, defile before caudillos, commissars, and likesuch. His leaders are, like himself, living embodiments of the national character and, therefore, half-wits . . . or so they appear to be. If a man of real ability, independent habits, sound vision, and true culture presented himself to the electorate, he would be laughed to scorn, and if he offended democratic sensibilities too deeply he might find his life in actual danger. If such a person were to venture into politics he would have to hide his light under a bushel of platitudes.

This is why the Presidency, ever since John Quincy Adams vacated it, has been a refuge for outright scoundrels and pliant careerists. This resultant lack of leadership is why plutocracy has been able to loot and degrade us to its heart's content.

It used to be that every so often a really independent man would slip into office, or that once in office a formerly pliable party hack would try to upend his masters. Andrew Jackson is a good example of this, as is Lincoln, who for most of his life was the very epitome of the opportunistic, gasbag politician. When he gave evidence of wanting to create a true nation out of the ruins of the Civil War, he was assassinated.

Lincoln's Vice-President, Andrew Johnson, was almost driven out of office by Thaddeus Stevens and his horde of race-mixers and financiers. Johnson's lenient policy toward the South and his anti-Semitism constituted a grave threat to the Northeastern Anglo-Yiddish plutocracy which took over this country in 1865 and has held it ever since.

What America Is All About

Now, however, since the people have grown far more stupid and the techniques of brainwashing more expert, the System is hermetically sealed against talent, vision, and honesty. I firmly believe that every public official in the United States, from the Justice of the Peace in Nowheresville up to the President himself, is a bona fide criminal who, under normal conditions and under any other system, would be in the penitentiary. Yet, this is the leadership that America deserves, the type that most closely approximates the national zeitgeist...for, isn't money-grubbing and swindling what America is all about, anyhow?

Nor does the golden realm of art entice them with its treasures. The average American is definitely no aesthete. Refinements of sound, of form, of utterance, never intrude upon his workaday weltanschauung, and his art, such as it is, reflects his total immunity to beauty. In soup-can portraiture, psychedelic clap-trap, glass-box architecture, and rock music the American has finally found a culture low enough for his tastes; just as in Richard Nixon, John Lindsay, the Kennedys, and Lyndon Johnson has he found leaders who correspond to his swinishly debased notion of what leadership is all about. And so he revels in it, wallows in it, enjoying—mongrel that he is—the sights and sounds, the aromas and flavors of mediocrity and ignominy. this is so-called "freedom." This is the state of being which your pragmatic, rational, scientific, 20th-century superman finds so superior to the culture of his ancestors.

Demo-man's Deity

No! Neither God nor art nor hero are held in high regard by demo-man. But he does have a deity—a totem, if you wish—before which he prostrates himself, a hero to him more heroic than Lancelot. I have never met an American who did not venerate, adore, worship, and palpitate over a rich man, especially a "self-made" rich man. No courtier ever fawned more over his master, no oriental eunuch bowed lower than our "free-and-equal" fellaheen do when caressing the stinking toes of some super-avaricious, extra-unscrupulous, organically malicious creature from the lower depths who has muzzled and clawed his way to the top of the mercantile dunghill.

Inherited wealth, however, is always suspect in the eyes of demo-man. Its possessor did not "earn it" and is, therefore, tainted and might be given to Heliogabolic vices like art collecting or classical music. The self-made plutocrat, on the other hand, is covered with the scars of mercantile combat and the sin of leisure has not yet scented away the stench of the marketplace.

I am not insinuating that people like the Rockefellers are in any way superior to the New Money crowd. I only point out the pathological American respect for the man who "makes a million" on his own and the equally pathological hatred for anything that even faintly resembles aristocracy. The monstrous inheritance taxes are proof enough of this attitude, as, in fact, that in order to survive, the scion of inherited wealth must prove how "democratic" he is by clowning in true "everyman" style. Witness the election-time pantomines of Nelson Rockefeller and, more to the point, the case of his nephew, who recently emerged from a year as a ghetto resident. I submit that a man who leaves a comfortable baronial estate to dwell with criminal negroids and half-breed Puerto Ricans cannot possibly enjoy it unless he is some sort of freak. This may well be the case. But it is more likely that the young Rockefeller was ordered into Spanish Harlem as part of the overall campaign to democratize his family's image.

American National Faith

Truly the self-made man is cock-of-the-walk in the United States. Everytime some vulgar oaf gets rich by concocting some fresh precocity of a swindle the System is strengthened, because he has helped keep the National Faith alive; the cement that holds all the disalpate elements together in a semblance of nationhood—the hope that 200 million TV-watchers cultivate in their heart of hearts, the beckoning horizon toward which 100 million automible drivers are speeding, the goal that keeps the mob steadfast in its pursuit of "happiness," the vision for which all the national platitudes are but a facade—the All-American Dream that you, too, with the proper education, luck, and just plain skill at conniving, can be rich and, therefore, wise and—who knows?—maybe even beautiful.

Natural Foods and Health



In any community a stranger who wants an introduction to local right-wing circles needs only walk into the nearest "health food" store. There, among the shelves of sunflower seeds, dried seaweed, and wheat germ he is sure to rub elbows with any number of LOLITS, Minute Men, Birchites, and others of a generally rightist hue—and perhaps a few SDS'ers too, for many members of the New Left have also shown a growing interest in so-called health foods in the last couple of years.

Certified Crackpots

Unfortunately, he will also meet his fill of diet faddists, religious wierdoes, certified crackpots, and even a few paranoiacs who are dead certain that all food preservatives and chemical additives are part of a communist plot to poison America. This fringe element has, in fact, rather colored the public's mental image of the average health-food consumer, giving a somwhat crankish or oddball aspect to the whole health-food picture.

This is a shame, because there are interesting implications to the recent surge in the popularity of health foods, particularly those which also fall in the category of "natural" foods.

It is easy to see this trend as a growing rejection, on the part of the more sensitive elements in the population, of our over-organized, over-crowded, over-adulterated, over-mechanized, over-synthesized, over-polluted civilization; as a yearning for the simple instead of the complex, for the natural or "real" instead of the artificial or "plastic," for the plain and homely instead of the slick and gimmicky, for the pure and pristine instead of the preserved and refined.

But is there, perhaps, more to it? Is man's instinct for survival, as well as his esthetic outrage, asserting itself? One might almost suspect that to be the case, in the light of recent studies by UCLA anthropologist R.D. McCracken.

Man a Meat-Eater

Ancient man, according to McCracken, was a healthier animal than modern man—at least where his eating habits are concerned. Before the advent of agriculture, a bare 10 millennia ago, man lived on a diet of fish, game, edible roots and berries, and fruit. This was his diet during a period of millions of years—many thousands of millennia—as he evolved from his subhuman primate ancestors.

Thus, his body chemistry had ample opportunity, through the slow process of mutation and natural selection, to adapt itself perfectly to this diet.

Then, almost overnight on the evolutionary time scale, man's diet underwent a radical change. Instead of meat and fruit , cereal grains—the produce of agriculture—became his staple.

And this change, says McCracken, played havoc with man's body chemistry: "The carbohydrates, or starches, are an unnatural diet for him."

McCracken traced the rise in prevalence of a long list of degenerative diseases, including heart disease, stroke, schizophrenia, alcoholism, and some forms of diabetes and cancer, to man's increasing ingestion of grains and other high-carbohydrate foods—such as sugar.

"Two hundred years ago the per-capita consumption of sugar in England was about 7½ pounds a year," he said. "Today it is 120 pounds."

He pointed out that it is precisely during the last century or so that almost all the degenerative diseases have assumed such devastating importance in the morbidity and mortality statistics.

It is comforting to think that we now have scientific backing for our vague and undefined feeling that the highly artificial nature of modern man's selection of edibles is somehow "wrong."

(Issue No. 3, 1971)

Drugs and American Youth

Ten years ago the student who used illegal drugs was likely to be looked upon by his peers as both a criminal and a person with serious personal problems—as was more often than not the case.

Certainly, there were young, White drug users before 1960. But, outside a few communities, they were a rarity. Marijuana was almost as scarce on most university campuses as was heroin.

It is, in fact, quite difficult for today's average undergraduate to imagine just how drastically student attitudes toward drugs have changed in the few short years during which drug usage has passed from a curiosity to a fact of everyday life.

Most Significant Development

Other things—attire, jargon, sexual attitudes—also underwent a fairly radical transformation during the 1960's. But the vast and sudden increase in the use of drugs by young people easily stands as the most significant social development, not only of the last decade but of our generation. If that statement sounds like an exaggeration now, it certainly will not a year from now, so rapidly is the phenomenon still developing.

The editor should confess at this point that, other than a few puffs of pot to see what the stuff tastes like, he has never had any drug "experiences." For that matter, he has never smoked tobacco and his alcoholic comsumption is limited to an occasional beer. Thus, he cannot write on some drug-related matters with the same sort of authority a member of Alcoholics Anonymous can boast of when warning others against demon rum, for example.

On the other hand, he is by no means a total outsider to the drug scene. He has many friends who use, or once used, pot regularly, just as he has many friends who use tobacco and alcohol.

Drugs a Social Evil

One of the four basic points of the NYA program states our unequivocal opposition to illegal drugs and to those who promote their use. This opposition is by no means based on religious or "moral" considerations or on any sort of "conservative" foot-dragging where something new and different is concerned.

We oppose drug usage because it is harmful to human society in general and because, at this point in time, it presents a clear threat to the survival of our civilization. More inclusively, we feel that the widespread usage of any harmful, intoxicating, or debilitating substance is a social evil—and an indicator of social sickness.

Some substances are much more harmful than others, or harmful in different ways, and some types of usage of a given substance represent a greater social evil than other usages.

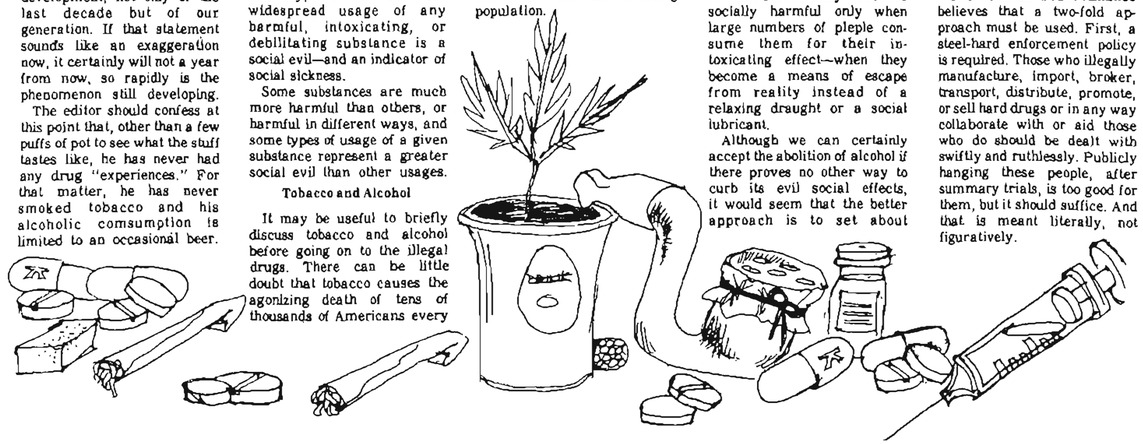
Tobacco and Alcohol

It may be useful to briefly discuss tobacco and alcohol before going on to the illegal drugs. There can be little doubt that tobacco causes the agonizing death of tens of thousands of Americans every year through lung cancer and emphysema alone. Tobacco is an extremely harmful substance to those individuals who smoke it.

Yet, from the racial or social viewpoint, tobacco is a relatively minor evil. Those whom its long-range effects strike down are nearly always well into middle age and have already sired or borne children. The race is neither harmed nor helped by their departure.

Furthermore, cigarettes do not play a really major or significant role in our society, despite their omnipresence. Although they are addictive, they are only slightly intoxicating, and our life mode and social institutions would change relatively little if we did away with them althogether—which is not a bad idea.

Alcohol is a different sotry. Its effect on our gene pool is certainly larger than that of tobacco, but still relatively minor. Its net racial effect is, if anything, beneficial, in that it tends to remove the least fit elements from the breeding population.



Its social impact, on the other hand, is vastly greater than tobacco's. Alcoholism must be ranked among the major social problems of our day. It is extremely harmful, not just to the individuals and families it touches directly, but to society as a whole.

A Booze Tradition

And yet it is difficult to condemn alcohol itself as an unmitigated evil.

What could be more satisfying than a glass of cold beer on a hot summer evening?

Beer and wine have been an integral part of the life of the European peoples since prehistoric times, and there are so many rich and fine traditions associated with them that giving them up altogether would constitute a major cultural trauma.

With alcohol the trouble probably lies more in certain types of usage than in the nature of the substance itself. When alcoholic beverages are consumed strictly as food or refreshment, we can find little to criticize. They become socially harmful only when large numbers of pleple consume them for their intoxicating effect—when they become a means of escape from reality instead of a relaxing draught or a social lubricant.

Although we can certainly accept the abolition of alcohol if there proves no other way to curb its evil social effects, it would seem that the better approach is to set about building the sort of healthy society in which there will be far fewer people than at present who feel the need to escape into a bottle.

The Illegal Drugs

When we consider the illegal drugs—marijuana, hashish, LSD, cocaine, heroin. . . — we again must make distinctions and qualifications.

First, we can state without qualification that the strongly addicting drugs, of which heroin is the most important, have absolutely no place in our society under any conditions. The growing menace of the "hard" drugs must be countered effectively and soon.

Neither the weak half-measures presently being employed by U. S. law enforcers nor Britain's welfare-state idiocy, which merely requires that drug users register with the government before receiving their narcotics dole from their neighborhood pharmacy, can cope with the problem.

Hang Pushers

The National Youth Alliance believes that a two-fold approach must be used. First, a steel-hard enforcement policy is required. Those who illegally manufacture, import, broker, transport, distribute, promote, or sell hard drugs or in any way collaborate with or aid those who do should be dealt with swiftly and ruthlessly. Publicly hanging these people, after summary trials, is too good for them, but it should suffice. And that is meant literally, not figuratively.

Second, just as in dealing with alcoholism, a long-term mending of the flaws in our society which cause so many people to turn to drugs is required.

Actually, these two phases of our approach to the drug problem must go hand in hand. Clearly the decrepit, liberal, corrupt, and gutless government with which America is now cursed will never adopt a really tough and effective enforcement policy.

Problem Grows Worse

Nixon and his predecessors have financed innumerable studies, issued solemn reports, made inspirational speeches, instituted new "get-tough" policies, announced sensational drug seizures—but all that is just so much sound and fury, signifying nothing. The hard reality remains that the drug menace continues growing year by year, day by day.

Can you imagine the present administration ordering the public hanging of even one heroin peddler — and even if the law allowed it and even after he had been duly convicted and that conviction had been upheld by every appellate court in the land? Unthinkable!

Prohibition as an Example

The problem of effective enforcement goes far beyond the liberal paralysis of our legislatures and courts, to whom the civil rights of the drug pushers are more sacred than the health and well-being of all the rest of society. The 13-year attempt by the United States government, between 1920 and 1933, to curtail the sale of alcoholic beverages serves as a cogent and concise illustration.

After prohibition legislation had been enacted, the government put a great deal of effort into its enforcement. And certainly the authorities did succeed in putting many a speakeasy out of business, breaking up many an illegal distillery, and putting a number of gangsters behind bars. But the government failed utterly in achieving the basic aim of prohibition, namely, the prevention of the consumption of alcohol and the corollary suppression of all alcohol's attendant ills.

Official Corruption

A key element in this failure was the government's inability to deal effectively with the organized criminals who controlled the immensely profitable liquor business. The gangs diverted millions of dollars of their illegal booze profits into the pockets of corrupt judges, police officials, mayors, governors, and Congressmen.

This massive bribery gave the gangs the protection they needed to carry on their business. Unless the government were prepared to thoroughly clean out its own stables at every level, from the ward and precinct headquarters on up—and it was not—it could not realistically hope to stamp out the prohibition—era gangs, thus breaking the backbone of the booze trade once and for all.

And we are faced with even worse official corruption today than in the 1920's. It would be going too far afield from the central topic of this policy statement to explore all the ramifications of governmental corruption and its possible cures.

Without attempting to present a solution for that problem here, let us simply reiterate the two steps which, in one way or another, must be taken in order to eliminate the menace of hard drugs: (1) ruthless, even brutal extermination of the organized criminal apparatus of drug distribution and (2) a long-term rebuilding of our society on a sane, healthy, and natural basis.

The Pot Problem

Marijuana is really in a class by itself. All available evidence seems to indicate that its use does not result in physical addiction. Although experimental data on the long-term physiological effects of pot smoking are far from complete at this time, the smoke from marijuana does seem to be at least as rich in tar and other carcinogens as tobacco smoke.

It would be the sheerest folly, however, to rate pot as no worse than tobacco. The reason is that a substantial portion of the persons who smoke pot regularly do so in order to become intoxicated—to have a "high."

Marijuana is the accepted means of escape from reality for the rapidly growing number of young, White Americans who have decided to drop out and burn on. A whole subculture based on the weed has sprung up in the last decade. And, in case you didn't know, it's another world, man!

Drano, Anyone?

Now, the NYA is not alarmed because we have a small minority of persons in our society who have self-destructive urges. If an individual wants to mess up his insides by drinking Sterno squeezings—or even Drano, for that matter—that's his business. There's very little danger that either Sterno or Drano will catch on.

But pot has caught on. It is no longer an individual problem, but society's problem. It is a problem because it offers an escape, an easy out, for those who have taken a look at the world and found it so seriously wanting that they don't want to become a part of it.

Human Garbage

There is, of course, plenty of plain human garbage—weaklings and rejects and antisocials of every sort—among those who have joined the drug culture. But there are too many who are basically sound—and perhaps because of that very soundness have rejected an ugly, dirty, and senseless world with which they feel out of tune.

We need those people; America needs them; our race needs them. They should be even more highly motivated than most of the members of the "straight" culture to make the revoluntionary changes in our world that must be made if we are to survive.

Withdrawing . . . escaping . . . dropping out may ease the pressure on the individual, but it will never get the problem solved—regardless of all the hostility and revolutionary rhetoric directed at the "pigs" and other straights.

Revolutions are made and civilizations are maintained by people with clear heads and the self-discipline to face problems squarely until they are solved, not by those who head for cloud nine whenever the going gets tough. So let's get with it, man!

(Issue No. 3, 1971)

Lighting Up the Tibetan Plateau With Chairman Mao

An enormous amount of Chinese Communist propaganda material comes into this country, where it is diligently distributed by such Peking-oriented groups as the Progressive Labor Party.

The uninitiated, upon first reading through a batch of this Chinese material, may begin to suspect that the translators who rendered it into English were all secretly working for Chiang Kai-shek. In the first place, most of it is incredibly dull, dealing with such unstimulating topics as: "Report of an Investigation into the Wukou Part-Time Tea-Growing and Part-Time Study Middle School in Wuyuan County, Kiangsi Province."

Unintentional Humor

The only thing that keeps the reader going beyond the first paragraph is the fact that much of the material is also hilarious. Here, for flavor, are the titles of a few articles in recent issues of *Peking Review* and *China Pictorial*

"The 125,000-Kw. Steam Turbo-Generating Set With a Double Internal Water-Cooling System, Manufactured by the Chinese Working Class Armed With Mao Tsetung Thought, Is Now in Operation"

"Mao Tsetung Thought Lights Up the Tibetan Plateau"

"Resolutely Taking the Road of Maintaining Independence and Keeping the Initiative in Our Hands and Relying on Our Own Efforts"

"Unprecedentedly Excellent Situation in China's Great Proletarian Cultural Revolution"

"Vigorously Grasping Revolution and Promoting Production, Workers of the Shanghai Transformer Plant, Working With Greater, Faster, Better, and More Economical Results, Fulfilled the 1969 State Production Plan 50 Days Ahead of Schedule" (Whew! That really tells it like it is.)

Particularly gripping are some of the articles directed against the Soviet Union. For example:

"Thoroughly Crush the Rapid Aggressive Ambitions of Soviet Revisionist Social-Imperialism!"

"Soviet Revisionist Renegade Clique Can Only Be Digging Its Own Grave in Rapidly Opposing China"

"Soviet People, Rise in Struggle, Powerfully Pounding at the Reactionary Rule of the New Tsars"

"You Gang of Soviet Revisionist Renegades, You Have Bullied Us Long Enough"

"We Will Resolutely, Thoroughly, Wholly, and Completely Wipe Out All Aggressors Who Dare to Invade"

Just Wait, Hatoyama!

The cake is really taken, however, by the "revolutionary" poems and songs that are occasionally printed in *China Pictorial*. Here, believe it or not, are the words of an inspirational little ditty titled "Hatred in My Heart Sprouts a Hundredfold":

I'm furious at the enemy,
Suppressing my hatred, I grind my teeth.
Hatoyama has tried by every means to get the code.
He killed my granny and my dad.
In desperation he has threatened me,
But I'll stay firm unto death.
Chewing my hatred, I swallow it down
In my heart to sprout a hundredfold.
No tears I show, to my heart they go
To irrigate flowers of blazing fire.
Flames of rage leap a thousand leagues high.
To consume this reign of filthy darkness.
Arrest me, release me, I'm well prepared.
I fear not whip and lash, I fear not lock and chains.
I won't give you the code.
Even if you grind me to powder.
Just wait, Hatoyama,
This is Tieh-mei's answer!

Bourgeois Skill

Propaganda written in this country by our home-grown brand of Mao-thinkers may not be phrased as ludicrously as that written in China, but it often doesn't make any better sense. As an illustration, consider the following gem from a recent issue of PL, Progressive Labor's theoretical organ (edited by Mao-theorists Milton Rosen and Solomon Davidowicz).

In an article attacking Professor Arthur R. Jensen's findings on genetic deficiencies in Negro intelligence, we read: "To accept the ruling class's definition of intelligence is to fall into the liberal trap that black people's problems are due to inadequate opportunity to learn such bourgeois skills as abstract reasoning."

After going on to make it absolutely clear that if there's one thing good Mao-thinkers have no use for it's a bourgeois skill like abstract reasoning, the article comes to the conclusion that it is precisely because of their limited mental horizons that Negroes should share the leadership of the revolution with God's own Chosen Ones: "Black workers are the most advanced sector of the working class. They can provide leadership because they are not befuddled by bourgeois ideology."

(Issue No. 4, 1971)

Editor-in-Chief Gives Phila TV Speech

ATTACK!'s editor, Dr. William Pierce, announced to Philadelphia - area TV watchers recently NYA's intention of helping to build a new order in American life. On August 26 Dr. Pierce gave a hard - hitting 10 - minute speech over Philadelphia's WTAF-TV, outlining NYA's goals and activities.

This unusual opportunity for NYA to utilize the facilities of a mass medium was the direct result of a Marxist attack. The candidate of the Independent Socialist Party for mayor of Philadelphia, commu-Zionist Marvin Burak, had attacked NYA in one of his televised campaign speeches.

Burak implied that if his principal opponent, Philadelphia Police Chief Frank Rizzo, won the mayoralty race NYA's fascist goon squads would terrorize and regiment Philadelphia youth.

The station which broadcast Burak's imaginative speech was then obliged by law to offer NYA equal time for a reply.

In describing NYA's program, Dr. Pierce emphasized how NYA stands out from all other youth organizations. Of all the anti - communist youth groups in America, only NYA is both militant and radical — i.e., with a revolutionary program; and of all the radical, militant youth groups, only NYA is anti-communist and pro-American.

Dr. Pierce displayed the Summer 1971 issue of **ATTACK!** to the TV audience and invited them to write to the National Office for a free copy. There were a number of takers.

(Issue No. 7, 1971)

Why Conservatives Can't Win

Some of my best friends are conservatives. I sincerely like them and I admire them for their genuine virtues: for their sense of propriety and personal integrity in an age of corruption, for their independent spirit and their willingness to stand on their own feet in an increasingly paternalistic society.

Therefore, I hope my conservative friends will forgive me for what I am about to write.

A Tragic Choice

There is not the least doubt in my mind that if I were forced to cast my lot with either American conservatism or with the left – old or new – I would choose conservatism.

But, fortunately, none of us is faced with such a limited choice. It would surely be tragic if we were. It would be tragic in the great sense, in the Spenglerian sense. We would be making the choice of Spengler's Roman soldier whose bones were found in front of a door in Pompeii – who, during the eruption of Vesuvius, died at his post because they forgot to relieve him. We would be choosing what is right and honorable and in accord with the traditions of our race – and certain to fail.

For conservatives cannot possibly emerge victorious from the life-or-death struggle in which they are presently engaged. Although their opponents on the radical left may not attain their own goals – indeed, cannot attain them, because they are based on an erroneous conception of man and Nature – conservatives have proved themselves utterly incapable of preventing the destruction of their own world by those same radical leftists.

Revolutionary Advantage

Conservatives cannot win because the enemy to which they are opposed is a revolutionary enemy – an enemy with revolutionary goals and guided by a revolutionary view of life.

The advantage has alway lain – and always will lie – on the side of the contender who is prepared to take the offensive, rather than maintaining a defensive position only. And the elementary natures of the conservative and the revolutionary determine that the one shall always play an essentially defensive role and the other an offensive role.

Besieged vs. Besieger

This defensive-offensive dichotomy does not apply absolutely to tactics, of course, but it does to strategy. The conservative may launch brief counterattacks – he may sally forth from his fortress to harry his revolutionary besieger – but in the long run he is always the besieged and the revolutionary the besieger.

The goal of the conservative is to protect what is, or, at the extreme, to restore what recently was. The goal of the revolutionary is to radically transform what is, or to do away with it altogether, so that it can be replaced by something entirely different.

Raceless Nirvana

Thus, the conservative talks of "restoring the constitution," of halting crime in the streets, of keeping down taxes, of fighting the spread of drugs and pornography, of keeping Big Government in check. And the leftist strives for a utopia in which there shall be no war, no "repression," no "discrimination," no "racism," no bounds on the individual's freedom of action – a raceless and effortless nirvana of "love" and "equality" and plenty.

Never-Never Land

The conservative's goals may seem reasonable enough – and attainable. The leftist's goals, on the other hand, lie in a never-never land far beyond the horizon of reality. And that is precisely what gives the advantage to the left.

When the conservative makes some minor gain – getting a "constructionist" on the Supreme Court or a Republican in the White House – he is likely to act as if he had just won the whole war. He sees the achievement of his aims just around the corner, he lowers his guard, and he settles back to enjoy the fruits of his imagined victory. But the leftist is never satisfied, regardless of what concessions are made to his side, for his goals always remain as remote as before.

The conservative works in fits and spurts. He reacts with alarm to new depredations from the left, but is satisfied if he is able to fall back, regroup his wagons, and establish a new line of defense. The leftist keeps on pushing, probing, advancing, taking a step back now and then, but only to be able to take three steps forward later.

Defeat by Halves

If the leftist makes new demands – for example, for the forced racial integration of schools or housing – the conservative will oppose them with a plea to maintain "neighborhood" schools and "freedom of association." When the smoke clears, the leftist will have won perhaps half what he demanded, and the conservative will have lost half what he tried to preserve.

But then the conservative will accept the new status quo, as if things had always been that way, and prepare to defend it against fresh attacks from the left with the same ineptitude he displayed in defending the old position.

Evil Ideology

This continually shifting position is almost as great a disadvantage to the conservative as is his chronic inability to grasp the initiative. The revolutionary left has an ideology, evil and unnatural though it may be, and from this ideology come the unity and the continuity of purpose which are indispensable prerequisites for victory.

What can conservatives, on the other hand, look to as a fighting credo, an immutable principle for which they are willing to sacrifice all? They have been retreating so rapidly during the last 50 years or so that they have completely lost sight of the earlier ground on which they stood. It has simply receded over the ideological horizon.

"Racists" Are Radicals

Consider race, for example. Half a century ago men like Madison Grant and Lothrop Stoddard were spokesmen for the conservative position on race. They argued eloquently, albeit defensively, for the preservation of America's racial identity by maintaining strict barriers against miscegenation, adopting sound immigration controls, and applying eugenic standards to the problem of population quality. Today no "responsible" conservative would be caught with the books of either of these men in his living-room bookcase, for by present conservative standards they are both "racists" – hence, "radicals" rather than safely respectable conservatives.

Saving the Constitution

Is there any granite outcropping in the midst of the shifting sands – any firm common ground on which conservatives can rally?

The defense of the Constitution, perhaps?

The Constitution no longer exists, except as a scrap of paper in the National Archives. Its relevance became nil when it was no longer able to serve the purpose its authors intended for it.

Insuring domestic tranquility and promoting the general welfare are quite different undertakings today than they were 200 years ago. Even such a fundamental portion of the Constitution as its ironclad guarantee of the right to keep and bear arms has proved to be as worthless as the paper it was written on. Nor has the Constitution's explicit ban against legislators who give aid and comfort to our enemies served to prevent the United States Senate from becoming a hotbed of treason.

Free-Enterprise Pitfall

How about rescuing the American free-enterprise system from the evil machinations of Big Government?

As a matter of fact, the free-enterprise system was still relatively intact during the period when alien forces subverted our government and took over our country, and it cannot be said that free enterprise slowed them down even one little bit. The people who gained control of our biggest newspapers and our motion-picture industry and our radio and TV networks did so with the aid of free enterprise, rather than in spite of it.

More than Economics

These comments should not be considered a condemnation of free enterprise per se, nor a belittling of the importance of economic problems in general; more than one nation has gone to ruin through economic mismanagement. The point is that America's problems today go far deeper than any constitutional or economic reforms can hope to cure or even substantially ameliorate.

The youth of America are smart enough to recognize these things for themselves, and, consequently, are not to be blamed for having few tears to shed for the demise of either the Constitution or laissez-faire capitalism.

Fanatics Needed

The left can find plenty of misguided young fanatics willing to set themselves afire or blow up a police station in order to further the cause of "equality" or "peace." But the idea of young men and women assembling bombs in candle-lit cellars to put an end to the progressive income tax or social-security deductions is simply ridiculous.

Until conservatives can offer something more inspiring, not many young Americans will rally to their standard.

Conservatism's two principle failings, lack of a spirit of aggressive activism and lack of any clearly defined ideological basis, go hand in hand. The one cannot be had without the other.

Ultimate Goals

In the words of an outstanding anti-communist leader: "The lack of a great, creative idea always signifies a limitation of fighting ability. A firm conviction of the right to use each and any weapon is always bound up with a fanatical belief in the necessity of the victory of a revolutionary new order on this earth.

"A movement which is not fighting for such ultimate goals and ideals will never seize upon the ultimate weapon" ... and, needless to say, will never emerge victorious from a struggle with an opponent who is so motivated.

Revolutionary vs. Revolutionary

Though conservatism cannot win against the left, a new revolutionary force, with the spiritual basis that conservatism lacks, and advancing with even more boldness and determination than the forces of the left, can win!

That new revolutionary force is being built now. Its ranks are being filled with disciplined, idealistic young Americans.

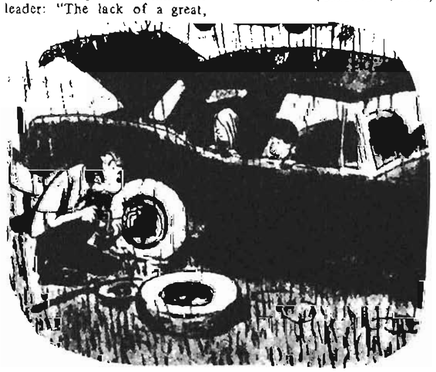
They have examined and found wanting both the drugs-and-sex libertinism of the left and the economic libertinism of the right.

A New Order

They are fighting for a new order in American life, based not on the fads and whims of the moment, but on the fundamental values of race and personality – values which once led Western man to the mastery of the earth and which can yet regain that mastery for him and lead him on to the conquest of the universe.

They know that the time is long past when conservative rhetoric or conservative votes might have saved the day. They understand that America's salvation must now come from young men and women of revolutionary spirit and outlook who are through talking and voting and instead are working toward the day when they can seize the true enemies of our people by the hair of their heads and slit their throats.

(Issue No. 4, 1971)



"Don't you understand? This is life, this is what is happening. We can't switch to another channel."

(Issue No. 8, 1971)

On Liberty

"Is life so dear or peace so sweet as to be purchased at the price of chains and slavery? Forbid it, Almighty God! I know not what course others may take, but as for me, give me liberty or give me death!"

Patrick Henry's impassioned words, nearly two centuries old now, are perhaps the best known and most cherished ever uttered in America. No true American – that is, no American of Henry's race – can read those words today without being stirred by them.

Love of Liberty in Our Blood

It matters not how "liberal" an education we have had, nor how much of the propaganda of surrender and weakness and defeat has been crammed into our skulls. The appeal of Henry's words finds its response in our blood – in our genes, where it has lain these past twenty thousand years and more.

The freeborn farmer-warrior, who typified what is best in our race throughout long ages past, may have little place in today's slick, conniving world, but as long as his blood still flows, relatively unpolluted, in our veins, even the most democratically acclimatized urbanite among us must feel the gooseflesh rise along the nape of his neck when the call to take up arms against a tyrant rings out.

Perversion of Liberty

But what has that to do with what today masquerades as "liberty"? What connection has the sentiment so eloquently expressed in 1775 by Patrick Henry with the puling, smirking insistence on freedom to "do his thing" by every imaginable brand of degenerate and pervert today? What has it to do with the raucous demand for "Freedom now!" voiced by Blacks who want a bigger slice of the welfare state – or else?

The Latin root from which the word "liberty" has sprung is prolific; it has also yielded "liberal," "libertarian," and "libertine." All these words share a general implication of "lack of restraint." The range of meaning given to them is enormous, however.

For what a gulf stretches between the "liberty" of Patrick Henry – meaning freedom from political and economic domination by a foreign tyrant – and the "liberty" of our present-day libertarians – meaning the freedom of the individual from every restraint imposed by society. In the one case it is one of Western man's most cherished and valuable possessions; in the other, simply a manifestation of the sickness called liberalism which is carrying Western man swiftly toward his extinction.

Liberty Not An Absolute

As liberty has no absolute meaning, it has no absolute value. To be free from an alien tyranny, so that we can give expression to our own cultural and social forms rather than those not ours – that is good. To carry the quest for "freedom of expression" to the point where we reject every social norm and every cultural tradition in favor of a formless, normless chaos – that is not good.

Freedom to inquire, to explore, to experiment, to invent – that is both good and necessary if our race is to advance and fulfill its destiny. Freedom to ignore every authority, to escape every obligation, to indulge every whim – that is neither good nor progressive.

Libertarian View Simplistic

The great over-simplification of the libertarian is the assumption that freedom is an absolute – that man is either free or he is not free – that if we want freedom of inquiry, for example, then we must also accept as a necessary concomitant total freedom for self-indulgence.

Thus, the familiar spectacle of Senators, editors and educators calling for the military defeat of our nation; of Black criminals calling for the murder of our race; of anarchists of every hue calling for the destruction of our culture while we smile tolerantly, if a bit nervously, for we have been taught that to silence a traitor is to strangle liberty. Even to punch a McGovern or a Kennedy – or a Nixon – in the mouth and denounce him for what he is makes us suspect as enemies of free speech.

Semantic Trick

What nonsense! The argument that if we approve of free speech we must tolerate subversion is a semantic trick.

A variation of the same trick goes like this: Racial loyalty, racial pride, racial idealism are a form of "collectivism," in that emphasis is shifted from the individual to a larger entity – the race – of which the individual is only a component part. To insist on individual sacrifice or individual restraint in the interest of the racial community is to restrict the scope of individual prerogative – i.e., to limit individual freedom. Hence, if we are *for* freedom, we must be *against* racial idealism.

Atomization of Society

The logic is flawless. And the same argument can be applied to patriotism or any other form of idealism which requires the individual to subordinate his own interests to those of a larger social, national, or racial whole. Libertarianism thus leads naturally to an atomization of society.

To the libertarian the race, the nation are merely assemblages of individuals, nothing more.

From this viewpoint, any social structure – a government, say – is justified only insofar as it provides a convenient framework within which a multitude of human atoms can expeditiously gratify their individual desires and ambitions with a minimum of friction with one another.

"Freedom" Under the System

Liberty, pursued to such lengths, is elusive, and the pursuer deceives himself. Our masters, the men who run the System, are not such fools. They better understand the nature of "freedom." They know that in order to compel us to do their bidding it is seldom necessary these days to resort to the whip and the chain.

So they let us run about freely, say what we want, vote for whom we choose. The United States is a "free" country. All the System cares about is that the net aggregate of our opinions, the result of our elections, shall be what *they* have predetermined they should be.

It is no more possible to put a truly anti-System man into the Presidency by the democratic process in this country than it is to talk the System into cutting its own throat. But the System men don't mind if we fool ourselves into thinking it is possible. In fact, they prefer it that way.

Donkeys and Men

One can get a donkey from point "A" to point "B" by tying a rope around his neck and pulling hard enough. Or one can accomplish the same thing by placing the donkey's oats and water out in plain sight at point "B," taking care that no other source of provender is readily accessible.

Is the donkey really any "freer" in the second case than in the first? It is idle to argue that in the second case the donkey *could* have decided not to go to the oats. The fact is that one is able to predetermine the donkey's behavior, almost with certainty, by a simple manipulation of external stimuli.

When dealing with people instead of donkeys one must be more subtle, but the principle remains the same.

Compulsion of Necessity

We like to think that we make our own decisions, form our own opinions, but in most cases we don't. Even outside the realm of politics and the public-opinion manipulators man's supposedly "free" choice is subject to a thousand determinants beyond his control.

Even a sole inhabitant of the earth, free of every social constraint and inhibition, would remain a slave to the weather and all the other limitations on his will imposed by Nature. Such limitations are just as effective in reducing man's freedom – in restricting the scope of his actions – as are the walls of any man-made prison.

Division of Labor

Thinking of freedom in these terms, it is easy to see that a sole inhabitant may be considerably less free than a member of a social group. Although membership in a group inevitably carries with it certain restrictions, it may, for a properly constituted group, result in a far greater scope of action than is possible for the unaffiliated individual.

As an example, a sole inhabitant may wish to devote his life to music or to the study of mathematics. But the daily necessities of providing himself with food, clothing and shelter would certainly leave him little time for indulging such whims. And it is quite clear that these natural restrictions just as truly limit his freedom of choice as, say, "repressive" parents or a "totalitarian" government.

Only the division of labor made possible by social organization, with its accompanying channeling of individual energies into rather restricted areas, can open up for anyone the choice of a career in music or mathematics.

A Dangerous Illusion

Thus the libertarian ideal of man as a free spirit, making rational choices independently of conditions around him, is sheer illusion.

Perhaps all this should be self-evident, but apparently it is not. There are alarming numbers of young people today, nominally on the right as well as on the left, who talk and act as if liberty were an absolute thing that would be within their grasp were it not for various "collectivist" or "repressive" tendencies in the government and in our present society.

The prevalence of this libertarian derangement may only be a reflection of the too-permissive child-rearing methods of the last couple of decades, but whatever it is it must be overcome.

Whole More than Sum of Parts

The doctrine that a society is no more than the sum of the individuals comprising it must lead first to the atomization of that society and then to its complete destruction. The Western world is now rushing headlong into this last phase, where, ironically, an obsessive mania for ever more liberty promises a final end to all liberty.

The great social genius of Western man has been his skill at so ordering his society that it has provided close to the maximum possible yield of true liberty – that is, the maximum possible scope for human endeavor. By and large he has avoided both the extreme of social disorganization which we call anarchy and the extreme of social over-organization which results in the ant-heap societies characteristic of the Orient.

Neither Atoms Nor Ants

He has understood, during the great periods of his history, that maximum freedom – maximum social potential – is achieved when a careful compromise is made between anarchy and the ant heap.

To go too far in the direction of totally unrestrained individualism – that is, to approach an atomistic society – is to sacrifice the scope of action which exists only when the will of a whole people can be unified and concentrated on a common goal.

To totally ignore the qualities of the individual – that is, to approach a society based on Marxist equalitarianism, where individuals are completely interchangable economic units – is to sacrifice the great potential for innovation, for creation, for leadership which exists not in the mass but only in exceptional individuals.

We cannot make either of these sacrifices and still hope to emerge victorious from the struggle for existence which now rages, and will rage, between the various races of man on this planet until one is supreme and the others have yielded.

A Lousy Compromise

Today we suffer from the worst of both extremes. We live in an oppressively overcrowded environment with ever-diminishing privacy, solitude, peace and quiet. We feel totally impotent and insignificant in the face of the impersonal bureaucratic monstrosity with which Big Brother rules our lives.

But at the same time we are totally lacking in solidarity – racial, national, or otherwise. We have no common purpose, no unity of will as a compensation for the loss of our privacy. Instead of selfless idealism, egoism and materialism reign.

America today is an atomized ant heap.

The cure for this unfortunate state of affairs is to be found neither among the libertarian egoists nor the Marxist collectivists. Peculiarly enough, however, both these factions have draped themselves in the banner of "liberty"!

Race and Personality

If we seek true liberty, what we must do first is establish among ourselves, the men of the West, or among some carefully selected portion of ourselves, a common purpose based on true idealism. Then we must smash the present System, which thwarts that purpose, and build a new society in which the individual achieves self-fulfillment through service to the whole, and the whole advances by giving the widest possible scope for such service to each individual.

(Issue No. 5, 1971)

The Black Man's Gift To Portugal

by Ray Smith

We have heard racial integration defended and advocated on the grounds that we have deprived our country of the benefit of the talents and abilities of the Negroes – that the Negroes have a positive contribution to make and we have failed to take advantage of it. Because of our irrational prejudice against Negroes we have excluded them from full participation in American society, and, we are told, this is America's loss.

The Lesson of History

In view of the fact that we are now being forced to integrate with the Negroes and grant them equal participation, it might be instructive to look at other countries which have integrated with Negroes in the past to see what the Negroes gave them. What is the historical evidence?

There is a wealth of material here for study in such places as Haiti, Cuba, Puerto Rico, Brazil, etc., but the nearest parallel to the situation in the United States today is Portugal in the 16th century.

It may come as a surprise to hear of the Negroes' role in the history of Portugal, for in spite of all the emphasis on "Black Studies" in our schools no one seems to want to talk about the Blacks' contribution to Portugal – neither the Portuguese, the Blacks, nor our modern historians who are rewriting our history books to make the Negroes look good. It takes considerable digging in books written before our modern era of forced integration to uncover the story of Portugal.

Poets and Explorers

By the middle of the 16th century Portugal had risen to a position analogous to that of the United States today. Portugal was the wealthiest, most powerful country in the world, with a large empire and colonies in Asia, Africa, and America. The Portuguese people were, like the Elizabethans in England, poets and explorers – a race of highly civilized, imaginative, intelligent, and daring men. They showed great potential and had already made important contributions to the Renaissance. But, unlike England and other European countries, Portugal had a large and rapidly growing Negro population, and at the same time its White population was declining.

Portugal began the Negro slave trade after encountering Negroes in its explorations and forays into Africa. Portugal brought the first Black slaves to Lisbon in 1441, and they continued to be imported in such numbers that by 1550 the population of Portugal was 10 per cent Negro (the U.S. is 11 per cent Negro today).

Defilement of the Blood

There was no taboo or injunction against sexual relations with Negroes, and the Negro blood soon became assimilated into the general population through miscegenation, so that today there are no Negroes, as such, in Portugal. The present-day population of Portugal is described by the New York Times Encyclopedic Almanac, 1971, as follows: "Ethnic Composition: The people are a mixture of various ethnic strains, including Celtic, Arab, Berber, Phoenician, Carthaginian, Lusitanian, and other racial influences. The present population is one of the most homegeneous in Europe, with no national minorities." (Note that the Negro strain is not listed by the New York Times).

What you can see in Portugal today is the product of a uniform, non-selective mixing of 10 per cent Negroes and 90 per cent Whites into one homogeneous whole. In effect it is a new race – a race that has stagnated in apathy and produced virtually nothing in the last 400 years.

The Encyclopaedia Britannica, 11th ed., 1911, in its article on Portugal, states, "The Portuguese intermarried freely with their slaves, and this infusion of alien blood profundly modified the character and physique of the nation. It may be said without exaggeration that the Portuguese of the 'age of discoveries' and the Portuguese of the 17th and later centuries were two different races."

People Without a Future

The contribution of this new race to civilization in terms of literature, art, music, philosophy, science, etc. has been practically zero. Portugal today is the most backward country in Europe. The illiteracy rate is 38 per cent (in the U.S., 2.2%; Soviet Union, 1.5%; Japan, 1.0%). The infant mortality rate in Portugal is 59.2 per 1,000 births (in Sweden, 12.9; U.S., 20.7; France, 20.4; Soviet Union, 28). The workers' wages are the lowest in Western Europe, the equivalent of a little more than $2 a day.

Portugal is a forgotten land – bypassed by tourists and shunned by scholars. It is a sad country, known mainly for its plaintive, mournful *fado* music – nostalgic music that looks to the past and sees no future.

Portugal and America

In spite of the close similarity between the situation of Portugal in 1550 and the United States today, we cannot predict that the outcome of our racial integration with Negroes will be exactly the same. The historical evidence, however, is that any country, society, or group which has integrated to any appreciable extent with Negroes has suffered drastically in its ability to maintain a civilized standard of living, and in its ability to compete with others. There is no evidence that any country ever gained anything from integration with Negroes.

It should be pointed out that the Negro-White ratio, 1:9, in Portugal in 1550 does not represent the final percentage of Negro genes, for the Negro element was rapidly increasing while the White element was declining. The male Whites were leaving Portugal in large numbers – sailing, settling in the colonies, and marrying the native women (the government encouraged this). Most of the Negro slaves brought into Portugal were adult males. The population was thus unbalanced – an excess of White women and Negro males, and a shortage of White men. Chronicles of the era relate that Portugese women kept Negro slaves as "pets." They also married them.

The situation in the U.S. today is not too different. The radical-chic Whites even have their Black Panther pets.

Our 11 per cent Negro element today does not represent the final amalgam. The Negro birth rate is almost twice as high as that of the Whites. There is no White population explosion in America, or anywhere else in the world. It is all colored. The White woman takes a pill or has an abortion; the colored woman has the children.

What the final amalgam in America will be, we cannot say, but if present trends continue the Negro element will be much more than 11 per cent.

Why Did Portugal Integrate?

The British, French, Dutch, Spanish, and Portuguese all engaged in the Negro slave trade, but only Portugal brought them into her own country. The question arises – why did Portugal so willingly accept racial integration with Negroes while other European countries kept the Negroes out and maintained their racial integrity? What was the climate of opinion, the current ideology, teaching, or propaganda that led the Portuguese to depart so from the behavior of other countries? What was different about Portugal?

You will not find any answer to these questions in our universities or in our modern history books and recently published encyclopedias, for the whole subject of the decline and fall of Portugal has become taboo. You will have to dig into older sources and discover your own answers.

You might also ask yourself why America is accepting racial integration while most of the rest of the world is "racist." Why are we different?

The Role of the Jew

One significant difference in Portugal before its fall in the 16th century was that it had become a haven for Jews. For several centuries the Jews had had more wealth, influence, and power in Portugal than in any other European country. In 1497, at Spain's request, the Jews were asked to leave Portugal or be converted. Most of them became nominal Christians and remained.

However, by 1550 many of the Jews were voluntarily leaving. They saw the writing on the wall. The Encyclopaedia Britannica (edition of 1885) notes that, "... even observers like the Dutchman Cleynaerts saw that, in spite of all its wealth and seeming prosperity, the kingdom of Portugal was rotten at the core and could not last."

America has also served as a haven for the Jews. The Jews in America today have risen to a greater position of power, wealth, and influence than they have ever had in any other country. They dominate the newspapers, book publishing, TV and radio, movies, universities – all of the educational media, as well as the commercial life of the country.

The Jews have always proselytized for racial integration – in Portugal, America, or in whatever country they have been, for without such a climate of tolerance of alien races they themselves would not be accepted. It has, therefore, been in the Jews' interest to suppress evidence which would lead people to reject alien races.

History Rewritten

Our encyclopedias and history books have been purged and rewritten. If you look up Portugal in the 1970 edition of Encyclopaedia Britannica you will not find anything about the role of Negroes and Jews in the history of Portugal, or anything about the decline and fall of Portugal.

The Jews are briefly mentioned among others who "exerted various influences over the territory which in the 13th century acquired the frontiers of modern Portugal." There is no elaboration of what this influence was.

The Negroes have been eliminated entirely. They are not listed with the other ethnic groups in the ancestry of the Portuguese people. In the entire 15-page article there is no clue that Negroes were ever present in Portugal or that they had any role or influence in Portuguese history.

The 1970 edition of Encyclopedia Americana also makes no mention of the presence of Negroes in Portugal.

In all these sources you find "facts," i.e., names and dates, but with no meaning and no indication of what actually happened or why. However, if you can manage to find some older sources you can learn a great deal about the history of Portugal.

The article on Portugal in the 1911 edition of Encyclopaedia Britannica contains more real information than you can get in reading a hundred history books of more recent vintage. From our modern point of view this article would probably be called "racist," but the point is that the presence and activities of the Negroes and Jews are recorded. The information is there, and you can draw your own conclusions. The article is actually pro-Jewish. There is also a scholarly analysis of the factors in the decline and fall of Portugal, with the author tending to blame the Inquisition, the Jesuits, and anti-Semitism. However, neither his conclusion nor his bias prevents him from including factors or information which might lead the reader to a different conclusion.

Our modern scholars and authorities eliminate information which might lead the reader to the "wrong" conclusion.

Suppressing the Evidence

The 1964 edition of Encyclopaedia Britannica still briefly lists Negroes and Jews, along with others, as Portuguese racial elements, but with no details or elaboration. By 1966 the Negroes have vanished completely.

Now what has happened between 1911 and 1966 that makes us purge and rewrite history in such a way? Have we decided that race no longer is, or ever was, a factor in history? This cannot be, since "Black Studies" are flourishing at our universities. Historians are supposedly trying hard to discover all they can about the role of Negroes in history.

In a trial a lawyer tries to suppress evidence that would be damaging to his client. He tries to prevent this evidence from reaching the jury. Our modern historians and scholars are trying to suppress evidence. The Negro is their client. We are the jury – and we must not reach the "wrong" verdict.

This, of course, reveals what the liberal establishment really thinks of Negroes – that they are inferior and must be protected. The evidence must be suppressed. The New York Times, et al., is like a lawyer, well paid, who knows his client "did it," but tries to get him off.

U.S. liberals become very self-righteous and superior when the Soviet Union purges and rewrites its encyclopedias, eliminating from its history current undesirables and making them "unpersons." We ridicule their lack of objectivity and irrational scholarship.

But we do exactly the same thing when we rewrite the history of Portugal and make "unpersons" of Negroes (and Jews). In terms of rewriting and deliberately falsifying history we are much closer to Orwell's 1984 than the Soviet Union is. Big Brother protects us from dangerous knowledge.

Quo Vadis, White Man?

There is a great need for the American people to know what happened in Portugal in the 16th century, for we are repeating their experience. We are in the same predicament, at the same juncture, at the same cross-roads in history. There is an amazing similarity between our situation today and Portugal's in the 1500's. Shall we take the same road?

Travellers from other European countries were amazed to see so many Negroes in 16th-century Lisbon, as are travellers today in Washington, D.C. Our own capital is 71 per cent Black, and, as was the case in Lisbon, the Negores do all the manual labor and service jobs. The 1911 Encyclopaedia Britannica comments, "While the country was being drained of its best citizens, hordes of slaves were imported to fill the vacancies, especially into the southern provinces. Manual labor was thus discredited; the peasants sold their farms and emigrated or flocked to the towns; and small holdings were merged into vast estates."

Manual labor has been "discredited" for many White people these days, and Negroes fill these jobs. We are too good for it.

Americans Alienated

The American people are also leaving the land and flocking to the cities or metropolitan areas, and our small farms have been replaced by huge, mechanized farms. If we had any colonies many American men would gladly emigrate to them. Many are leaving anyway for Canada, Australia, and Europe. Those who remain feel rootless and displaced – from their jobs, their country, and even their families. It is difficult to feel any sense of belonging to what America has become today.

Stout Hearts – and Pure Blood

In analyzing the catastrophe which befell Portugal, the historian H. Morse Stephens (in his book *Portugal*, written in 1891) concludes:

"... they (the white Portuguese) were to produce great captains and writers, and were to become the wealthiest nation in Europe. But that same sixteenth century was to see the Portuguese power sink, and the independence, won by Affonso Henriques and maintained by John the Great, vanish away; it was to see Portugal, which had been the greatest nation of its time, decline in its fame, and become a mere province of Spain. Hand in hand with increased wealth came corruption and depopulation, and within a single century after the epoch-making voyage of Vasco da Gama, the Portuguese people, tamed by the Inquisition, were to show no sign of their former hardihood. This is the lesson that the Story of Portugal in the sixteenth century teaches, that the greatness of a nation depends not upon its wealth and commercial prosperity, but upon the thews and sinews and the stout hearts of its people."

This is rather old-fashioned language, but what Stephens is saying is that by the end of the 16th century the quality of the people was lacking. Other European nations suffered military defeat, but continued to grow and develop. Portugal stopped dead in its tracks. It had nothing to build on. Portugal could only look nostalgically to the past.

The *fado* music says it all.

(*Issue No. 6, 1971*)

Why Revolution?

"If, by the instrument of governmental authority, a people is being driven to its destruction, then rebellion is not only the right but the duty of every member of that people."

DURING TIMES OF SOCIAL DECAY and turmoil, the more responsible members of a society will nearly always be found supporting the constituted authority against the hostile or rebellious actions of disruptive elements. For the truly responsible and prudent citizen takes the long view, and he sees (in the words of the Founding Fathers) that governments long established should not be changed for light and transient causes; that, however grievous may be the defects in any governmental policy or even in any system of government, it is nearly always preferable to tolerate those defects and to work for reform rather than to destroy the system.

Order Before Justice

Most injustices and evils on the part of a government are, after all, tolerable, but the absence of order is not. Not only is order an indispensable prerequisite for any form of society and for all human progress, but life itself cannot long continue in its absence.

Western man has been guided in his upward struggle throughout the millennia by an inherent will-to-order. It is an essential aspect of our racial soul. To many, then, it seems natural that the best racial elements of our society should be the champions of law and order, while the worst elements should be the principal proponents of disorder, revolution, and chaos.

Yet, as with most things, there are limits beyond which blind support of governmental authority ceases to be a virtue and becomes instead an evil.

The great question of our day is: How much corruption must be tolerated for the sake of order? When have things gone so far that reform of the System is no longer feasible and revolution becomes the *responsible* alternative? Where should the line be drawn?

Americans More Servile

History does not help us much. The conditions which, 200 years ago, led our forefathers to decide that the line had been crossed are totally unlike those of today.

We could easily justify the toleration of unfair taxes, of governmental meddling in our personal affairs and infringement of local prerogatives, if we could thereby maintain an orderly society in these vastly more dangerous times.

Although we can admire the American colonists' fierce intolerance of tyranny, we, having become more servile and practical, would not rebel under similar circumstances. And if the issues troubling us were no more burdensome than those faced by them, the appellation "responsible conservative" would not be such an epithet of ridicule and contempt today.

Government as a Utility

In order to understand when the support of governmental authority stops being responsible and becomes merely obstinate we must examine the basic premises on which any government's right to exist is founded.

The prevalent view of the government today, shared by both liberals and conservatives, is that it is an expensive but necessary public utility whose principal functions are to maintain law and order, mediate squabbles among the citizenry, and provide certain general services, such as national defense, mail delivery, and a bureau of weights and measures.

There is a diversity of opinion, of course, on details. Laissez-faire conservatives take the attitude that the services provided by government – and, consequently, its operating expense – should be kept at a minimal level. Welfare-oriented liberals are more inclined to demand the maximum of services and not worry about the expense.

Not A Dime's Worth of Difference

In the most fundamental sense, however, right and left alike regard government from the same viewpoint: It is a dispenser of largesse, an oiler of the machinery of commerce, a source of favors and privileges, a traffic cop and an errand boy. Its role is to help keep society running smoothly so each citizen can "do his own thing" with a minimum of friction from others who are doing their things.

The consequence of this libertarian concept of government is the catastrophic state of affairs which exists in the Western world today.

We plunder and poison our environment, both physical and spiritual, while the government sits on its hands.

Perversion, drugs, organized crime, and political corruption flourish, and the state can do nothing.

Massive treason occurs in our streets, just as in the highest councils of our land, and rioting aliens burn our cities, while Washington looks on helplessly.

System Is Sick

But this breakdown in operational function is only the outward manifestation of a far graver inner sickness – a sickness stemming from errors of the most fundamental sort in the very premises on which today's government is based.

It is clear that the men who sacrificed their lives at the Alamo had a deeper motivation than a desire to preserve the police power of the state. And those who died on Iwo Jima did not do so for the sake of the farm subsidy program or an independent judiciary.

Patriotism, in fact, has very little to do with law and order, the protection of property rights, or the regulation of commerce. Contrary to libertarian claims, it has not much to do with freedom either. The preservation of freedom or of "the American way of life" may be convenient concepts around which to build war-propaganda slogans or election cliches, but the reason men are willing to die in battle has more fundamental roots.

Feeling for Own Kind

Though patriotic feelings may be developed and modified in citizens by education or indoctrination, the rudiments of patriotism are inborn. That inborn quality is simply the instinct for the preservation of one's own kind.

The only government which can rightly demand of its citizens loyalty unto death is a government based on this fundament. A government properly constituted and a state properly conceived serve to express the collective will of a people – that is, of a group of human beings sufficiently homogeneous in their physical and psychical makeup that the fundamental concept of "kind" has real meaning for every member of that group.

Thus, the state – and much less any government – is no end in itself, but only a means to an end. That end is the preservation and advancement of a people – of a racial community.

The Organic State

Only so far as a state is identified with the vital interests of a people is it entitled to the allegiance of that people. Such allegiance is then equivalent to loyalty to one's own kind, and such a state is *organic* in that its existence stems in a natural – one could even say *biological* – way from a natural community.

Any racially self-conscious citizen finds himself subject to two allegiances: that binding him to his own kind and that obligating him to his government. Of the two, the first has precedence. Only in an organic state do the two coincide.

Multiracialism Is Absurd

A government which claims to represent the vital interests of a multiracial society is not only unnatural but absurd. To whom, for example, does the Bantu in South Africa or the Arab in occupied Palestine give his loyalty – to the government or to his own kind?

Neither the Afrikaaners nor the Jews are so foolish as to imagine it will be to the government, despite the multi-racial baloney to which they feel obligated to give lip service. For this reason, both Jew and Afrikaaner take care to keep all the strings of government in their own hands.

We in America have not been so smart – but, then, no other nation has ever been subjected to such a program of liberal brainwashing and internal subversion as we have.

A Corrupt Monstrosity

The United States government has, through slow and (until the last 20 years) nearly imperceptible change, been transformed from an organic institution embodying the will and aspirations of a free, White, and proud citizenry to a corrupt, unnatural, and degenerate monstrosity - irresponsibly catering to the dissolute tastes, desires, and whims of an increasingly debased, raceless conglomerate of materialistic serfs, products of the urban jungle and the most tyrannical thought-control apparatus the world has ever known.

As the government grinds massively onward, it behaves like a Frankenstein monster out of control. It has become completely alienated from the racial elements which originally created it and gave it life.

This terrible truth manifests itself daily in a thousand ways.

Terror in the Schools

Every White student in the public school systems of America's cities, racially integrated by decree of the Justice Department, has experienced the terror which stalks his classrooms and recreation fields, hallways and restrooms. The daily shakedowns and beatings, indignities and intimidations bring a feeling of hopelessness and despair, because the government responsible for this classroom terror will not even admit that it exists.

Every White policeman and every White serviceman belonging to a police or military unit racially integrated by decree of City Hall or the Pentagon feels the loss of spirit and efficiency which has come as a result. He is sickened and discouraged by the slackening standards in his once-proud profession, by the growing corruption and rising drug abuse on the part of those who wear his uniform.

An Alien Tide

Every working man whose union has been flooded with underskilled "minority" workers by Labor Department decree senses the loss entailed, not only to his craft or trade but to the nation. If he has any pride of workmanship he must sorrow as the old, hard-earned traditions of skill and excellence yield to the alien tide of "equality."

Every responsible and racially conscious public-school teacher, who, year by year, sees more and more lies and distortions in

the textbooks he must use – textbooks which are being continually "revised" by decree of the Department of Health, Education, and Welfare – knows the shame of aiding in the planting of these lies in the minds of his young charges.

Schools Racially Destructive

This is among the most deadly of all the System's racially destructive activities. Through its iron control over the educational process it deliberately alienates an entire generation of young Americans from their cultural and racial antecedents. It applies the corrosive compound of half-truths and lies, calculated omissions and subtle psychological tricks to destroy all bonds between the individual and his racial community.

Our schools do not truly educate; instead they produce young people who, at worst, are so filled with artificially instilled feelings of guilt and self-hatred, the consequence of never-ending propaganda about "White racism" and the oppression of minorities, that they actively and consciously collaborate with the avowed enemies of our people. At best, we get young men and women who, having been denied the knowledge of the greatness and uniqueness of their race and of their responsibility as the bearers of that greatness and uniqueness, are indifferent to any appeal to racial solidarity. They are all converts to the liberal religion of individuality – the view that the individual exists solely as an end in himself.

Every year – every day – that this deadly process continues brings us closer to that point of no return when there will be so few uncorrupted escapees from the public mind-molding institutions that no effective resistance to the System can any longer be built.

Government Genocide

The United States government does not carry on its genocidal activities blindly or accidentally or against its will. It does not act reluctantly because of pressure from the alien-controlled newspapers and broadcasting networks.

The agencies of government are integral parts of the entire, corrupt System. They work hand in hand with the propaganda media to quench any spark of racial consciousness which might threaten their rule.

Ultimately the System, in order to secure its own evil existence, seeks the destruction of every last remnant of the only race which, having created it, is also capable of destroying it.

Servants of the System

The time has come when we must wake up and realize that the policeman on the streetcorner and the Congressman in Washington are no longer either our guardians or our servants. They are the guardians and servants of the System – though not necessarily consciously or with malice aforethought. More often they are only timeservers, more-or-less powerless cogs in the machine themselves.

Nevertheless, willingly or unwillingly, it is the System they serve.

The governmental structure which our forefathers built up to serve and protect us has been turned against us. Its strength is no longer our security but our peril. Its weaknesses are no longer our misfortune but our opportunity.

The line has been crossed.

Among racially conscious Americans there is widespread awareness of the destructive role of the System, but an equally widespread paralysis of the will where any remedy is concerned. Part of the fault lies in the fact that with Blacks and Jewish liberals and the spoiled, hairy brats of the Establishment shouting for a revolution, everyone else is inclined to regard revolution as a dirty word. To most mature and thoughtful patriots it is an abomination.

A Trap for Conservatives

This attitude arises from a failure to understand that the "revolutionary" tactics of those elements presently rioting in the streets are only a means of further emphasizing those things we already hate worst in the System. They only want to push us even faster along the road to racial ruin.

Thus, our "responsible conservatives" (and others) fall into the trap of saying: "No, the System is going fast enough the way you want it. We will oppose your revolutionary demands by defending the System against you."

And they still vainly seek solutions in the realm of reform rather than revolution: Write a letter to your Congressman. Send a dollar to help awaken your fellow citizens to the dangers of communism. Vote conservative. Join a tax protest. Pray that the earth will open and swallow the Supreme Court.

Present Prosperity a Curse

When the average White working man can own a color TV set, two new cars, and a house in the suburbs, it is very difficult to think revolution. We are comfort corrupted. No matter how bad the System is, we are unwilling to sacrifice our material luxuries for the sake of securing the future of the race.

We find too difficult to accept that it is better that we suffer the worst privations, the most grinding poverty, the most tyrannical oppressions than that, wallowing in comfort, we allow the race to die.

And so we keep looking for easier ways.

But there aren't any easy ways. Maybe there were 50 years ago, but not today.

It is no longer possible to cure the System – to bring Frankenstein's monster to heel – by Constitutional methods.

When the electoral process ceased being a person-to-person evaluation and choice of their representatives and leaders from among themselves by a properly qualified citizenry, the governmental forms handed down to us by a free Anglo-Saxon yeomanry lost their original meaning and relevance.

Today's political shell game, in which the entire public herd is allowed a "choice" from an array of media-generated images, makes a cynical mockery of the very concept of representative democracy.

As long as public opinion is not the spontaneous concensus of a racially and culturally homogenous populace but is the artificially created and manipulated concoction of a small clique of racially alien mind-molders, it is idle to contemplate bringing about, by System-approved means, any significant governmental change contrary to the wishes of those who control the System.

Yet, millions of optimistic patriots perennially convince themselves that they have found an honest politician who, if only they can sneak him past the professionals and get him elected, will outwit the string-pullers and return the American government to the hands of its proper owners. They drastically underestimate the cunning of their masters.

Other millions believe that public enlightenment is the answer. For example, they are under the impression that the catastrophic 1954 Supreme Court decision on racial integration of our schools was the consequence of the court being supplied with faulty information on racial differences. They seriously misjudge the motives of the beast.

A Stake Through The Heart

We do not need to reason with the monster; we need to put a bullet into its brain and hammer a stake through its heart. If that means blood and chaos and battling the alien enemy from house to house in burning cities throughout our land – then, by God, it is better that we get on with it now than later.

If "responsible" citizens have no stomach for it, then the task must fall to our radicalized youth. And it is the responsibility of the National Youth Alliance to take a leading position in coming revolutionary developments, so that young Americans can build a revolution *for* America and *for* our people, instead of serving as pawns in the alien-controlled, anti-American and anti-White revolution of the Marxists.

(Issue No. 6, 1971)

A New Western Prehistory

Generations of American and European schoolchildren have been taught about the "cradle of civilization" in the Middle East, from which cultural innovations supposedly spread out to other lands, eventually illuminating even the darkest corners of barbarian Europe.

The Egyptian pyramids are cited as examples of the first spark of creative engineering applied to the erection of massive stone architecture — a spark which cast a dim light northward and westward, leading to later engineering achievements in Europe.

Likewise, the ceramics and metallurgical skills of ancient Mesopotamia are held up as the models which were supposedly later copied by the benighted peoples of Europe.

Now, recent scientific work has invalidated the entire scheme of European prehistory based on the notion of 'ex oriente lux' — light from the east. The exciting new findings, which have revolutionized the fields of archaeology and prehistory within the last year, are discussed in an article in the October 1971 issue of **Scientific American.**

In essence, the new development has been a painstaking recalibration of the time scale used for dating prehistoric sites. A careful comparison of dates established by tree-ring counts and the radioactive carbon-14 method has revealed that carbon-14 dates for European prehistoric sites are late by as much as 1000 years.

When sites have been redated according to the new time scale, it has been discovered that a number of European cultural innovations which formerly were considered to have been derived from analogous developments in the eastern Mediterranean and the Middle East actually predate the earliest known examples of such developments in the so-called "cradle of civilization."

Thus, we now find that the Bronze Age in Europe — specifically in the Danube basin — came before the corresponding metallurgical skills were known in the eastern Mediterranean.

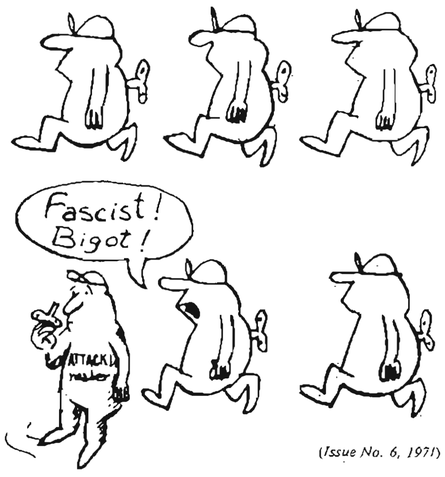
And, according to **Scientific American:** "Now it is clear that megalithic chamber tombs were being built in Brittany earlier than 4000 B.C., a millennium before monumental funerary architecture first appears in the eastern Mediterranean and 1,500 years before the raising of the pyramids. The origins of these European burial customs and monuments have to be sought not in the Near East but in Europe itself."

The implications of all this are truly earthshaking. Although the author in **Scientific American** is careful to deny any "racist" conclusions which might be drawn, he does admit: "The central moral is inescapable. In the past we have completely undervalued the originality and the creativity of the inhabitants of prehistoric Europe. It was a mistake, as we now can see, always to seek in the Near East an explanation for the changes taking place in Europe."

One can go much further. Although Europeans, because of their completely different lifestyle and mental makeup, did not begin living in cities until long after other races to the east had urbanized themselves, the technological and cultural innovations which were prerequisites for city life were nevertheless developed by Europeans themselves, and not imported from extra-European sources — and, in many cases, they were developed by Europeans first, and then exported to the more "civilized" peoples.

So we come closer to a recognition of the truth expressed by a great student of mankind nearly 50 years ago. He wrote: "Everything we admire on this earth today — science and art, technology and inventions — is only the creative product of a few peoples and, perhaps, originally of one race. On them depends the existence of this whole culture. If they perish, the beauty of this earth will sink into the grave with them."

(Issue No. 7, 1971)



(Issue No. 6, 1971)

Tragedy of Our Schools

Lesson of the VD Statistics

The forced bussing of school children to achieve racial balance has been a sore point with the American people for several months. Even Mr. Nixon saw the wisdom, immediately following Wallace's March 14 victory in the Florida Democratic primary election, in calling for a temporary moratorium on new bussing orders.

Castrating Wallace

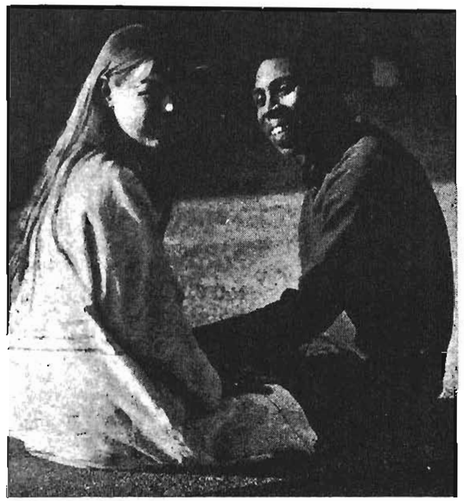
Nixon's move, of course, was an unabashed effort to castrate George Wallace by stealing the thunder from his anti-bussing campaign. It was also an implicit admission by the System that bussing had been pushed a little faster than even Boobus Americanus would accept without developing dangerous signs of restlessness. The System zealots had committed a slight tactical error which Nixon corrected.

Venereal Disease

All the furor about bussing has unfortunately obscured a much more profound illness in America's schools. One symptom of this illness is the soaring incidence of venereal disease among White teenagers. Like the other symptoms, it is directly related to the racial integration of the schools.

Among Black Americans, VD has always been endemic. In the White community, however, until the massive school-integration effort of the last decade, it has been quite rare. With effective treatments for both gonorrhea and syphillis, medical authorities considered neither disease a significant health problem for Whites anymore.

As the racial integration of the schools progressed, the White VD rate rose steadily. In the past few years it has skyrocketed.





This is all too often the ultimate consequence of school integration — regardless of the intention of the integrators. For many of those responsible, however, this is the way they planned it.

Up 16 Times for Girls

The sexual and racial differences in the rate of rise give the clues. According to figures tallied by statisticians at the federal Center for Communicable Disease in Atlanta, the number of new gonorrhea cases among young, White females in the Washington, D.C., metropolitan area (primarily living in the Virginia and Maryland suburbs) rose by 1,541 per cent in the six-year period ending last June 30. For young, White males the corresponding rise was 131 per cent.

Among Blacks of both sexes the incidence of gonorrhea remained at approximately the same high level where it has been for many years.

Although Washington is a particularly bad trouble spot, the VD figures for other areas around the country tell the same general story.

Why the much higher rise for White girls than for White boys? Because Black boys date White girls, but White boys almost never date Black girls.

Can't Face Truth

This shocking but obvious conclusion has been shunned by both the pro-bussing crowd and their opponents. It does not bear thinking about by people who do not want to be considered "racists" or "bigots."

The VD figures aren't all that doesn't bear thinking about. The use of drugs by young Whites has had a very similar history. Here we do not have the same unmistakable clue provided by the sex-differential in VD statistics, but the story is plain enough.

Before 1960 the use of heroin in America was confined almost entirely to Negroes. Its use by White high school or university students was practically nonexistent. Then, as massive school integration became a reality, so did the whole White "drug culture."

Don't Blame War

Nor can it be blamed on GIs bringing drugs back from Vietnam, otherwise we would have experienced a soaring drug-abuse rate among young Whites during and immediately after the Korean war. It didn't happen. It waited for the forced school mixing of the 1960s.

Worse than any heroin or gonorrhea statistics can tell is the cumulative effect on White students of school integration. In the schools where there is an uneasy racial coexistence, one facet — interracial sex and the adoption of Black folkways — is seen; another facet is seen in those schools where there is open racial hostility.

Only a young person who has actually experienced it can fully understand the demoralizing effect of the constant fear, day after day, which accompanies him in one of the tougher integrated schools, with its roving gangs of Blacks.

Surviving in the Blackboard Jungle

Learning to avoid the rest rooms — and, in many schools, the cafeterias too; learning to always be with a group of your friends on the school grounds or when walking home; learning that it's better to hand over your lunch money than to be beaten when accosted in the halls; worst of all, learning that the school administrators and your teachers don't want to become involved, that there's no one who'll help you — no way out; that's what integrated learning is all about.

There are those Americans who believe this is a necessary hardening experience: that only if our young men learn the horrifying facts of racial integration at first hand can they steel themselves for doing what must be done one day soon.

Understanding Terror

Those who have planned what is happening in America's schools understand better the effect of terror, however. They know that it more often destroys than reinforces the will.

If any good at all can be said to come from this terror, it is the alienation which is its byproduct.

Both where there is terror and where there is coexistence, there is brainwashing. While the sense of racial guilt and self-hatred that results in young White girls becoming new VD statistics is being pumped into everyone's head, everything that ought to be taught America's youth is being scissored from the textbooks.

Impartial System

"It is neither fair nor proper," says the sincere, liberal educator, "to over-emphasize the history of Western civilization (which is the history of one race) in a multiracial classroom." This logic has proceeded to the point that in some schools, where special "Black History" courses have been introduced, we have the spectacle of a few bold White students requesting equal time for a "White Studies" program — and being rejected out of hand.

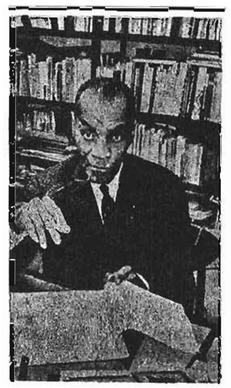
Actually, it is because America's schools largely ceased performing any truly vital task years before Brown vs. Board of Education that today we find the feces in the drinking fountains, the graffiti on the classroom walls, and the shakedowns in the stairwells and corridors.

"We're Not Bigots"

And it is because of the utterly wrongheaded approach to the problem of those who should be doing something about it that it will remain with us a while yet. "We don't want our kids bussed to an inferior school," say the opponents of bussing, "but we have no objection to racially integrated neighborhood schools. We're not bigots."

It's not bussing which causes VD or drug addiction. It's racial integration, whether in a "neighborhood school" or elsewhere.

(Issue No. 11, 1972)



Leon Damas, a Black teacher at two District of Columbia colleges, wrote the poem "If Often," reproduced below as it appeared in a Washington Post article praising the "talented" Black poet. Actually, a Damas, with his openly bloodthirsty hatred of the White man, can do much less damage than most of the teachers the System inflicts on students.

If Often

If often my feeling of race
strikes the same fear
as the nightlong howling of a dog
at some approaching death
I always feel
about to foam with rage
against what surrounds me
against what prevents me
ever
from being
a man
And nothing
nothing would so calm my hate
as a great
pool
of blood
made
by those long sharp knives
that strip the hills of cane
for rum

—Leon Damas

(Issue No. 11, 1972)

Man and Technology

Technology has come somewhat into bad odor among many of today's young people. Sensitive souls who find themselves out of tune with the gaudy, gimmicky, and artificial world of 20th-century America often place the blame for this dissonance on the technology which has made all the gimmicks possible. This attitude is revealed, for example, by the pejorative use of the term "plastic."

DDT and Big Brother

Hostility toward technology also often finds expression among those genuinely and deeply concerned about wildlife and the beauties and virtues of our vanishing wilderness. DDT and mercury pollution, oil spills, smog, the mind-shattering racket of jet aircraft and diesel trucks, the chemical adulteration of foodstuffs, the unsettling thought that Big Brother may be electronically eavesdropping on our most intimate and personal affairs, the niagara of household detergent wastes which are killing our lakes and streams — all these things are blamed on modern technology to which they are, undeniably, related.

And, because of blame so directed, solutions are being proposed which are no solutions at all. They are based on the reasoning that since technology is being used to destroy our environment, our culture, our peace of mind, and our former relationship with Nature — all unarguably evil consequences — technology is itself a bad thing and we ought to try to get along without it.

Back to Nature

Although a relatively small minority of the population has come to such a drastic conclusion, the number is growing, as manifested by the increasing proliferation of "back-to-Nature" style communes. Such developments are, in fact, encouraging, insofar as they indicate a healthy regard for the preservation of our natural environment and of man's proper relationship to the rest of Nature. But they are also dangerous when they inspire a misevaluation of the root of today's technological problems and lead to the misbelief that these problems can be eliminated by eliminating the technology of which they are consequences.

Paradise Lost

Adam, no doubt, wished that he and Eve could remain in Eden by unlearning the fatal knowledge imbibed with the forbidden apples. And we have all experienced the nostalgia for childhood days — the desire to escape the responsibilities and worries of adulthood by returning, somehow, to the innocence of the past.

But life and human history and the evolution of Nature are one-way streets. There is no turning back. With each nibble we take of the fruit of the Tree of Knowledge, we lose a little more of our innocence.

What we must understand is that that loss is utterly and absolutely irrevocable and that we must, therefore, stop longing for the simplicity of childhood and instead learn how to make the best of our adulthood.

Facing the Facts

The essence of adulthood is responsibility. As adults we cannot solve our problems by wishful or romantic thinking or by embracing impossible solutions.

We find unacceptable the pollution of the environment which is a consequence of our technological civilization. Very well. But we certainly cannot eliminate the pollution by abolishing technological civilization.

A few of us, of course, can turn our backs on everyone else and run off into the woods. But the rest of society cannot do that, and the few escapees will find their personal solution transitory.

One in 1,000

Consider: If we, as a people, eschewed all technology — even that inherent in agriculture, which is one of the most ecologically catastrophic of man's technologies — our land migh. eventually support an equilibrium population of one in every thousand now living.

If we compromised by accepting the level of technology we had 200 years ago, sustaining ourselves with horsedrawn plows forged by the village blacksmith, North America might, at the limit, support a population one-quarter its present size.

Precarious Existence

That would give us a much more desirable population density than we presently have, but without the chemical fertilizers, pesticides, and other mixed blessings of modern technology even a population of sixty million would face a very precarious existence, subject to decimation or worse whenever a potato blight or the like came along.

There is an inescapable relationship between technological level and maximum possible population density. Without those thundering diesel trucks clogging the roads and polluting the air — and hauling countless tons of refrigerated foodstuffs daily — the populaces of all our jampacked cities would quickly starve to death.

Everyone Grew His Own

There is a similar dependence of man's freedom of choice on the level of his technology. Two centuries ago nearly everyone farmed, not because of the joys of the bucolic life but because, without those smoke-belching steel plants and those smelly oil refineries producing the steel for tractors and combines and the fuel to run them, when the farmer had finished feeding his own family he had very little of his crop left to sell to the non-farmer.

Pitchforks vs. Tanks

If we, nevertheless, decided to dispense with most of the technology which the last 200 years have brought and, having reduced our population by one means or another to a suitable level, take up an 18th-century-style rural existence (which, despite its shortcomings, has many attractive features) we would immediately find our plans foiled by an army of invasion from some country which had not renounced the evils of technology and could, therefore, quite successfully overcome our slingshots and pitchforks with their more modern weaponry.

Nixon's Folly

In the same way, regardless how horrendous we find modern technological warfare, we simply do not have the option of returning to slings and arrows. Even so tentative a step as the unilateral destruction of chemical and biological warfare materials and the renunciation of further study in such areas is enormously foolhardy. The hard truth is that we are living in a highly competitive world, and any single participant in the game of life who deliberately imposes a competitive handicap on himself is toying with self-destruction.

Dilemma of the Sorcerer's Apprentice

Not only is it not reasonable, once a new invention has been introduced, to withdraw that invention and expect the world to return to its prior state, but it is not feasible to artificially halt the more-or-less continuous process of technological innovation. Human nature being what it is, technological development is the inevitable companion of the progress of human knowledge.

We must expect that all men, everywhere, once the knowledge of how to make an electric light bulb — or an antibiotic or a machine gun - - has been disseminated, should refrain from applying that knowledge?

Theocratic Solution

Or shall we, in order to retain what shreds of innocence we may have left, seek to prevent the further progress of human knowledge? there have been times in our history when that approach was actually taken. It is perhaps the only reasonable approach if one wants to maintain a theocratic form of society. But that is not an acceptable solution for Western man.

And yet we are not really faced with a dilemma. Technology is inevitable. The present, unhappy consequences of technology are not.

Hansel and Gretel

We can never again have a non-technological, Hansel-and-Gretel sort of world, in which young men ride forth into forest and field to slay dragons and seek their fortunes. That, in a way, is very sad. But neither must we stoically accept the polluted, unnatural hideousness which technology and urbanization have brought about.

Let us rebel! But let us first understand why we are rebelling and what it is against which we are rebelling.

Culture Distortion

It is not technology — or human knowledge — which lies at the root of our unhappiness, but particular manifestations of technology: the particular forms in which our scientific knowledge has been actualized. Those objectionable forms are themselves the consequence of alien attitudes toward technology which have governed the course of development it has taken in recent years.

Materialistic America

People today — educated as well as ignorant, wealthy "limousine liberals" as well as the hourly paid factory worker — think of technology, just as they think of life, in typically materialistic terms.

The importance of technology to them is that it has increased their standard of living. It has made their work easier. It has allowed them more leisure and amusements, from fibre-glass cabin cruisers and self-propelled garden tractors to 8-track cartridge players and color television.

The Jewish Outlook

It has made their lives longer and removed much of the pain and struggle of living. And that's all they think about it — pain vs. pleasure, inconvenience vs. convenience, struggle vs. leisure, period.

This unrelieved materialism is not inherent in Western man's world view. It is imposed. It is alien, oriental. It is Jewish.

Levantine man's outlook comprises only the moment — he is the inventor of the "now generation." Western man's soul encompasses the infinite — the endless past and the endless future.

A new technological advance means to the oriental the possibility of increasing the GNP or, perhaps, shortening the work week. To the man of Western blood it offers the possibility of climbing to a new and higher plane of existence.

More Plastic

Technology in the hands of the one means more plastic, neon and chrome. In the hands of the other it means new opportunities to master the profane and comprehend the sublime.

To the one it offers the chance to extort more wealth from an already pillaged Nature: a new way of converting a virgin forest into plastic hair curlers or padded dashboards — at a profit. To the other it offers new tools — new muscles, new hands, new legs, new eyes — which enable him to accomplish feats otherwise impossible: to explore regions of his universe otherwise inaccessible, to consider options otherwise unavailable, to know the otherwise unknowable. It gives him new power, not to exploit or subdue or contravene Nature, but to fulfil Nature's innermost purpose: her upward striving.

Struggle: Essence of Life

The real importance of technology to Western man is not that it removes struggle from his life but that it provides him with new means, hopefully better means, for carrying on a never-ending struggle.

To the Levantine mind, struggle is something to be avoided, and the rewards of life are the bodily pleasures which technology makes possible and wealth can procure.

To the truly Western mind struggle is the essence of man's life. Western man has a mission, and he must struggle all the years of his life — all the generations of his race — to further that mission. The billion years' struggle up from the primeval slime was as inevitable and necessary for him as the endless struggle toward godhood which still lies ahead.

Purge Needed

We have lost our innocence and we have not yet gained wisdom, yet, still, we can see what we must do. That is not to renounce struggle, or the technological means of struggle we have developed — which would be to renounce life itself — but to purge the Western world of the alien ideology and the alien values which have perverted the ends to which our scientific knowledge has been applied.

Then we can redirect our energies, reshape our technology, and use it to help us climb out of the present pigsty of degeneracy and materialism and pollution and find our way once again to the upward path.

Harmony with Nature

And, with care, we can continue to develop and refine our technology as we remain on that upward path. At the same time, we can live in harmony with our inner selves — our Western race-soul - and with the rest of Nature.

The way upward is not difficult to see. It is within our reach. We need only develop a unified will to move in the right direction.

The first step will be to remove from our midst those whose natural inclination is to convert forests into hair curlers.

The second step will be to accept the necessity of a continent-wide coordination and regulation of all matters affecting the modification of our natural environment.

It must become no longer possible for a cartel of real estate developers, whatever their motives, to make the independent decision to call out the bulldozers and transform a thousand acres of meadowland into supermarket parking lots. Or for a power company to arbitrarily dam mountain streams in order to sell more electricity to local industries. Or for the citizens of any community to continue pouring their filth into the nearest river in order to avoid the taxes necessary for total sewage purification.

That will be a big step.

Improving Man

The biggest step, however, will be the retransvaluation of our values, through an educational process extending over generations, if necessary.

We must learn to value quality above quantity in all things, beginning with man himself.

We must learn to relegate economic considerations to their proper place, instead of allowing them to be the determining factor in all decisions. We can, in fact, change the coefficients in the economic equation so that the economic criterion comes much more nearly into accord with more fundamental criteria.

Planned Obsolescence

The argument that a pollution-free industrial process is "too expensive" will no longer be a justification for pollution, just as the argument that "consumer demand" requires a myriad of models of everything made, all with incompatible components, will have much less weight. Planned obsolescence and subsidized waste will become intolerable.

We must reorient our thinking so that convenience may not play so large a role in our judgments of things as now. We must understand that a hardy and robust people is a greater good than a comfortable people.

Thinking Organically

Most difficult of all, we must learn to think organically: that is, to view each minor or major aspect of our lives in relation to the whole life of the individual, of the community, and of the race — not only as it affects the present but as it is linked to the past and as it bears on the future.

When we have learned to think this way we will be able to appreciate the very necessary role — not just the desirable or expedient or utilitarian role — which technology can fill in the furtherance of Nature's purpose.

Coming of the Lightning

Without technological means the great bulk of mankind must remain, in essence, beasts of burden, drones in the human ant-heap. That condition of existence, requiring a certain type of man, imposes inevitable bounds on man's evolutionary development.

But technology, properly harnessed, can remove the condition of general servitude and, thereby, liberate our race for the possibility of a continuous higher breeding.

(Issue No. 12, 1972)

REVOLUTIONARY NOTES 7

These Notes are intended solely to arm the patriot with detailed information on urban guerrilla warfare technique and materiel, thus overcoming the monopoly which Marxist activists presently enjoy in this area.

NYA assumes no responsibility for medical or legal difficulties which may ensue for the individual who engages in the construction or use of any of the devices, materials, or techniques described herein.

Firearms

Previous Notes dealing with explosive and incendiary devices have emphasized improvisation. A few years hence it may be important for the urban guerrilla to be able to improvise his firearms also, but in the immediate future he almost certainly will have a ready supply of commercially manufactured firearms.

His principal need at this time, then, is to be able to evaluate the various types of available firearms and ammunition in terms of the tasks he will call upon them to perform and the conditions under which he must expect to use them.

In this and successive Notes we will briefly consider the following firearms tasks or functions: street fighting, sniping and terrorism, assassination.

Street Fighting

Here the guerrilla comes closest to being engaged in conventional military action, and the weapons he will find most suitable will be similar to those used by conventional military forces.

Rifles and Carbines

The most basic such weapon is a rifle of military caliber. There is such a wide range of possibilities in making a choice here that it is difficult to do more than offer a few general suggestions and guidelines:

● Availability of ammunition should be a primary consideration. Rifles handling a universally available cartridge, such as the .30-06, are greatly preferable to those requiring, say, 6.5 mm Jap or 7.65 mm Argentine Mauser cartridges. Particularly to be guarded against is the temptation to choose one of the super-power cartridges, such as the .358 or .375 magnum. The ballistics may be impressive, but any advantage will be far outweighed by the virtual impossibility of finding the right ammunition under combat conditions.

● The advantage of being able to scavenge ammunition from government forces is substantial. The 30-06 is widely used by National Guard and other military units in the U.S., who are still equipped to a large extent with the M1 Garand. As the changeover to other military calibers progresses, however, the guerrilla should keep an eye on the situation. Within a few years the caliber .223 M16 may be in more common use than the Garand by police and National Guard units. One other military rifle commonly encountered is the caliber .308 (7.62 mm NATO) M14.



30 M1 Carbine

● Urban firefights nearly always involve ranges less than 200 yards and usually less than 100 yards. Thus, except for sniping, a flat trajectory and long-range killing ability are not critical requirements for a guerrilla weapon.

● Because guerrilla units will usually be outnumbered by their government opponents, firepower — the rate at which aimed fire can be delivered — is particularly important. Thus, a semiautomatic weapon is preferable to a bolt-, lever-, or pump-action rifle. For the same reason, a weapon with a detachable box magazine which can be rapidly replaced with a fully loaded spare offers an advantage.

● Both the above considerations suggest the suitability of the caliber .30 M1 and M2 carbines. They have ballistic characteristics substantially less impressive than a .30-06 rifle, but still quite adequate for most urban use. Furthermore, the convenience and maneuverability of these carbines, together with their very high firepower capabilities, recommend them strongly. Caliber .30 U.S. carbine ammunition is still widely available.



Autoloading, combat shotgun

● Any guerrilla unit will be well advised to keep the number of different kinds of rifles on which it is dependent to a minimum. This is particularly important from the standpoint of commonality of ammunition, but it is also advantageous for a guerrilla to be completely familiar with the characteristics of the rifle he is using. He can only do this if he can count on always having access to the same type of rifle.

Shotguns

In many cases the urban guerrilla will find the shotgun a satisfactory substitute for a rifle. Shotguns are more widely available in stores, homes, and police armories than any other kind of firearm. With buckshot or rifled-slug loads they have adequate kill-capability at most urban firefight ranges.

One feature of the autoloading shotgun that is often overlooked is its enormous firepower capability. Typically, five shots can be gotten off in less than three seconds. If No. 4 buckshot loads are used, that means a hail of 135 caliber .25 pellets in those three seconds, lethal out to 50 yards. That is a performance superior to any submachine gun made. With a shortened stock and a barrel cut down to 18 inches, an autoloading shotgun can be just about as portable as a submachine gun and is generally to be preferred as a guerilla weapon.

A few rules for guerrilla shotgunners are:

● Don't choose a weapon of other than 12-gauge bore.

● Don't use cartridges loaded with smaller pellets than No. 4 buckshot.

● Always have a few rifled slugs handy, for use against vehicles and barricades.

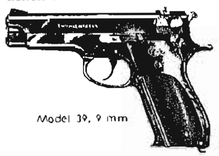
Sidearms

Similar considerations to those for rifles apply to sidearms. If a revolver is chosen, it should be chambered for caliber .38 special (or .357 magnum, which will also accept the shorter .38 special cartridge). Avoid oddities, such as the .44 magnum.



.38 Special

If an autoloading pistol is preferred, stick to one using either .45 ACP or 9 mm parabellum cartridges — unless concealability is important. Probably the best military sidearms available are Walther's 9 mm P-38 and Smith & Wesson's 9 mm Model 39, both of which have the very valuable double-action feature.



Model 39, 9 mm



.30 06 semiautomatic (FN)

(Issue No. 12, 1972)

The Song of the Fifth River

Rudyard Kipling (1865 - 1936)

When first by Eden Tree,
The Four Great Rivers ran,
To each was appointed a man
Her Prince and Ruler to be
But after this was ordained,
(The ancient legends tell)
There came dark Israel,
For whom no river remained.

Then He that is Wholly Just
Said to him, "Fling on the ground
A handful of yellow dust,
And a Fifth Great River shall run,
Mightier than these Four,
In secret the Earth around;
And her secret evermore,
Shall be shown to thee and thy Race."

So it was said and done,
Add deep in the veins of Earth,
And fed by a thousand springs
That comfort the market place
Or sap the power of Kings,
The Fifth Great River had birth,
Even as it was foretold —
The Secret River of Gold.

And Israel laid down
His sceptre and his crown,
To brood on the river bank,
Where the waters flashed and sank,
And burrowed in earth and fell,
And bided a season below;
For reasons that none might know,
Save only, only Israel.

He is Lord of the Last,
The Fifth, most wonderful Flood.
He hears her thunder past
And her Song is in his blood.
He can foresay: "She will fail."
For he knows which fountain dries
Behind which desert bell
A thousand leagues to the South.

He can foresay: "She will rise."
He knows what far snows melt,
Along that mountain wall
A thousand leagues to the North.
He snuffs the coming drouth
As he snuffs the coming rain.

He knows what each will bring forth
And turns it to his gain.
A Prince without a Sword,
A Ruler without a Throne;
Israel follows his quest
In every land a guest,
Of many lands the Lord,
In no land King is he,
But the fifth Great River keeps
The secret of her deeps
For Israel alone,
As it was ordered to be.

(Issue No. 22, 1973)

The Future of Capitalism

The West is the bastion of capitalism in a world in which capitalism has become a dirty word.

That private capital should continue to find a sanctuary in the West is only fitting, for capitalists have had a vital role in the history of the West, particularly in the last two centuries. They have often been responsible for beneficial developments that could not, under the prevailing conditions, have taken place without them.

Providing the Means

Far more than government, capitalists — big businessmen, entrepreneurs with investment capital — provided the means and the incentive for the great voyages of exploration and trade which, in the 15th-18th centuries, placed the resources of the whole world at the disposal of the West.

To an even larger extent private capital must be given the credit for translating the great scientific discoveries of Western genius into the technological applications which have magnified Western man's might and wealth a billionfold. The steam engine, the internal-combustion engine, the dynamo, the telegraph and telephone, textile and agricultural machinery — all these and countless other inventions owe to private capitalists their development beyond the laboratory or workshop stage and their wide-scale application.

Big Projects Need Big Resources

No craftsman or small tradesman, no scholar or soldier or priest could have marshalled the vast resources needed. Big businessmen and far-sighted capitalists, with an eye on the future profits, could and did. Today even the initial investment required to get a new electronic device or a new chemical process operating in the laboratory is beyond the means of all but the largest corporations — or the government.

Remaining Competitive

As long as the West intends to remain competitive with the rest of the world — as long as we intend to be efficient — we are committed to doing many things on a large scale; we are tied to mass-production techniques, to methods requiring large amounts of initial capital. No tradesman or small businessman can build an oil refinery or an aircraft jet engine, because there is no efficient way to do these things on a very small scale.

A Worm in the Apple

Capitalism has not been an unmitigated blessing for the West, however. In North America, from the days of the Wall Street "robber barons" to the present, there has been an overabundance of those ready to use the power of capital in an irresponsible and destructive manner.

In recent years we have seen the development of a breed of super-capitalists who, because of their enormous economic power and their infinite contempt for the mere mortals whom they are able to manipulate like vast herds of economically bound serfs, raise the question as to whether large-scale private capitalism may have outlived its usefulness to the West.

Growing Resentment

This question is being asked by the serfs themselves, in larger and larger numbers. We are experiencing a resurgence of a brand of populist sentiment which glorifies the worker and the small businessman as the only productive and useful members of society and regards the big businessman and the capitalist as drones and parasites.

It has never seemed quite right to Westerners that a man should be able to make money simply because he has money, without doing any useful work, without producing something. Coupled to this is a growing resentment of the power over our lives exercised by the money masters.

Distortion of History

This popular resentment will certainly be fanned and exploited by those who are opponents of free enterprise. Our whole view of the history of the economic development of the West is being distorted for this purpose.

Wide currency is being given to the notion that, although capitalist entrepreneurs and industrial tycoons did much to make the West rich and powerful, they did it for the wrong reasons; they were interested only in enriching themselves, and any benefits to society were purely coincidental. ("What is good for General Motors is good for America.")

Example of Ford

All that we know about some of the greatest of these men argues against such an attitude. They were builders, not just exploiters.

Henry Ford is an outstanding example. He was certainly driven by great personal ambition, but he also governed his life and all his business ventures with a strong sense of responsibility. He opposed evil and destructive influences in the business, political, and cultural life of America with all the power at his disposal, and he was very nearly ruined by those influences as a result.

Bad Seed

It is unfortunate that his descendants did not inherit his strength of character, but instead have collaborated with the destructive forces that he so strongly opposed. It is also unfortunate that, as we survey the national and international scene today, there are very few among the top figures of finance and industry with Henry Ford's sense of responsibility.

Filthy Rich Parasites

Instead, American capitalism today is more nearly personified by the Rockefellers and the Kennedys, by the directors of the Xerox Corporation and the Ford Foundation, all men with characters the very antithesis of Ford's.

There is, in fact, such vast economic power concentrated in such irresponsible hands that capitalism, instead of continuing to build the West, now offers us the frightening prospect of joining forces with communism in order to bury the West.

Too Much Power

Capital has become a power unto itself, with a realm of interests distinct from those of the people, of the nation, of the race.

The first and last aim of capital is to increase itself, and the quintessential capitalist interests himself in conditions — the state of the economy, the welfare and attitudes of the people, the supply of natural resources, the laws of the land, the personalities making up the government — only insofar as these conditions affect the rate of return on his capital.

Unrestrained Selfishness

The butcher, the baker, and the candlestick-maker, of course, also have the all-too-human tendency of viewing the world in the light of their own parochial interests. The butcher's feelings about what the price of pork chops ought to be are not half so likely to be based on what's good for the community as they are on what's good for his own pocketbook.

But the average butcher, fortunately, is not in a position to cause nations to go to war or to manipulate national economies or otherwise to adjust the welfare and destiny of millions of his fellows to suit himself. The biggest capitalists have been in such a position for some time.

Socialist Solution

Socialists have tackled the problem of capital by removing it from the hands of individuals and entrusting it instead to the government — thereby establishing the collective ownership by the people of all the nation's capital assets (theoretically). In practice, this has seldom been an entirely satisfactory solution, for two principal reasons.

In the first place, socialism has usually not worked the way its planners intended. Where the elimination of private capitalism has been pushed by zealots to include the socialization of even the smallest entrepreneurships, gross inefficiency, waste, and mismanagement have been the typical consequences.

Best Carrot and Stick

It is a rare bureaucrat or civil servant or employee of a state enterprise who will devote the same loving care and painstaking effort to his task as will the private entrepreneur. There has been no better carrot discovered for insuring productivity, efficiency, and quality of work, whether as farmer, merchant, or mechanic, than the promise that one's own efforts on one's own enterprise will be translated directly into one's own private gain — and no better stick to guard against failure than the sure knowledge that hunger and deprivation, not simply a reprimand from the boss, are likely to follow rapidly on the heels of any slacking or carelessness.

Even where the state has restricted its takeover to large enterprises, including heavy industry, communications, transportation, mining, and the like, and left smaller farms, workshops, stores, and other businesses in private hands, the result has usually been less than utopian.

Why Anticommunism

A far more serious shortcoming of most socialist regimes, entirely aside from their failures or successes in production, lies in their Marxist philosophy — i.e., in their equalitarianism and in their purely economic view of man and history. It is for this reason alone, and not for any threat that it poses to private property or free enterprise, that communism is a deadly menace which must be thoroughly purged from the Western world, no matter what the cost of this task.



RODMAN C. ROCKEFELLER, standing in the doorway, is a chip off the old block. He is inspecting one of the new, brick houses near Smithfield, Va., which the International Basic Economy Corp., headed by Rodman and founded by his father Nelson, has just finished building as part of a huge, new project for resettling destitute, rural Negro families into White, suburban areas. Misguided philanthropy? Hardly. Although the new homes will be turned over to the Negro families with no down payments, the Rockefellers will collect full payment (including a healthy profit) from the federal government, i.e., from you and me.



Greed of British capitalists was so great that they welcomed World Wars I and II as a means of eliminating German competitors. This British poster of 1918, portraying Germans looting, burning churches, and bayoneting babies, was published by the British equivalent of our National Association of Manufacturers. It was a preview of the atrocity propaganda on which British capitalists collaborated with Zionists 20 years later in order to justify the British declaration of war against Germany, launching World World II.

Menace of Marxism

The Marxist, believing in the equal value and equal potential of all races and of every individual member of a given race, believing in the perfect malleability of human nature and individual character, seeing only economic forces and economic motives as the determinants of both collective and individual human behavior, and denying the role of the outstanding personality — the exceptional or gifted individual leader, thinker, or innovator — in all human progress, jeopardizes the only true basis for man's existence in this universe.

Game of Monopoly

Ironically, this same economic-equalitarian world view is shared by many of the proponents of capitalism, who are mistakenly held to be ideological opponents of the Marxists.

To them the world is somewhat like a Monopoly board, albeit much more complex. Every move is made in terms of dollars and cents. Every square in the game — every aspect of their world — has an economic label: Cost of Labor, Expansionary Money Policy, Floating Exchange Rate, Price-Earnings Ratio, and so on.

Living by Economics Alone

Race, nation, culture have no intrinsic value to them, but only as these things are recognized to have a bearing on economic matters:

Is it cheaper to bring in braceros from Mexico, or to pay skilled White workers to do the job with machinery?

Should we put our money behind the Republican candidate, who has promised us larger depletion allowances, or behind the Democrat, whose bigger welfare program will mean a more profitable market for our products in the ghettos?

If we support the proposed treaty with Peking, will the Chinese pay us more for our grain than we are getting from India now?

Should we oppose the legalization of marijuana, which would cut into our tobacco sales, or can we make more money by modifying our present tobacco-processing machinery to handle marijuana too?

If we sponsor a series of TV programs promoting racial integration, will we gain more Black customers than we lose Whites?

Destiny in Wrong Hands

God forbid that such men should have the power to plot the destiny of our people, but they do.

Capital has the uncanny property of growing on itself without limit, and the power of the men who control it has also grown without limit for far too many years now. It will be the urgent task of a truly national government to curb this power and to insure that it does not have a chance to begin growing again.

Saving Free Enterprise

This will inevitably mean that many of the present prerogatives of big business and private finance will be assumed by government, while free enterprise itself, in the form of private entrepreneurships and businesses which have not grown so large and impersonal that they threaten the very foundations of our civilization can continue to bestow its blessings on our people.

National Socialism

In a sense, this necessary curbing of the power of supercapitalism may be called socialism, but we should not let labels frighten us. What is important is that, whether we call it socialism or not, it be national in its essence and that it be based upon the fundamental values of race and personality rather than on any purely economic theory, Marxist or otherwise.

(Issue No. 13, 1972)

Portnoy's Complaint: A Goyische View

ATTACK! certainly does not want to establish a reputation as a pander for the skin-flick trade, but we are going out on a limb just once and recommending that all our readers see the movie Portnoy's Complaint.

Actually there's very little skin to be seen in this flick, although it is decidedly pornographic. The peg on which the film is hung is a young Jew's problem with masturbation.

Fixation on Genitalia

If the viewer can stomach the peculiarly Jewish fixation on genitalia and human excretory functions which pervades the film, there is a reward for him: namely, a fleeting glimpse at the traditional Jewish attitude toward Gentiles — or the goyim, as Portnoy and his family would say.

The nationally syndicated film reviewer, Rex Reed, reacted to Portnoy's Complaint with the indiscreet statement: "This film will make many people think Hitler was right about the Jews."

Talmudic Prejudice

For example, there are disparaging remarks which Portnoy's parents repeatedly utter about Gentiles: "goyische crooks" and the like. The viewer, of course, is supposed to believe that is only because they are old-fashioned, religious Jews, who have been brought up on the Talmud and can't help themselves. Young Portnoy, in contrast, is a "liberated" Jew, who has no truck with the anti-Gentilism of his parents — almost.

The careful observer will see the true attitude of the "liberated" Jew more subtly — and, presumably, unconsciously — expressed by the Jews who created this sickening film and the book on which it is based, in their diverse portrayals of two of its characters: the empty-headed, degraded Gentile girl, or "shiksa," Mary Jane, and the upright, self-confident Jewish girl, Naomi.

Joys of Viddish

This word "shiksa," used several times during the film, tells a story of its own. It is one of those Yiddish words, like "schlemiel" or "schmuck," formerly used only by Jews out of earshot of the nearest Gentile, which today are openly flaunted in mixed company — and have even become part of the vocabulary of "avant-garde" Gentiles.

Some Yiddish words stem from Hebrew; most, like "schmuck," have German roots. A particularly interesting feature of Yiddish words is that a great many of them have double meanings. "Schmuck," for example, means "ornament" or "decoration" to a German; to a Jew it means "penis."

A Piece of Meat

"Shiksa" has a Hebrew root which means "abomination," "something unclean" — specifically, a piece of "unclean" (non-kosher) meat, like a pork chop or a slice of ham.

The use of the same word to designate a Gentile girl and a piece of "unclean" meat may seem to many only a harmless, private Jewish joke. It's no joke, though.

Consider the more commonly used Yiddish word, goy (plural: goyim), meaning "Gentile." It comes directly from the Hebrew, where it has two meanings, (non-Jewish) "people" or (non-Jewish) "nation" — and "cattle."

It is interesting to browse through the Old Testament, substituting "goyim" for "nation" wherever that word appears. For instance, "The goyim who refuse to serve you (Israel) shall perish; yea, those goyim shall be utterly wasted" (Isaiah 60:12). It brings home a little more clearly the burning hatred, the bottomless contempt of Jew for Gentile — a hatred and contempt which stretch from the time of Isaiah to the present.

Not for Goyische Eyes

Usually Jews have kept these feelings carefully concealed, although one would think the Old Testament sufficiently explicit to give the game away. The Talmud is much more explicit — so much so that it is scrupulously guarded from prying Gentile eyes. Thick-witted, good-natured brutes though they be, even Gentiles might take offense at the blatant expression of hatred in the Talmud.

It is all the more curious, then, that in the past few years the Jewish Establishment has so recklessly let its guard down. Why a picture like Portnoy's Complaint when there are so many other sick (and safer) topics they could have used for a pornofilm?

Ritual Murder

And why have they let the book Gehlen: Germany's Master Spy go on sale as a paperback at newsstands all over America, when that book reveals (on page 133) that the Jewess, Hilde Benjamin, chief justice of the postwar Soviet regime in East Germany, delivered all her thousands of death sentences according to the Jewish tradition for ritual murder of a Gentile, with Talmud, candle, and all?

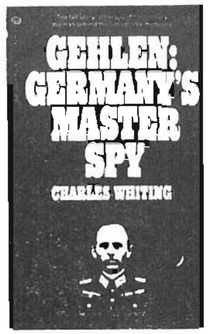
We Don't Count

Why the increasing tendency in the mass media to rub our noses in the private little world of Jewish humor, Jewish perversion, and Jewish folkways almost as if the media existed for their benefit alone, and we just didn't count?

Has their contempt made them careless?

Not really. During the next few months a million or so goyische "cattle" will pay their $3 apiece to see Portnoy's Complaint, and 99 per cent of them will laugh at all the places they're supposed to laugh, think only what they're supposed to think, and walk out when its all over no more aware of what's going on in the world — and no more caring — than when they walked in.

But Portnoy and his tribe had better watch out for that last one per cent.



A documentary paperback reveals Jewish hatred and vengefulness against Germans expressed through Talmudic ritual murder. None of the hundreds of American GIs who witnessed the scene in May 1945 will ever forget the little park in the Berlin suburb of Lichterfelde where the corpses of 30 German children between the ages of three and nine were found hanging upside down from trees, by cords strung through their heel tendons. Their throats had been slashed and Hebrew letters daubed on their naked bodies with blood. News of the horrible atrocity, which had been committed by Soviet Jewish troops, was suppressed and Army news photographers' film confiscated, on orders from Eisenhower's HQ.

(Issue No. 14, 1972)

Why We Fight

When they are desperate and have their backs against a wall, most men will fight, if they can see a chance thereby of relieving their plight.

In America today, desperate men are scarce.

We complain about taxes and about rising prices, but we are not desperate about either, despite imaginative rhetoric to that effect heard occasionally.

We denounce the treason in our government and the alien monopoly over our information media, but neither have made us desperate.

Discontent, Yes; Desperation, No

The busing of school children into integrated blackboard jungles makes us angry, but few have become really desperate as a result of even the most outrageous busing edicts.

Those who felt a strong attachment to their church or to some other traditional institution of our people which has been debased — or has debased itself in recent years have responded with sadness or a sense of frustration rather than desperation.

Because we are not hungry, we are not desperate. Because we are not in immediate peril of our lives, we are not desperate. Because America, wallowing in the grossness of her decadence, in the stench of her corruption, in the vileness of her materialism and her liberalism, can yet provide bread and circuses aplenty we are not desperate.

Where desperation is lacking, other incentives for fighting must be found, but there are few which serve so well.

Alienated Are Bought Off

Alienation can sometimes be pressed into service, in a negative way. But today even the alienated are so sated with material comforts that they fight only for a diversion, for excitement. Their destructive impulses toward a society and a civilization to which they feel no fundamental commitment are held in check by their continuing greed for the pleasures that civilization can supply them.

Almighty Public Opinion

The pressure of the herd can also make men fight. In the trenches of World War I, when the sergeant shouted, "Over the top!," men who only wanted to find a safe place to hide nevertheless swarmed out to do battle. Fear of the opinions of their fellows was stronger even than the fear of death.

The same thing can also be made to work on a mass scale. The fighting energy of a whole people can be mobilized if there first has been created the public sentiment that each and every citizen should join the effort against a national enemy, real or imagined.

Pressure to Conform

One needs not feel a sense of personal commitment or duty in order to be compelled to fight, he merely needs to feel that that is what is expected of him.

Herd pressure works equally well to prevent people from fighting or opposing a thing, by holding out the threat of public disapproval of those who do so. Exactly such pressure today serves as the first line of defense for the System which is destroying America.

Power of Materialism

The lure of booty has always provided a powerful motive for men to fight, whether that booty was in the form of the spoils of a medieval city or the high salary, status and privileges which modern states provide for their elite secret policemen.

Special agents of the FBI are generally recruited from the finest stock in the U.S., but, because they are paid handsomely to do so, they enthusiastically defend the System and wage relentless war against patriots who would throw off its shackles.

Patriots face, in addition, the negative prospect of losing whatever material possessions they might otherwise hope to acquire by going along with the destroyers of their nation.

In times when treason doth prosper, the opposition to treason seldom does.

Why then, since we are neither desperate — in the ordinary, physical sense of the word — nor alienated, nor urged by public opinion, nor lured by the promise of riches, do we fight?

Extraordinary Motivation

In order to carry on a demanding and unpopular activity over a long period of time; an activity which requires long hours of hard work with little or no financial reward and presents the constant danger of physical injury, imprisonment, or assassination; an activity which often alienates friends, neighbors, relatives, business associates, and employers and can result in loss of present employment with blackballing for the future — one needs an extraordinary motivation.

Since the ordinary physical rewards and threats which provide the incentive for ordinary activity are ruled out, the motivation must be of an idealistic or spiritual nature. It must transform one's whole outlook on life, so that ordinary temptations cease to tempt, and ordinary deterrents cease to deter.

Racial Idealism

We fight when others will not because we have recognized values and meanings that they have not.

Our central value that which gives meaning to all the rest, is race.

We understand and love the greatness which is in our race. We are determined that those who want to drag that greatness down and smother it under alien filth shall not succeed.

The contributions of our great thinkers and creators, the beauty from our great poets and artists, the heroism and daring of our great warriors and leaders, the sacrifices of our martyrs — the sublime dreams of the millions of our outstanding men and women through the ages — must continue to have meaning and to give inspiration.

Their lives must not have been in vain. The heritage they have created for us must be guarded and passed on.

Genetic Treasure

Even more important than this spiritual treasure is the biological basis without which it could never have been created. What God and Nature have wrought through millions of years of upward evolution is stored in the genes of our race. There is no treasure more precious, more profoundly significant, in the universe.

The life of any individual — the lives of all men now living — are of insignificant value in comparison.

Sense of Identity

In such an attitude will be recognized a sense of racial identity. We understand that our own lives have real meaning only because we are parts of an infinitely greater whole.

If the race dies, then no man's life has meaning or value. So long as the race continues to live, however, every member of the race, even those who have been buried ten thousand years, continue to share the life of the race.

In the race — and there alone — is immortality for those who will partake of it.

If a thousand years from now, the race no longer survives, then the life of all those now living will have been wasted, meaningless, in vain.

Serving Nature's Purpose

Of what significance are all our bodily pleasures, all our satisfactions of ownership, of accomplishment, of status — a thousand cocktail parties or banquets, a hundred seductions, a dozen expensive automobiles, credit cards, bank accounts, luxurious houses — what do all these things count when compared to the privelge of being a part of the same immortal race as Arminius and Newton and Shakespeare, more so, of being a part of Nature's great upward striving toward the Infinite?

That is the meaning of everything and the worth of everything, our lives included, being a part of the Grand Scheme.

Of all things in the universe, only men are able to choose, to some degree, what that part shall be. What an awesome responsibility that is!

Poisonous Doctrines

The understanding of these fundamental truths may be badly obscured in our times, when the cancer of neo-liberalism has eaten out the soul of our people with its poisonous doctrines of egoism and equality.

In earlier times they were widely understood. A thousand years ago our ancestors taught their sons a proper perspective toward life and death. Say the old sagas:

"Cattle die, and kinsmen die,
And so one dies oneself.
One thing I know that never dies:
The fame of a dead man's deeds."

As late as 1945 this outlook persisted in Europe, where youth learned the same lesson, paraphrased in the motto: "Ewig ist der Toten Tatenruhm."

The Long View

This is the long outlook, the impersonal outlook, without which the self-denial and self-sacrifice necessary for our ultimate victory cannot be maintained.

If it seems too hard, we do not need to think in terms of eternity; we only need to think ahead a few years, when each of us must face the end of his individual existence.

What will the record show: a life of self-indulgence, without a contribution to the race, without any participation in history, a life without meaning or worth, just another human organism returning to the dust whence it sprang? Or will it show a life of striving for those things which, in the long run, are the only things which count — and, hence,a life which counts?

Seizing Greatness

How terrible that last moment must be for one who can see only emptiness behind — and ahead! How much easier for one who, through a life spent in striving for his race, can feel a sense of identity with that race and can, therefore, look ahead into a future filled with a greatness and achievement of which he has become a part, even if only an infinitesimally part.

Shared Feeling

There are hundreds of thousands of our people in North America alone, who, in a sense, share the feeling of racial idealism we have described.

If we include those who, even in this era of ironclad thought-control, have retained some feeling of Western racial identity who, despite the incessant admonitions of the brain-washers, feel a faint stirring of racial pride when a Neil Armstrong walks on the moon or a slight flicker of racial indignation when a Henry Kissinger announces a major foreign-policy decision — the number is in the millions, perhaps as many as a quarter of the White population of the continent.

But this, for the vast majority, is racial idealism only in a very restricted sense. It does not dominate their lives. It is a largely passive, part-time sort of thing. It remains subordinated to self-interest.

Idealism Must Dominate

Racial idealism can only serve as the incentive for building our movement, for carrying on our struggle, when it has filled and transformed our lives, when it has excluded every other feeling and consideration and determines our every thought and action.

It must possess us; it must drive us; it must allow us no rest and no peace.

Then, although we retain all our human imperfections and weaknesses of will and character, these things cannot keep us from the fight, however much they may still slow and hinder us in that fight.

No Alternative

A single, burning sense of our mission allows us no choice; it has robbed us of the privilege of deciding whether we shall fight or not; it has destroyed any possible alternative for us. We can no longer decide; I will quit, because this fight is too difficult; I will go back to enjoying life's material and sensual pleasures again, because I am too weak to resist their temptation; I will give up, because so few are willing to help me.

We keep up the fight because we must, because otherwise life loses its meaning and its value.

American Tragedy

If it were not so, how could we retain our resolution when we see tens of millions of people — and not just the credulous, the venal, the depraved, but also the perceptive, the idealistic, the upright — enthusiastically supporting as their "leaders" scoundrels so base and corrupt that they would be summarily hanged in any healthy society: Roosevelt, Truman, and Eisenhower; the Kennedy gang, Johnson, Nixon, McGovern, and the rest?, Even Hubert had among his followers a number of otherwise sound and decent young people!

Or when, addressing an auditorium full of students, we see in the front row two or three interracial couples ostentatiously fondling one another in order to "rattle the racist," while smirking behind them and whispering instructions is some swarthy, alien creature with a nasal accent whom we learn the other students have freely chosen to be president of their student government?

Garden of Man

Idealism is hard to keep under such circumstances. If it were possible to give up — if there were any way out — we would run.

Instead, we fall back on our long view. We remember that we are not fighting to save a single generation, but ten thousand future generations: that in the sea of weeds around us there are a few flowers, and that the garden consists of those flowers rather than the weeds. We see, in our mind's eye, that garden as it can be some day, when the weeding is done: a beautiful and healthy thing, a credit to its Creator.

Doing What Is Necessary

This, then, is the vision we keep before us: our people as they can be; a people who, despite their present affliction, carry the seeds of unlimited greatness; on whom, alone among all the creatures of earth, has been bestowed the divine fire.

If we fail in our mission as keepers of the sacred fire, then the light of the universe will flicker and die.

Thus, regardless of the difficulties, the discouragement, and the sacrifices we must face, we know that what we do is necessary. That is all we need know.

The greatest man of the West expressed this outlook when he said: "We must not ask whether it is possible to attain our goal, but whether it is necessary. If it is impossible, then we shall try our best and perish in the attempt; but if it is necessary and proper, then we must believe that it is possible."

(Issue No. 14, 1972)

Subversion in South Africa

The American press in recent months has carried a number of reports of protests by South African students against their government's policy of racial separation, or apartheid. "White Students Rebelling Against Government Discrimination," the Reuters reports shriek, followed by vivid accounts of truncheon-wielding policemen wading into crowds of peacefully protesting students and brutally cracking skulls left and right. One news story told of policemen chasing students from the University of Cape Town who sought refuge in St. George's Cathedral, battering them senseless, and dragging them out, leaving pools of blood among the pews.

Editorial comment accompanying these reports creates the impression that the idealistic, fair-minded young people of South Africa abhor the racial policies of their backward and repressive government and are striving to bring about an end to apartheid and establish Black-White equality.

As is often the case with press coverage of domestic issues, all in South Africa is not quite as the newspapers would lead us to believe.

In order to understand the true state of affairs in South Africa it is first necessary to recognize that there are three distinct "White" communities in that country: Afrikaans-speakers (Boers), English-speaking Gentiles, and Jews (who also speak English).

The Boers, as the country's largest White community, are politically dominant and are represented principally through the National Party. They were the original settlers of South Africa and have a strong sense of racial identity and racial pride. They have been able to prevent, to a substantial extent, the subversion of their institutions by alien elements.

The English-speaking Gentiles are a mixed bag. The majority of them also have a sense of racial pride and support their government's policy of apartheid. But they have lost control of their institutions. Like their English-speaking kinsmen around the world, they have been infected with neo-liberalism. They are brainwashed by their newspapers and in their schools and churches. A minority have fallen into decadence and become enemies of their people.

The Jews are the real worm in the South African apple. Flocking to South Africa after the discovery of gold and diamonds there, they concentrated in the largest cities and had soon staked their claim to a lion's share of the economic action.

One enormously rich Jew, Harry Oppenheimer, has managed to acquire almost complete control over the South African diamond, gold, and uranium mining industries. Other Jews took over banks, English-language newspapers, and industries not already in billionaire Oppenheimer's pocket.

Jews have grown to number more than 15 per cent of the population of Johannesburg, South Africa's largest city, and they completely dominate the financial and mercantile life there. Since the English population is much more urbanized than the Afrikaaner population, many of whom remain farmers, it is principally the English who have been affected by the Jewish presence.

A Jewess, Helen Suzman, heads South Africa's neo-liberal Progressive Party and is the only representative of that party in the parliament. There she regularly releases tirades against the entire structure of apartheid, including the laws against miscegenation. The Oppenheimer press gives extensive coverage to her views.

It is in the universities, however, that the Jewish spirit really manifests itself. As in America, all Jews of college age are students, so that they constitute a numerically strong and well-organized radical element at several of the major South African universities. The student protestors whose demonstrations have been recently reported in the American press were more than 50 per cent Jewish (although this interesting statistic was omitted from the press reports).

Likewise, when police broke up a communist ring a few years ago which had been supplying arms to Black revolutionary groups and attempting to foment a rebellion against White rule in South Africa, all the ringleaders were found to be either Jewish students or Jewish professors.

Thus, despite misleading indications to the contrary, the Whites of South Africa remain one of the most racially self-conscious and spiritually healthy White populations on the planet. Because they have failed to curb a viciously destructive group of aliens in their midst, however, they are in the beginning stages of dissolution and decadence. And, because of their minority status in a sea of hostile Blacks, decadence is a luxury which the Whites of South Africa cannot afford.

(Issue No. 16, 1972)



"THESE PILLS MAY MAKE ME GROW, MOTHER, BUT THE MORE I TAKE THE WORSE I FEEL"

This cartoon from LIFE, October 5, 1911, gives a striking reminder of how the media have changed after falling under alien control. *(Issue No. 9, 1972)*

On Goals

It is worthwhile, every so often, to review in our minds just where it is that we are headed and how we plan to get there. It may help to keep us from wandering off course — from forgetting, in the day-to-day bustle of events, what it's all about.

Then, too, circumstances change, and if our work is to remain meaningful and to continue carrying us forward we must constantly re-evaluate our strategy and our tactics in the light of new conditions. Otherwise, it is all too easy to slip into the lazy habit of saying and doing the same things we have learned to say and do in the past, while failing to continually keep in mind how these things relate to both our short-term and our long-term goals.

Goals and Purpose

What are our goals? This is a tricky question, in that it has no unique answer. Short-term goals blend into mid-range goals, which become long-term goals, in a step-by-step progression, and they are all different.

Our purpose, our raison d'etre, is to promote the security and welfare of Western man and his civilization. In a sense this is a dual purpose, one part biological and one part cultural, but they are closely interdependent.

Racial Survival

Biologically, our concern is to insure the physical survival of our people by reducing or eliminating both external and internal threats to such survival.

The principal external threat is that of military agression, and it exists because of the growing military capabilities of various non-Western peoples and the growing failure of will in the West.

The principal internal threat is miscegenation — an inevitable consequence of the multiracial policies now in effect in America, as well as in certain other Western nations.

Beyond these immediate threats, our biological concerns extend to everything which affects the physical health and the racial quality of our people: such things as contamination of our natural environment and dysgenic breeding patterns.

Race and Culture

In addition to preserving a biologically healthy and pure race — or, rather, intimately bound together with this — is our concern for the preservation and the advancement of Western culture.

Because a people's culture is a reflection of their racial character, it is obvious that no culture can be maintained unless its biological basis has first been secured. But it is equally true that when a people's culture succumbs to illness, then their racial constitution also loses its resistance to infection. The two things — racial health and cultural health — are inseparable in a multiracial world.

Culture binds together the members of a racially homogeneous community by providing them with a common heritage and a common viewpoint: a common set of values and a common understanding of the world. Today that heritage is being abandoned, those values perverted, that understanding clouded.

Stepping Stones to the Future

Our long-range goals are easiest to state, in a general way. They are the implementation of our purpose: the carrying out of all measures aimed at promoting the racial and cultural welfare of our people, destroying our enemies, and securing our future.

From this it is clear that our mid-range goal must be obtaining the means to reach our long-term goals. Our mid-range goal is power: political power, police power, military power, economic power — the power of the State.

Our short-term goals are stepping-stones on the way to our mid-range goal: achieving new levels in recruiting, new limits in activism, new records in the quantity and effectiveness of our propaganda materials.

An Incorrect Strategy

This may seem obvious, but it is not; there are quite different ways of defining goals.

For example, there are people who believe that the proper way to proceed is to make a list of all the major changes they want to bring about in the world, assign priorities, and then begin working full bore to bring about their first priority, whether it be the repeal of the federal income tax or the resettlement of all Negroes in Africa.

The next goal will be the next item on their list, and so on — except, of course, that the whole program is certain to remain bogged down well short of item number one.

Total Approach Required

Nevertheless, this approach has a strong appeal for many, who are able to convince themselves that theirs is a very clever strategy: by concentrating all their energies on one problem at a time they think they have the best chance of accomplishing something.

What has not dawned on them is that all the problems they intend to solve, one by one, are simply different aspects of one large problem. It can no more be solved in a piecemeal fashion than a man infected with a deadly virus can be cured by first curing his right leg, then his left leg, then an arm, and so on.

The only way we can solve any of our problems — the only way we can bring about any of the changes we want — is by solving all of them.

First Things First

Thus, we do not work directly at this time to reach ultimate goals: to regain control of our information media, to eliminate Zionist subversion, to prevent miscegenation.

Instead, we concentrate our energies on building our strength, on organizing, on recruiting, on disseminating our ideas, on breaking the chains whenever and wherever we can that bind our compatriots' minds, and showing them a new way of looking at the world.

This very work of sowing ideas and recruiting means, of course, that we must constantly write about, talk about, and otherwise call attention to our ultimate goals. People do not join a revolutionary movement simply for the sake of helping it grow.

Striking a Response

This does not contradict what we said a few lines above. When we talk about mid-range and long-range goals such as smashing the System and building a new order based on racial idealism, we do it for the sake of attracting into our ranks persons in whom those things strike a responsive chord. That is, we always keep in mind that our immediate goals are all concerned with building our movement, and that until all these immediate goals have been reached we cannot realistically contemplate the actual achievement of longer-range goals.

Burn Anti-Western Films

That this distinction is not mere academic hair-splitting may be shown by a hypothetical example. Imagine that two groups each have as a goal the elimination of perverted and anti-Western motion pictures from America and that each group takes the direct approach of blowing up or burning down motion-picture houses which show such pictures.

If one of the groups regards the aforementioned goal as direct and immediate, while the other regards it as a long-range goal which can be achieved only as one part of a comprehensive program requiring a great deal of preparation beforehand, then the two groups will likely go about their activities very differently.

One Down — 10,000 to Go

When the one group dynamites its first theater, it can count one down and 10,000 to go. It will probably want to keep its identity secret, in order to minimize legal difficulties as it proceeds with its campaign.

The other group understands that the demolition of one theatre — or 100 theatres — can have symbolic significance only, at a time when the group does not have the strength to maintain its demolition operation to a successful conclusion — a conclusion which would inevitably require warring down the combined forces of the entire System.

Getting Credit

Since it recognizes the symbolic value of its activism, it must be willing to accept the responsibility for it — otherwise it is largely meaningless. Thus the demolition must be combined with parades, picketing, and propaganda, so that the public will not only be able to guess who did it, but understand why.

In the first case lighting a fuse simply means destroying — temporarily — one ten-thousandth of the System's capacity to corrupt and brainwash Americans via motion pictures. In the second case it means creating a graphic and dynamic demonstration for the public; it means generating an issue and polarizing the community; it means awakening hope for a better future; it means winning over more brave and action-minded men and women to a movement working toward a permanent solution, not only to the motion-picture problem but also to the most fundamental causes of that problem.

Apathy, Brainwashing

So we let the people know about our long-term goals while we work toward our short-range goals. But that is not enough.

What does it mean to the average citizen if we tell him our purpose is to promote the security and welfare of Western man? It has probably never even occurred to him that those things need promoting.

Suppose we tell him one of our goals is to end Zionist control of America's foreign policy? The chances are he doesn't even know what a Zionist is, or believes it is someone being persecuted by the Soviet government for wanting to go to Israel.

And if we say that we want to drive the alien brainwashers out of our mass media and our schools; the culture distorters out of our churches, our concert halls, and our art galleries; the traitors out of our government — he will think we are crazy.

Gut Issues

He has not thought about these things, because they have never been mentioned on his TV or in his daily newspaper, and he does not understand them. Worse, even if we could hold his attention long enough to explain everything to him, in most cases it would do little good.

Men act on the things they feel in their bellies far more readily than on ideas in their heads. Hate and hunger and fear will move them — but the need to preserve the race? That is too abstract, not immediate enough for most of them. It is too easy a thing to rationalize away.

A revolutionary mass movement is worthless without its idealism, its long-range program, its spiritual goals — but it also needs immediate, gut issues.

Not All Fat and Happy

The System politicians pre-empt as many gut issues as they can: crime in the streets, school busing, inflation. They use these issues to manipulate the electorate by pretending to have solutions.

But there are other gut issues which, by their very nature, the System cannot pre-empt. And there are plenty of citizens who are not just fat and happy slobs who think only about their beer, their cars, their TVs, and their sex lives. There are millions of moderately worried, moderately responsible, moderately idealistic young people who can be made to respond to gut issues of the sort the System prefers not to mention.

Ramsey Clark and Portnoy

These are the people to whom we primarily direct our message: people who have the vague, uneasy feeling that America is in serious trouble — that there must be something fundamentally wrong with a society in which Ramsey Clark can be the Attorney General and in which a major box-office attraction (Portnoy's Complaint) can be based on a Jew's compulsive masturbation, photographed in living color.

Few will have thought it out or analyzed their feeling, and one of the principal tasks of our propaganda is to formulate for them, in clear and simple terms, the specific criticisms for which they are still groping.

Organizing Targets

At the same time our organizing effort must continually direct itself toward specific, immediate goals suitable for recruiting and mobilizing these people. It must be kept in mind, however, that these organizing goals are in a different class than our step-by-step objectives mentioned earlier. Their purpose is to involve potential recruits in activism with a gut appeal, activism that does not require the capacity for organic thinking or an understanding of our ultimate goals.

And that is the only purpose of such goals, or, to use a different term, organizing targets: i.e., they are means rather than ends. Nevertheless, they are vital, and they must be chosen wisely, so that those enlisted into their service can eventually come to understand fully our other goals.

An excellent example of an organizing target is the Western Guard's current campaign against the large-scale immigration of Asians into Canada. This is a target easily understood by a substantial portion of White Canadians, who thoroughly resent the Trudeau regime's plan to import thousands of the colored aliens now leaving Uganda.

Even Canadians whose racial feeling does not go much beyond a concern for job security or neighborhood safety and who would regard with indifference an idealistic call to fight for our long-term goals are responding to the Western Guard's "White Canada" appeal in the face of the present threat. Once involved, they can gradually be taught a new outlook and come to fully understand the meaning of Western solidarity.

(Issue No. 15, 1972)

The Jewish Problem

For the last three decades there has been, in this land of free speech and a free press, an almost universally observed taboo on one topic of overwhelming importance: the Jewish question. Until about the last year or two, in fact, it was hardly permissible to even hint at the existence of such an issue, much less to discuss it openly.

Now the subject has been broached, not by our own people — for whom it has the most crucial importance but, interestingly enough, by the Jews themselves, who successfully imposed the taboo on it in the first place.

One cannot pick up a major newspaper today without reading about "the Jewish vote," in the recent Presidential election, or which candidate got the most "Jewish money," or which senators are blocking further Russian trade agreements until the Russians make more concessions on "the Jewish issue," and so on.

Growing Anti-Semitism

The Jewish question is phrased in the sharpest terms by the most Jewish of the Jews: the professional Zionists. They talk compulsively, almost hysterically, of rising anti-Jewish feeling in America, of "genocide" in Russia, of growing anti-Semitism in Italy and elsewhere, of the need to protect Jewish interests everywhere. And, contrary to past practice, they talk about these things publicly, where everyone can hear: in newspapers and national magazines, in open campus lectures, with placards in street demonstrations.

Books are in general circulation today, written either by Jews or philo-Semites, which come closer to a frank discussion of the Jewish question than would have been imaginable a few years ago. Even some motion pictures and television programs have ventured onto this formerly forbidden ground.

Deliberate Deceit

All this is not to say that the American people are being given an honest treatment of the Jewish question. There remains more deliberate deceit on this topic than perhaps any other except the Black-White racial issue. But what a revolutionary change from the time when the very existence of the issue itself was denied!

Very recently it was not even permissible to speak publicly of Jews as a distinct racial-cultural-national group, a people with peculiar interests and characteristics distinguishing them from other peoples with different interests and characteristics. One could only speak of "Americans of the Jewish faith," "a person who happens to belong to the Jewish religion," and similar euphemisms. Americans were so thoroughly brainwashed that the mere use of the word "Jew" in public caused embarrassment and discomfort.

Pressures Building

Now that is changing, and it is a good thing. It is not entirely clear why the taboo is being lifted, however. With a little effort the lid probably could have been kept on the subject for another decade, maybe longer, before internal pressures blew it wide open.

One reason may have been that the Blacks simply wouldn't keep their mouths shut. Less disciplined than the White goyim, they kept spilling the beans.

Negro civil-rights militants resented having to be told by their Jewish "advisers" and financiers what their every move was to be. Nor did they fail to gain the impression that they were being "used" by the Jews: that Jewish money and brains were not being poured into the civil-rights movement out of any love for Blacks but in order to disrupt White society for the Jews' own ends.

"Jew Devils"

And if Black slum-dwellers had not already noticed who it was who collected their rents every month and took what money they had left in exorbitant finance charges, there were plenty of Black-nationalist leaders ready to point it out to them. In the Black Muslim theology, "Jew devils" roast in a pit noticeably hotter than that reserved for ordinary "White devils."

White liberals have been conditioned to dismiss as "racism" any criticism of Jews emanating from other Whites. Every four-letter word coming from the mouth of one of the pampered new breed of Negro "intellectuals," however, is pounced on like a pearl of wisdom.

Conditioning Backfires

Gutter-level hate-screeds directed at Whites — trash literature such as Eldridge Cleaver's Soul on Ice, which has been made required reading for millions of White high school and university students by neo-liberal teachers — are accepted as good, noble, and true by Gentile liberal and Jew alike. So, when the same breed of Blacks began expressing their feelings toward Jews, White liberals were obliged to take them seriously. One might say the Jews are hoist on their own petard.

Jews as a Group

It would be unfair to give Black militants all the credit for forcing the Jews to reopen the Jewish question, however. Ever since the Jews so thoroughly trounced the Arabs in the "Six Day War" of 1967 (using American weaponry), they seem to have thrown discretion to the winds.

They are so proud of themselves for that bloody bit of banditry that they can't stop boasting about it. It is a triumph which belongs to all Jews everywhere, they feel, to Jews as a group. And it is as a group that they have been talking of themselves ever since.

"Just a Coincidence"

This is a development of some importance. Before, if one violated the taboo by, say, grumbling about the Jewish monopoly control of America's information media, one would immediately be put down by the nearest liberal with a little lecture about all those Jews in television and the publishing industry being just a coincidence; about the fact that it might just as well have been Baptists controlling the media if they had worked as hard at it and were as good businessmen as the Jews; about the necessity of judging each Jewish TV mogul as an individual rather than as a Jew.

And if one spoke of "organized Jewry" or hinted of a "Jewish conspiracy," one was instantly consigned to the outer darkness, along with the little old ladies in tennis shoes who see a communist spy under every bed. Nowadays, Golda Meir can talk about "the organized Jewish world" and be quoted by UPI without anyone batting an eyelash.

Something Other Than Americans

So, however it has come about, we have the Jewish question with us today: the general acceptance (even if only implicit) of the fact that Jews are something other than Americans with a different religion; that they are Jews first and Americans (or Canadians, or what have you) only second or third; that they form a coherent group; that they have group interests, Jewish interests; and that those interests are quite often, if not always, at variance with the interests of just about everyone else.

When we couple this fact with the fact that Jews have worked their way into positions where they control the vital nerve centers of the Western world: public information, education, finance, domestic politics, foreign policy ... the Jewish question becomes a very real Jewish Problem.

Myths about the Problem

The way in which the American people solve this problem will depend on their understanding of it. At present that understanding is badly clouded, and all the forces of the System are intent on keeping it that way, through the propagation of a set of myths. A few of these myths are:

● The Jewish problem has its roots in Gentile bigotry. If it were not for anti-Semitism and the threat it poses to the Jewish people, there would be no Jewish problem. Jews would simply be another ethnic element of the population of any country where they live, just as the Pennsylvania "Dutch" (Germans), Minnesota Swedes, or Boston Irish are ethnic elements of the U.S. population, each with its own peculiarities but without any particular "problem" (e.g., a "Swedish problem").

● Anti-Semitism is always a manifestation of either religious intolerance or economic envy. That is, Christian bigots hate Jews because their religion is different, and bigots in general hate Jews because they are successful.

● Jews are a "persecuted" people with a tragic history. For thousands of years other peoples have bullied them, massacred them, selected them as "scapegoats" — all through no fault of their own. At present Arab terrorists are persecuting them in the Middle East and the Soviet government is persecuting them in Russia. The persecution they most like to talk about, however, is the one they recently underwent at the hands of the Germans, the "holocaust" of World War II. Because of the "holocaust" and other persecutions, the Jews are especially deserving of our sympathy and consideration.

● Jews are a "liberal" people: tolerant, pacifist, equalitarian, open minded, champions of freedom and justice. Their "tragic history" and the suffering they have undergone have given them these liberal traits.

● Jews are a specially gifted, artistic race. This is easily seen to be so by the way Jews dominate virtually all cultural fields in America today. There are more Jewish sculptors, painters, novelists, poets, composers, editors, and directors than those belonging to any other ethnic group, WASPs included. In line with this, Jews tend to be more sensitive and inteilectual, on the average, than persons of European race.

A Glimpse Behind the Facade

Many and weighty volumes have already been written debunking or supporting these myths. Here we have no room to explore them all. We can only present the briefest of suggestions to the reader that perhaps there is another way of looking at them than the "official" way presented by the System.

Consider the first myth: namely, that Gentile bigotry is the cause of the problem. It is particularly rewarding to explore this myth together with Myth No. 3, that of a tragic history of thousands of years of persecution.

From the time of the ancient Pharaohs, nearly 4,000 years ago, to the present, everyone — Egyptians, Assyrians, Persians, Medes, Romans, Spaniards, Anglo-Saxons, Cossacks, Poles, Russians, Germans, Arabs — has persecuted and massacred the poor Jews. That's quite an array of various breeds of bigoted goyim.

Everybody Bigoted Except Jews?

About the only conclusion the official myth allows us to draw from this is that bigotry is a universal characteristic of non-Jewish peoples! Furthermore, this bigotry has remained Jew-specific over an immense period of time and among peoples with widely varying cultures.

From the time when the ancient Egyptians booted Moses and his tribe out of Egypt, to the expulsion of the Jews from England in 1290, Germany in 1298, France in 1306, Austria in 1421, Spain in 1492, Portugal in 1496, and so on, to the present day, no one seems to have been able to get along with the Jews for very long. "Persecution" has been the inevitable result.

Is "Persecution" Myth a Racket?

Of course, history is a continuous record of different peoples not getting along with one another: French vs. English, English vs. Spanish, French vs. Germans, Irish vs. English, Poles vs. Russians, and so on. But the English do not consider themselves "persecuted." Nor do the French, the Germans, or any of the other peoples mentioned. Only with the Jews is it "persecution."

Yet, the universal antagonism between the Jews and their various neighbors down through the millennia is undeniable. Could it be — is it remotely possible — that the reason for this lies with the Jews themselves rather than with all their antagonists?

"His Blood Be on Us and on Our Children"

Certainly the myth that the trouble lies with Christian intolerance of "Christ killers" does not hold water. Moslems, atheists, and pagans have had as little use for Jews as the most retribution-minded Christians.

Tacitus, the pagan historian, wrote of the Jews: "When the Assyrians, and after them the Medes and the Persians, were masters of the oriental world, the Jews were deemed the most contemptible of all the nations then held in subjection." And Tacitus' other references to the Jews reveal that he and his fellow Romans shared that contempt, thus giving us four peoples in this one example, with four different religions, unanimous in their verdict on the Jews.

Venom of the Talmud

If that is due to religious bigotry, perhaps the bigotry is

the Jews' rather than all the others'. This was the conclusion reached by the great Martin Luther, at any rate, who taught himself to read the Hebrew of the Talmud, the basic religious work of Judaism, and was horrified by the venomous outpouring of hatred against all non-Jewish peoples (goyim) he found there.

That leaves the "envy" myth. It is best considered together with the notion that the Jews are especially gifted and talented, and that these special talents have led to their spectacular degree of success, relative to non-Jews.

Masters of Degeneracy

Let us immediately recognize that Jews, as a whole, do possess certain talents to a larger kegree than other peoples. No Gentile writer, for example, could have produced a novel quite like Philip Roth's The Breast or Portnoy's Complaint. No Gentile composer could have treated a sacred theme with quite the same grandiose vulgarity as Leonard Bernstein did his Mass. No Gentile producer could have churned out such an appalling box-office success as Joseph Papp's (Papirofsky) Hair.

Kosher Culture

Almost as notable as the proliferation of noisy, flashy Jewish cultural "successes" is the absence of first-rate non-Jewish achievement in the artistic-literary-musical-theatrical field. Where are our late-20th-century-American Shakespeares, Beethovens, Wagners, Miltons, or Brueghels? There are none in sight.

There are a number of competent Gentile artistic and literary technicians still competing with the Jews, as well as a multitude of hacks, but the balance is shifting steadily toward a totally kosher cultural establishment.

Stifled Soul

Transcendent artistic genius flowers only under certain favorable conditions. These conditions are those which allow latent genius to freely give expression to some aspect of the racial-cultural soul of a people. These conditions are notably lacking in America today.

Without a lengthy elaboration of why they are lacking, a brief and homely excerpt from a recently published and very illuminating book on the Jewish question, Professor Ernest van den Haag's The Jewish Mystique, may serve to suggest that Jewish domination of the Gentile cultural establishment is one of the principal reasons.

Different Outlook

Van den Haag correctly observes that "persons whose outlook and sensibility differ radically from what is current, or acceptable, within the establishment are unlikely to be understood by establishment members. They are automatically relegated beyond the pale. For them to be heard, published, read, understood, or appreciated according to their merits becomes very difficult."

Then he quotes for us the complaint of one Gentile writer:

" 'When I was a screen-writer for one of the major studios,' says a former toiler in the vineyards dominated by another Jewish cultural establishment, 'we were talking one day about how a mother would react to finding out her son had cheated in school. When it came my turn to speak, I said what I had to say. The head of the studio looked at me and said, "Mr. O'Connor, no mother would react that way." I told him that I had cheated in school, and that was exactly how my mother had reacted. There was an embarrassed silence for a moment, and then the studio head went on as if I hadn't spoken. My mother had slapped me around a little bit, and then sternly told me to go to the priest to ask God's forgiveness. The response they expected was that the mother would weep a little and take the poor, wounded boy to her breast. That's how they wrote it, and for a moment there, they made me feel as if my mother wasn't a member of the human race.' "

Alien Atmosphere

In other creative fields — science, for example — kosherization has advanced far less than in script-writing, but it is, nevertheless, advancing. No doors are slammed in the faces of talented Gentiles yet, but there is already an alien atmosphere which many sensitive Gentiles find uncongenial.

Perhaps it is in the business-professional world that the pattern is clearest. In most areas — retail trade, banking, dentistry, and law are examples — Gentiles are still in strong contention, although the Jewish element is gaining in influence and degree of domination.

In these areas Gentiles are highly conscious of their Jewish competitors, and whenever this consciousness manifests itself in an anti-Semitic manner the "envy" myth is immediately invoked to explain the anti-Semitism.

Organized Take-over

There are other areas, however, where Gentiles are no longer in contention. Whole industries and professions have been literally taken over by the Jews.

The garment industry; the wholesale news distribution industry, which supplies magazines and paperbacks to newsstands; the motion-picture industry; and a score of others are almost totally Jewish in ownership and management. Psychiatry is, for all practical purposes, a Jewish profession.

A Gentile who attempts to trespass on one of these kosher preserves finds practically insurmountable obstacles in his path. He is immediately made to feel that it is he, not the Jews, who is an alien. He does not speak the same language, he does not know the customs, he does not belong.

Perhaps, then, we ought to consider that when a Gentile retail merchant, say, makes an unkind remark about his Jewish competitors he is motivated by something besides envy. Perhaps he has a faint, subliminal premonition of the situation the Gentile garment manufacturer of half a century ago found himself in as his Jewish colleagues slowly but surely forced him to the wall.

And we might also ask ourselves: Is it "talent" which is solely responsible for this burgeoning Jewish success — or is it also something else?

Jews and Liberalism

Finally, let us look at Jewish "liberalism." It is certainly true that Jews have been overwhelmingly prominent in virtually every "liberal" manifestation of the past 200 years, from the great liberal bloodletting of the French Revolution through the bolshevization of the Russian people and the building of the Negro-rights movement in America.

Jewish university students were more numerous among the "freedom riders" of a decade ago than any other ethnic group.

Jewish students and Jewish lawyers, in the role of "pacifists," have been the backbone of the home-front sabotage effort against the U.S. armed forces throughout the war in Vietnam.

Jewesses have been in the van of the crusade for women's "liberation" since the inception of that rather unnatural movement.

In general, any group, movement, or political organization in America today agitating for "peace," "equality," "freedom," or "justice" can be counted on to have a disproportionately large number of Jews among its adherents.

But are Jews really "liberals" — or is "liberalism" merely a useful mask for them to wear in their dealings with other peoples? For an answer, look at the Jews where they feel no need for a mask: occupied Palestine.

In America, Jews, through their control of the media of mass propaganda, have succeeded in making millions of White people feel guilty because our ancestors dispossessed the Indians and exploited Black slaves. Do the Jewish masters of Palestine, or their fellow Zionists in America, feel guilty because they have massacred, plundered, and dispossessed the Palestinians?

In America, Jews have been among the shrillest critics of our prisons and the staunchest supporters of prison rioters, such as those at Attica. What, then, is their excuse for the ghastly torture chambers and concentration camps they operate in Palestine in order to keep their restless Arab subjects in line?

Goyim Not Equal

In America, Jews preach "equality" for all peoples, religions, and races. Why, then, are Jews the only first-class citizens in Israel?

In America, Jews have been predominantly "pacifist" and anti-militarist (except during World War II!). How do they reconcile this with their enthusiastic support of military aggression in the Middle East?

In America, Jews have been the most vehement denouncers of "McCarthyism" and other forms of "witch-hunting." People who made the "mistake" of joining the Communist Party 20 or 30 years ago should not be penalized for that mistake today, they say. Why, then, do they maintain in Tel Aviv massive files of dossiers on former German National Socialists and direct a world-wide effort to harass them, hound them from their jobs, smear them in the press, even kidnap and murder them? That is, why do they preach to us forgiveness of our sworn enemies while they preach vengeance against theirs?

There is no mistaking the reality of liberalism, or, more correctly, neo-liberalism. Millions of Americans are genuinely infected with it. It is a virus which is ravaging our people and destroying our nation.

And there is no mistaking the fact that Jews are bearers of this virus. But a little observation and reflection suggest that the disease itself strikes only men of the West and that Jews have a natural immunity to it.

Executing the Solution

As already mentioned, the Jewish problem is one of great complexity and subtlety, and one can hardly hope to explore it, much less present any very confident solution, in a page or two. Nevertheless, it is a problem which must be faced and solved. The future of our race and our nation depend upon our finding — and executing — the correct solution to it in the very near future.

The only way we can hope to find that correct solution is first to clear away the smokescreens and lies which have been propagated solely to hide it from us.

The reader with the independence of mind and strength of character to question the official myths must not stop here. He must take upon himself the responsibility of fully informing himself, so that he can intelligently discharge his obligations as a patriot and a member of his Western racial community.

Information on the Jewish problem is available from a number of sources. Some of them are Professor Parkinson's East and West, William Walsh's Isabella the Crusader, and Dietrich Eckart's fascinating Bolshevism from Moses to Lenin; on the relationship of the problem to communism are Frank Britton's Behind Communism, Mr. Bacu's The Anti-Humans, James Burnham's Web of Subversion, and Louis Marschalko's The World Conquerors; on its relationship to capitalism are Professor Sombart's The Jews and Modern Capitalism and A. K. Chesterton's The New Unhappy Lords; on the relevance of the problem to present-day America are Wilmot Robertson's excellent The Dispossessed Majority and Hank Messick's Lansky. And there are many others.

Read them, and then act!

(Issue No. 16, 1972)

Hitler Didn't Do It!

Adolf Hitler has been the favorite whipping boy of Jewish and non-Jewish neo-liberal publicists alike for so long now that many persons have, in all innocence, attributed to him a number of sins of which he was actually blameless.

One of these imaginary sins was the dispossession of the German civilian population of their firearms. American opponents of gun-control legislation are in the unfortunate habit of describing proposed firearms laws as "Hitlerian" and issuing grim warnings that "it happened in Germany, and it can happen here" — referring, of course, to their predictions that gun-control advocates are aiming at the total confiscation of firearms from U.S. citizens.



GERMAN MAGAZINES AND NEWSPAPERS commonly carried advertisements for civilian firearms during the Hitler era. This 1938 Mauser ad features "military, hunting, sporting, and personal protection weapons" along with other Mauser products.

Well, they are undoubtedly right about what the anti-gun people in Washington have in mind, but they are dead wrong about Hitler and Germany. Under Hitler, German citizens were completely free to own and bear firearms — both long guns and pistols.

Hitler's government recognized the basic right of self-defense of German citizens and encouraged civilian marksmanship and sport shooting. Hitler himself was an expert pistol shot.

There were no restrictions or licensing requirements at all for long guns and ammunition, and only minimal licensing requirements for handguns — until 1945, that is, when the Americans and their Soviet allies took over.

After that, German civilians in the eastern occupation zone were summarily shot if they were found in possession of so much as a single rifle cartridge. And good democrat Willy Brandt (Bastard Frahm) has introduced such stiff firearms restrictions in West Germany that it is virtually impossible for a German civilian to purchase any sort of firearm unless he belongs to a government-sanctioned club. The penalty for possession of an unregistered gun is five years' imprisonment.

A good general rule is this: Governments with a strong popular backing do not seek to disarm their citizens, and governments which do take guns away from the people, regardless of the pretext they use, are afraid of the armed opposition of their own citizens.

Hitler's government was an extraordinarily popular one.

(Issue No. 17, 1973)

The Roots of Decadence

During the recent Apollo 17 lunar expedition, publicists and politicians repeatedly emphasized that it was the "last" manned expedition to the moon. There would be no more lunar exploration, because the expeditions were too expensive and the money was needed instead to "improve the quality of life" for Americans.

It was pointed out that huge expenditures for the space program could no longer be justified when millions of Americans were living in "poverty." One columnist estimated that the money spent by NASA just for the equipment left on the moon by the various Apollo expeditions ($500 million) could have bought a large-screen color TV set for each of one million "underprivileged" (Black) families.

Troubling Questions

The political decision to halt Western man's greatest venture of exploration and discovery — a decision seemingly concurred in by a substantial portion of the American electorate — and turn instead to more social welfare programs raises some deep and troubling questions for thoughtful Americans.

What is progress? Was Neil Armstrong's first step onto the lunar surface progress, or is it a color TV set in every "underprivileged" home?

Is it possible that the two things are incompatible in some fundamental way?

Can a people aspire to both luxury and greatness?

Affluent Decay

Hasn't our pampered way of life in America softened us a great deal and sapped our will? If that is so, how do we reconcile continued material prosperity with continued toughness and fitness in a hostile and demanding world?

This dilemma is something fairly new to Americans, and it is tied directly to our current lifestyle.

In the not-so-distant past, when nearly all our people lived on farms or in villages, the dilemma did not exist. The principal concern then was not prosperity but survival, and this ever-present necessity provided the frame in which people's attitudes were formed and decisions made.

A population for whom survival was a principal concern was not necessarily one living in wretched poverty, with famine and starvation imminent. In most times hard work, intelligently directed, kept famine at a safe distance.

Close to Nature

Nevertheless, men lived closer to Nature and were more mindful of her eternal laws. The cycle of birth, struggle, and death was something everyone recognized and accepted not only as inevitable but as right.

A boy or girl growing up on a farm had daily tasks to perform — not make-work, but chores necessary to the overall operation of the farm — almost from the time he or she could walk. Likewise, the son of the village miller or smith, or the daughter of the butcher or candler, became from the earliest age an essential cog in the family economic machinery. The child did not work for an "allowance" to be spent on toys and entertainment, but as a member of the family team in its struggle for survival.

Vigilance, Genius, and Toil

Even though in his later years a boy might leave the farm to learn a trade or go to sea or join the army — or, perhaps, if he had the intellect and the inclination, study at a university — his outlook on life and his conduct were still determined to a significant extent by the experiences of childhood.

These experiences were continually reinforced by those of manhood, which taught him that, even though Nature could be bountiful and the world filled with wonderful opportunities, the bounties and the opportunities had to be earned. They were not given to man as a gift from Providence but had to be wrested from adversity through man's vigilance and genius and toil.

Reward of Inefficiency

Each man and each woman, in order to get from today to tomorrow, remained aware of the responsibility that rested on his or her shoulders for the successful outcome of that passage. Lest anyone forget, there were always abundant examples, even in the best of times, of the lot which fell to those whose inefficiency or defects of character exceeded the norm by too great a margin: they perished.

Thus, the life-style of a people largely rural and agricultural led naturally to certain elements of their outlook and character: parsimony in the expenditure of resources and wealth, self-reliance, an uncomplaining acceptance of the necessity of life-long hard work, the ability to face hardship with equanimity, the patience and perseverance, which were essential ingredients of that craftsmanship whose decline is often lamented today, and a realistic attitude toward some of the less pleasant aspects of the human condition — such as death.

And a Will to Conquer

Our ancestors seldom, despite the worst ravages of war and famine, fitted the poet Edwin Markham's pitiful image of the empty-faced man with the hoe, however. They toiled and sweated and suffered and died, but no one ever blew out the light within their brains.

In Africa, in Asia, around the Mediterranean basin perhaps, a stolid and stunned peasantry may have been the rule through long periods of history, but our northern European ancestors were never brothers to the ox. The fire of adventure, of conquest, of upward striving always burned in them — not despite the hardships of their lives, but because of them.

Spirit Burnished by Hardship

They were the vikings, the Crusaders, the bold warriors who swept down from the north to build the great civilizations of Greece and Rome, and then again, when those civilizations had become senescent, swept them away and raised on their rubble the Western civilization which now, in its turn, topples toward ruin.

The essence of their lives was struggle. The northern climate they endured was rigorous, and it continually and harshly tested their fitness. At the same time it caused their inner fires to burn more intensely than those of their southern neighbors.

Western Cataclysm

Then came that great cataclysm in the history of the West, the Industrial Revolution, which brought about a profound

"Through eternal struggle has mankind achieved greatness; through eternal peace will mankind decay."

change in the life-style of our people. In the brief period of 200 years we became an urban-industrial race, giving up almost entirely the rural-agricultural life we had lived for millennia.

In absolute numbers, we spurted ahead enormously; we left the land and concentrated ourselves in urban areas containing our facilities for industrial production; our productivity soared — and with it our per capita consumption.

Privacy, Independence Lost

As our social interdependence became more complex we lost certain aspects of our individual freedom, but our increased productivity and specialization greatly enlarged our freedom of choice in other areas. Gone were the freedom of the village common, most of the opportunities for privacy and solitude, the ready access to unfenced forest and meadow where a man could work things out between himself and Nature in the manner he chose. In their place came all the laws, rules, regulations, restrictions, ordinances, form-filling, record-keeping, and permit-applying with which an impersonal government bureaucracy hems and hedges the lives of modern men and women.

Greater Efficiency

But with the more complex form of social organization came other things: increased efficiency in the production and distribution of food, clothing, tools, and other goods; a new realm of career activities, distinct from those of the farm-village economy; a partial independence of the cycles and quirks of Nature.

One man could, with less effort, produce as much food in a day's time as ten of his predecessors. If he did not choose to be a food producer, he could be an airline pilot, a physicist, a bridge designer, a draftsman, or an astronaut (until the recent cancellation of the space program).

He could turn darkness into daylight if it suited his purpose and moderate the heat of summer, the cold of winter, or the ravages of flood and drouth far more effectively than previously.

New Horizons

Western man did not conquer Nature, nor can he ever, but, by learning a little of how Nature works and applying that knowledge, he opened new possibilities for his continued, upward progress.

The great misfortune of our age is that that progress is not being realized.

Instead, our values have been transformed by the new life-style which the Industrial Revolution brought. Comfort, convenience, and consumption became the ends to which we turned our new power.

What Is a "Good Life"?

The man whose personal wealth once would have consisted of the clothes on his back, a good musket, an axe, and perhaps a few other hand tools now owns two almost-new automobiles (air conditioned), two television sets (one color), a stereo, a fiberglass powerboat on a trailer in the driveway, a full freezer in the basement, an expensive set of golf clubs, an electric wristwatch, and a pocketful of credit cards. Furthermore, he has 200 shares of AT&T and a big life insurance policy, because he wants his kids to have a "good life" too.

The current American definition of the good life includes economic and physical security, freedom from worry, short working hours at a non-strenuous occupation (after four years of vacation at a country-club-called-university), plenty of leisure time, enough income to afford not only time-and-labor-saving conveniences and appliances but also an abundance of other consumer goods and hobby items. It is in terms of these things that we define our "standard of living" and compare ourselves with the other nations of the world.

Avoiding Pain

That this is so should be neither shocking nor surprising. What could be a more natural development than a people, having learned how to work more efficiently, so that their labor yields more than previously, rewarding themselves by increasing their level of consumption or exerting themselves less or both?

It is in the nature of man to avoid pain and seek pleasure.

Western Achievements

Westerners — people of European, or Aryan, race — are rightfully proud of the great achievements their genius and labor have brought about in science, technology, and social organization: the harnessing of Nature's energy sources; the creation of a multitude of useful synthetic materials; the development of mass, high-speed, worldwide transportation systems; the conquest or control of many of the diseases and physical handicaps which once scourged mankind; the evolution of industrial mass-production techniques; the invention of nearly instantaneous methods of long-distance communication and their development into mass-communication networks.

Worse than Pollution

These achievements have their concomitant drawbacks, of course, which are widely recognized. But there is also another drawback which is not generally recognized and which is far more serious in its long-range effects than the others — even than environmental pollution, which, being recognized, can be controlled.

In one word it is decadence. Just as the struggle for survival leads, through Nature's process of biological selection and elimination, to fitness of a species, so also does the struggle of a people for their daily bread lead, on a time scale of decades instead of millions of years, to their social and moral fitness to survive in a world of eternal conflict and competition with other peoples.

Meeting Challenges

Struggle is the driving force, in the biological realm, for upward evolution; in the realm of human affairs it is the driving force for all true progress.

When a people are freed from the burden of struggle they inevitably begin to lose their fitness, their toughness, their ability to meet and overcome difficult challenges which they may face at some later time.

Dilemma of Progress and Decay

Therein lies a real dilemma for us. Through struggle come

strength, material and moral progress, and greatness; but from material progress also comes relief from struggle, and from this relief come relaxation of vigilance and determination, softening of moral fiber, erosion of will, loss of the capacity for self-sacrifice and self-denial, loosening of social bonds, national decay, and eventual extinction.

Every people who have made their mark on history have been trapped in this cycle. They have struggled; they have risen; they have attained greatness; they have decayed and passed away.

Racial Corruption

The customary explanation for the decay is a biological one: a people, having grown powerful and expanded beyond their ancestral boundaries, subject weaker races to servitude. Inevitably, racial mixing takes place, and the half-breed descendants of the masters and their slaves have neither the will nor the capacity to maintain the empire or the culture established by the dominant race.

Thus passed Greece and Rome and many another great power. Sic transit gloria.

Incomplete Explanation

But this explanation is, in most cases, an incomplete one. Certainly, racial mixing eventually results in the physical disappearance of the empire-builders.

This is not the cause of their decay (at least, not the initial cause), however, but only a consequence. Racial mixing hastens and makes irreversible the final dissolution, but that mixing does not take place until decay has already set in.

While the master people still have their moral strength, they do not interbreed with their slaves — or, at least, the products of such limited interbreeding as there is themselves become slaves, and so the dominant race is not weakened by the absorption of mixed offspring.

Two Sad Cases

We have before us two perfect examples today, the British and the Americans.

The British Empire has already crumbled to dust, yet the British people have only within the last few years entered into the final phase of their decay — large-scale racial integration with their former subject peoples.

When they allowed their corrupt leaders to seal the fate of their empire more than three decades ago by leading them into a catastrophic world war contrary to their interests they had not even embarked on the racial insanity that now finds their industrial centers swarming with millions of Pakistanis and West Indian Negroes.

A hundred years hence, if they remain on their present course, they will be a nation of mongrels with no hope of a return to greatness. But one cannot blame their fall on racial mongrelization.

An analysis of the situation in America leads us to the same conclusions. We lost our national will to survive years before we unleashed upon ourselves the present racial horror which is devouring us.

As long as we were tough and strong and proud, we could laugh in the faces of those sly ones who tried to tell us that our slaves, or former slaves, were our "equals."

But now, look what a century of soft living and conspicuous consumption has done to us! It relaxed us just enough so that the fungus of liberalism, that manifestation of Western man's death-wish, could take root in our souls.

We have not yet plunged into the final abyss of mongrelization; there is still a slim possibility of halting the decay. But, having halted it, what shall we do?

Can an affluent people, accustomed to luxury and shielded from the rigors of existence which once stiffened the backbones of their ancestors, deliberately deny themselves that luxury and affluence in order to toughen themselves up again?

We would not be wise to bet on it. Recognizing the dilemma of decadence and doing something about it are two different things.

It would clearly be better for America if we maintained a more Spartan life-style than we do; it would also be better for the next generation of Americans if we did not try to provide so many "advantages" for our children.

But we cannot simply dismantle our technological civilization and return to the land for the sake of our moral health. We clearly will not do that, nor should we, for obvious reasons.

That is not the upward path we seek; instead it would simply put us at the mercy of those races to whom we have taught the secrets of our Western technology.

Where the Evil Lies

And it is important for us to note here that, although the decadence of today is a consequence of the urban-industrial life-style introduced with the Industrial Revolution, it is not the technology resulting from the Industrial Revolution which is the root of the evil but the social changes accompanying that revolution and, more so, the new system of materialistic values which brought on those changes.

In 1770 most of the great technological advances of the Industrial Revolution were yet to come, but the acquisitive-materialistic attitude of mind was already becoming dominant and with it came the great social upheavals which that attitude demanded. Thus, in that year Oliver Goldsmith penned the words of lament in his poem, The Deserted Village, which tell us how far the process of decay had already gone in England two centuries ago:

Ill fares the land, to hastening ills a prey,
Where wealth accumulates and men decay:
Princes and lords may flourish, or may fade;
A breath can make them, as a breath has made;
But a bold peasantry, their country's pride,
When once destroyed can never be supplied.

A time there was, ere England's griefs began,
When every rood of ground maintained its man;
For him light labour spread her wholesome store,
Just gave what life required, but gave no more:
His blest companions, innocence and health;
And his best riches, ignorance of wealth.

But times are altered; trade's unfeeling train
Usurp the land and dispossess the swain ...

"Trade's unfeeling train" — those whom Brooks Adams, in his Law of Civilization and Decay, has called "economic men," as opposed to those they dispossessed, the "spiritual men" — found the new life-style more congenial to them than the old. They worked to make that life-style universal, and they succeeded — although they cannot be justly accused of having foreseen or wanted the decadence which has been its yield.

To the economic man progress is strictly a material thing. It means increasing the average standard of living of the world's population.

The economic man dreams of the day when everyone can enjoy the life-style of a millionaire playboy or playgirl, with no worries, no work, every luxury at his fingertips, every whim capable of indulgence. When every Puerto Rican and Hottentot has reached this state there can be no more "progress," for we will have attained a state of perfection.

A Different View of Progress

To the spiritual man progress is upward movement on man's unending path from the subhuman to godhood. Austerity is more a way-condition on that path than opulence, pain than comfort, self-denial than self-indulgence.

Above all, struggle rather than relaxation is the prerequisite for each upward step.

There is in each of us something of economic man and something of spiritual man. The balance varies from one individual to another, just as it varies from people to people.

Shifting the Balance

In Western man that balance was on the spiritual side during our rise to greatness. Now it has shifted strongly to the economic side, and we must succeed in reshifting the balance if we are to survive.

We are faced with a very complex and difficult problem — a problem which no people before us has solved successfully. Nevertheless, we remain convinced that Western man has the capacity to overcome even this obstacle and regain the upward path he trod for millennia.

In order to do this we must have two revolutions: one of the flesh and one of the spirit. Without the second the first will lose its meaning and become transitory.

Cleansing Fire

With the cleansing fire of total revolution — spiritual and physical — we must wipe out the false set of values now guiding the course of our people.

We must once again put greatness ahead of prosperity, fitness ahead of comfort, duty ahead of indulgence, honor ahead of security.

When we have done this, regardless of the cost in blood and gold, we can then do anything else to which we set our will.

(Issue No. 17, 1973)



Somewhere between there . . . and . . . here Western civilization jumped the track.



The Nature of Communism

What is communism?

There are many answers to this question. The dictionary (American College Dictionary) says that it is "a theory or system of social organization based on the holding of all property in common, actual ownership being ascribed to the community as a whole or to the state."

Economics Is Not The Essence

To the conservative businessman this definition probably hits the nail on the head. Perhaps, though, he would wish to put even more emphasis on the supposed communist rejection of the concept of private property.

He might reword it, using phrases such as "legalized robbery" or "confiscation of the property and earnings of the industrious in order to support the shiftless." Maybe he would even throw in something about "tyranny" or "the destruction of the free-enterprise system."

The devout Christian, on the other hand, would probably insist on adding to the dictionary definition something about "atheistic materialism."

The middle-class liberal would certainly want "social justice" and "the control of wealth by the producing class" to be mentioned.

A Game for Fools

And yet, no matter how we might modify what the dictionary says about communism, stressing one aspect of the doctrine over another, elaborating here or there, adding comments about tyranny or atheism, we would only be playing a meaningless game. As long as we think of communism as merely some sort of economic or social doctrine, as a political theory or system, we continue to miss the point.

Likewise, all the discourses on communism in political-science textbooks serve only to delude the reader by failing to bring home to him the essence — the reality — of communism, as opposed to the empty screen of words surrounding it.

Reality vs. Theory

What is communism?

It is the skeletons of thirty million "liquidated" Ukrainains and Russians. It is the mutilated corpses of a million Spaniards. It is a dozen huge, stinking, flesh-filled pits behind the central NKVD headquarters in Riga.

What is communism, *really*?

Its meaning lies in the smirking, Ashkenazic features of Lavrenti Beria — and the ten thousand Polish officers murdered in the Katyn Forest at his order.

Soviet Propaganda Commissar Ehrenburg

Its true nature is revealed in the depraved, Talmudic propaganda of Ilya Ehrenburg — and in the torn and terrified body of an eight-year-old German girl as she is savagely raped by the twentieth man in a block-long raping queue of Asiatic Soviet soldiers incited by that propaganda.

Its essence is a grinning Angolan Negro, a member of one of the African communist "liberation" movements, gouging the eyes from the head of a dying White settler with his catana.

Communism is Marxist traitor Willy Brandt making pious noises of protest while 18-year-old Peter Fechter bleeds to death beside the "death strip" separating West Berlin from the East.

"Dried Blood 20 Centimeters Deep"

Communism is all these things, and worse. The mass graves, the blood-caked execution rooms, and the mutilated corpses cannot tell the whole story.

Evil cannot be measured in terms of sheer numbers of people killed. There are many people who need killing, many people whose passing leaves the world no poorer.

But the tens of millions of butchered human beings who are communism's victims are not these, nor were they struck down indiscriminately, as by flood or famine. They were, by and large, selectively murdered, and the criterion for their selection was excellence.

Beheading of Nations

The Poles shot in the Katyn Forest, the Latvian intelligentsia done to death in the NKVD cellars of Riga, the small landholders slaughtered and starved by the millions in the Ukraine and Russia, the 50,000 officers in the defeated German army that Stalin and Roosevelt agreed at Yalta to liquidate (until Churchill chickened out of the deal) — all had one thing in common: they were the elite of their nations, the best their respective peoples had to offer.

They were the natural leaders, the potential Patrick Henrys, the men of integrity, ability, and courage, rare in any population, who might serve as foci of resistance against the takeover of their countries by aliens. Because of this — because they were the best, and because they were a threat — they were killed.

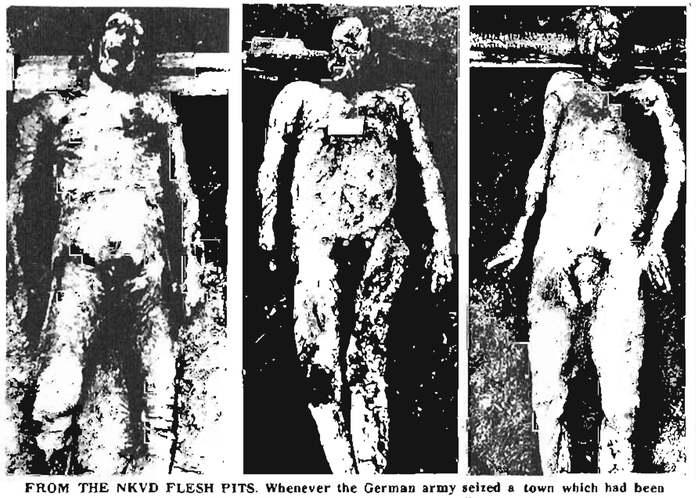
In America today, people don't worry much about communism. That went out, along with McCarthyism, witch-hunting, and other unpleasant things, back in the 1950's.

In the 1970's Americans are more enlightened. Mr. Nixon and Mr. Kissinger have proved to them that communists are not such bad people and that it's better to make treaties and trade agreements and have cocktail parties with them than it is to hate them or fight them.

Besides, the newspapers and the TV commentators tell us, communists are no real threat to America. The Communist Party hasn't amounted to much in the U.S. since World War II.







FROM THE NKVD FLESH PITS. Whenever the German army seized a town which had been occupied by the Reds during World War II, they found the same horrible atrocities. According to one witness who advanced into Lwow, Poland, with the Germans in June 1941: "Very soon, in advancing into the cellars (of the prison), we found a layer composed of a viscous mass into which the corpses had congealed. In the first-mentioned prison bodies were stacked four or five deep on the cellar floor. . . . In the second prison . . . the cellars had ceilings that were splashed with blood, and in a room which had apparently served for interrogations the floor was covered with a layer of dried blood that was 20 centimeters (8 inches) deep. The bolshevik hangmen had literally waded in blood."



AFTER THEIR HANDS WERE TIED, more than 10,000 Polish officers were marched by Soviet executioners to a series of pits in the Katyn Forest in the spring of 1940 and killed with a pistol shot in the back of the head. This grisly operation took place under the Jewish commissar of the Soviet NKVD, Lavrenti Pavlovich Beria. Since Poland had just been at war, her officers' corps constituted a very large portion of the able-bodied Poles of her ruling classes — a majority of the actual and potential leaders of the Polish people.

Butcher of Belgrade

Unfortunately, things are not what they seem. Mr. Nixon may have hugged Mr. Tito when he came visiting to Washington recently, and Mr. Tito may have smiled very nicely for the TV cameras and seemed a decent sort of chap. But it is still the same Tito who murdered 500,000 of his own countrymen in 1945 in order to stifle all resistance to communist rule in Yugoslavia.

And, regardless of how famously Mr. Kissinger gets along with them, all the rest are the same communists too, whose rule rests on the mountains of corpses of those slain in order to make their countrymen docile.

As for communist activity in America, it is at an all-time high. There are several reasons, however, why the current level of communist activity is not generally recognized. First, it wears a couple of new disguises and uses a few new names these days.

The public thinks of communist activity in terms of an orator with a funny, Yiddish accent haranguing a crowd of workers about "expropriating the expropriators," from a podium draped with hammer and sickle.

No More Accent

Today the orator has lost his accent, almost certainly carries no Communist Party card, and his middle-class audience listen without protest as he promotes the latest civic action project for eliminating "racism" (or some other form of "discrimination") in their community.

The so-called "New Left" is generally represented by the press as being a somewhat



THIS IS WIETHOLD KLUCK, a 14-year-old German farmer whose eyes were beaten out with a shovel by communists who accused him of being a "Nazi sympathizer."



ONE OF THE KATYN FOREST VICTIMS, a Polish major. When Germans pushed the communists out of eastern Poland in 1941 and discovered the Katyn Forest graves they brought representatives of the International Red Cross and the world press to the site. The press, however, was controlled then, as now, by Jews and crypto-communists, who refused to blacken the reputation of their Soviet friends by publicizing the atrocity. To prevent independent American newspapers from carrying the story, Roosevelt threatened them with jail.

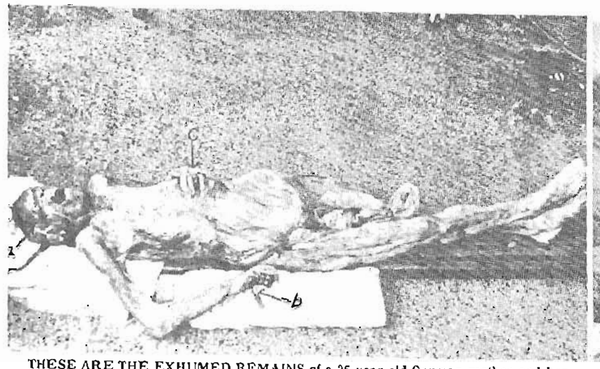


Before After

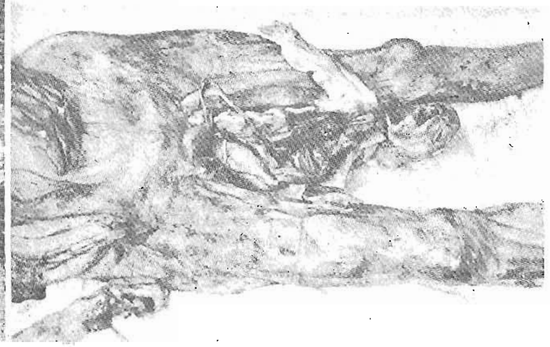
COMMUNISTS CONTROLLED LATVIA FOR A YEAR, until Germans drove them out in 1941. During that year the Reds attempted to exterminate the leader-class of the Latvian people. Military officers, policemen, professors, artists, writers, engineers, and businessmen were arrested by the NKVD and murdered, often after the most brutal tortures imaginable. The faces of these victims, recovered from the cellars and pits behind the NKVD headquarters in Riga, were distorted by beatings and torture. Compare their faces while still alive — Latvian faces — with the faces of their alien, communist persecutors in the photograph of the Latvian Communist Party meeting.



A MEETING OF THE LATVIAN COMMUNIST PARTY in Riga, in 1940, during the Soviet occupation of Latvia. Look at their faces. They are not Latvians, but Jews!



THESE ARE THE EXHUMED REMAINS of a 25-year-old German mother and her infant, which was forced prematurely from her womb as she was being beaten and shot to death by Reds in Poland. The enlargement on the right shows not only the fetus but the woman's mutilated right hand from which communists removed rings.





THOUSANDS OF MASS GRAVES like this one were used by communists in Poland, the Ukraine, and Russia to bury their butchered victims. The German army, advancing into communist territory during the first part of World War II, employed teams of specialists to locate these graves and photograph evidence of communist crimes.

motley collection of action-oriented liberal idealists, champions of withdrawal from Vietnam, free abortions, legalized marijuana, and the like — but certainly not a conspiratorial gang of blood-thirsty bolsheviks! The fact is that the New Left is just the Old Left with a new set of tricks.

No one can doubt this who has ever taken the trouble to become personally involved in any New Left activity, whether a "peace" march or a ghetto organizing campaign.

The leaders, the spark plugs, are the same swarthy, wiry-haired, alien creatures who have always been the instigators and the prime movers of communism from the days of Karl Marx.

And the bulk of the troops are the same slack-jawed types, many of them raceless mongrels skimmed from the urban cesspools of miscegenation pocking the once-fair face of our land, who have always filled the ranks of any movement of sub-men organized for the overthrow of their natural superiors.



THE CORPSE OF A PORTUGUESE SETTLER IN ANGOLA, hacked to death by a Negro communist during a guerrilla raid on a plantation. One of the survivors describes part of what he saw: "The White women were dragged out of their houses together with their children. In front of the mothers the terrorists then proceeded to cut off the legs and arms of the children and then started to play a grotesque game of football with the twitching bodies. The women and girls were then led away, stripped, raped, and cut up. Many of them were killed by stuffing large branches of trees into their vaginas. They tied one young girl to a tree, crucified her, and then, while she was still alive, they cut off her breasts and put one in each of her outstretched hands."



GERTRUDE RIEMER, an 18-year-old German farmer's daughter, was raped to death by Soviet troops. Afterward, they hacked off the middle finger of her right hand in order to "liberate" her ring. Bestial behavior of this sort was encouraged in communist troops by the Soviet Jewish Commissar for Propaganda during World War II, Ilya Ehrenburg. In one of his radio broadcasts to the troops, Ehrenburg exhorted them: "Kill! Kill! In the German race there is nothing but evil; not one among the living, not one among the yet unborn but is evil! Follow the precepts of Comrade Stalin. Stamp out the fascist beast once and for all in its lair! Use force and break the racial pride of these Germanic women. Take them as your lawful booty. Kill! As you storm onward, kill, you gallant soldiers of the Red Army!"

White Renegades

It is a tragedy for us and at the same time a bonus of inestimable value to our enemies that there is also a sizable element of our own people willing to do the bidding of communism's leaders. These renegades serve their most useful purpose in disguising the racially alien nature of communism from the eye of the careless observer.

Communism is and always has been impelled by the twin drives, on the one hand of its leaders, wishing to seize for themselves absolute power over an intended victim-nation, and on the other hand of its followers, craving revenge against a society which does not value them. Beside these primal urges, all the silly, liberal motivations of communism's deluded White fellow-travelers are puny indeed.

When the Killing Comes

Thus, when the time for the killing comes — and it will come in America as surely as it has come elsewhere — both the communist leaders and the communist followers are agreed on who the victims should be.

Americans who are too concerned with their own immediate comfort and safety to risk taking action against the promoters of communism now, while there is still a chance of stopping them, may take comfort from the thought that by the time the mask is dropped America may have become such a docile, obedient, and well-conditioned nation that their new masters won't find it necessary to kill nearly so many as in Russia or China.

(Issue No. 18, 1973)



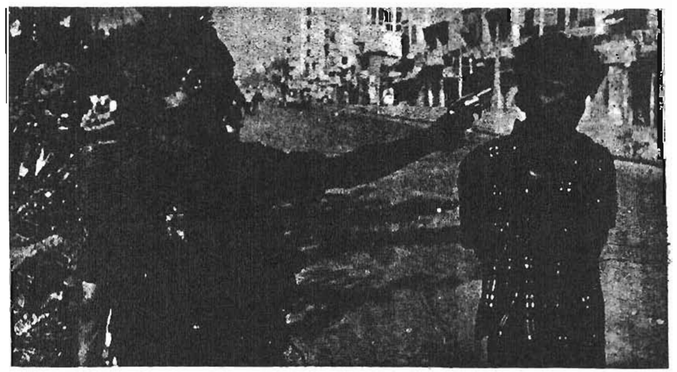
A RECENT DEMONSTRATION by members of a Black communist "liberation" movement in Zambia. These Black communists are trained by Israeli military advisers and supported by American foreign-aid payments.





COUNTER-INAUGURAL "PEACE" DEMONSTRATION advances along Constitution Avenue in Washington, D.C., on January 20, 1973, with approximately 50,000 participants. The demonstration was organized by communists, led by communists, and addressed by a number of communists, including members of the U.S. Congress. A 30-foot Communist Party banner headed the procession, and the placards and banners of various state sections of the Communist Party could be seen above the heads of the marchers along the parade route. Nevertheless, all TV coverage and all photographs published by the controlled press scrupulously avoided showing the Communist Party banners. The American public is being deliberately deceived by the media masters, who want to conceal the communist control of the so-called "peace" movement.





THE ONLY WAY TO DEAL WITH A COMMUNIST. Here South Vietnamese Police Chief General Nguyen Ngoc Loan gives justice to a captured communist terrorist. This is the same justice which should be given to all communists and their collaborators, in Washington as well as Saigon.

THESE POLISH CHILDREN HAVE BEEN STARVED in the Soviet forced-labor camp at Buzuluk, near the Caspian Sea. Their parents were liquidated after the Soviets "liberated" Poland from the Germans in 1945. Photos such as these have been retouched by Zionists to remove the crucifixes and then submitted as "evidence" of German atrocities against Jews, in order to support Israel's extortionate demands for more reparations payments from West Germany.

Role of the Church

The times, they are a-changing, and Western man's institutions are changing too. One of these institutions is organized Christianity- the Church. ("The Church" — with a capital "C" — hereinafter is used in a collective sense, encompassing all organizations which embody the established Christian sects, both Catholic and Protestant, except where the context indicates a specific denomination.)

The Church has endured as a Western institution for about a thousand years — even longer in some parts of the West — but it is now feeling the hurricances of change and responding to them more strongly than many newer institutions.

Spiritual Masochism

Some recent news items concerning the Church will serve as illustrations of the changes which are taking place or have taken place:

● "The Church's chief source of income today is women's vaginas," the invited speaker explained to her audience at Notre Dame. The assembled Catholic students and faculty listened attentively as Women's Libber Ti-Grace Atkinson carried her theme back to the time when Mary "was knocked up" and then went on to predict that Catholic women would put an end to this exploitation by destroying the Church, because "the mother-fucker belongs to us."

● There was a minor stir inside the United Presbyterian Church (a very minor stir, involving only two congregations) when it was disclosed at the denomination's 1971 general assembly that a $10,000 contribution from the church's treasury had been made to aid the legal defense of Angela Davis. Church officials justified the grant as helping to assure a fair trial for the communist Negress, who was charged with complicity in the murder of a judge and three other persons in a shootout staged by Black militants at a Marin County, California, courthouse.

The First Presbyterian Church of Tacoma, Washington, and the First Presbyterian Church of Anchorage, Alaska, however, expressed displeasure and indicated that they preferred the money their members put in the plate each Sunday not end up in the Communist Party's legal defense fund.

● Not to be outdone by the Presbyterians, the Episcopal Church revealed early this year that a $10,000 contribution from its treasury had gone to the militant Indian group which recently sacked the Bureau of Indian Affairs in Washington. The contribution was authorized by Black militant Episcopalian Leon Modeste, $23,500-a-year head of the Episcopal Church's "Minority Empowerment Office."

● Unitarians sought last year to quash a grand jury subpoena requiring the production of the bank records of the Unitarian-Universalist Association. The subpoena was issued because Beacon Press, the Unitarians' publishing house, had published the top-secret "Pentagon papers" stolen by Daniel Ellsberg and his associates.

The same Beacon Press advertising leaflet which listed 4 volumes of the Pentagon papers (hardback: $45; paperback: $20) also offered the following Unitarian books: Three Documents of the National Liberation Front ("Americans may now judge for themselves whether the NLF (Viet Cong) principles are consistent with equity and their own sense of justice ..."), The Vanguard, by Ruth-Marion Baruch ("A photographic study of the Black Panthers — eloquently capturing their spirits as well as their faces, attitudes as well as activities, in a uniquely personal and intimate introduction to youth and revolution."); The Right of Revolution, by Truman Nelson ("For those who cannot understand the Black militants' willingness to burn political bridges, a gifted writer places the new revolutionaries within our oldest patriotic tradition."); Marriage in Black and White, by Joseph R. Washington, Jr. ("...racial conflict cannot be eliminated until we are willing to confront prejudice on its most personal level — by acceptance of intermarriage."); and An Essay on Liberation, by Herbert Marcuse, the communist-Jewish senior theoretician.

Beacon Press, as a church organization, is exempt from federal taxes and mails its flyers at the special postage rates allowed to non-profit organizations.

● The Massachusetts Bible Society has praised the efforts of a couple of modern Bible scholars, Walter A. Wolfram and Ralph A. Fasold, in its newsletter. Wolfram and Fasold have nearly finished their translation of the Bible into "Black English."

Here's the way the Gospel according to St. John reads in their translation: "God really did love everybody in the world. In fact, he loved every last one of those dudes so much that he done give up the onliest Son he had. Any man that believe in Him, he gonna have a life that ain't never gonna end. He ain't never gonna die."

No Escape from Liberalism

The instances of change cited above may seem atypically bizarre to some churchgoers who have thus far escaped the mainstream of change and still preserve a pre-World War II, Norman Rockwellian image of the Church. Even the smallest backwater congregations, if they are linked by denominational ties to a national organization, must inevitably fall under the influence of national trends, however.

The immediate effect of the liberalization of the Church has been a drastic decline in its influence. During the 1960's overall church attendance in North America dropped by more than one-sixth.

Young People Abandon Church

More significantly, in the age bracket 21-29 years church attendance dropped by one-third in the 1960's and is falling even more rapidly in the 1970's.

During the same decade Bible sales fell 30 per cent.

All Christian sects are now experiencing a critical shortage of clergymen. More priests and ministers return to secular life every year, and fewer young men enter the seminaries. This sharp decline in the number of clergymen can be seen, for example, in the almost complete substitution of laymen for priests on the faculties of most church-owned schools.

Adapting to a TV Life-style

The Church, in attempting to adapt to radical changes in its environment, has, like the dinosaur, failed. Unlike the dinosaur, however, the Church is not dying gracefully or with dignity. Its attempts to maintain its grip have led it to plumb the depths of degeneracy in a degenerate age.

Traditional services and ceremonies of beauty and solemnity have been corrupted by the introduction of elements of "mod" culture. More and more they are turning on the aspects of "happenings," with rock combos replacing organists and choirs, beads and psychedelic lights taking the place of vestments and candles, "swinging" ditties and jive-dialect Bible translations edging out the old hymns and the King James version.

Social Gospel

Sermons have, in recent years, been giving fairly short shrift to spiritual matters and instead have tended to become social-action harangues. The pulpit has, to a very large extent, become a sounding board for neo-liberalism.

In the more avant-garde denominations, the prestige attached to a minister is determined not so much by his ability to interpret Holy Writ for his congregation as it is by the number of times he has been in jail for pouring blood on Selective Service records or supplying the teenagers in his flock with pot.

Religious Thirst Unquenched by Modern Church

And yet, becoming "mod" and "relevant" has not won for the Church the affection of the present generation; it has only lost the respect of a portion of the old generation. Pot and pacifism and "love" have served as poor substitutes for reverence and awe.

But the Church is not dead yet. Left to its own devices, it would probably linger in the West for another hundred years or more before becoming a negligible factor in the overall scheme of things.

Dying, but Still Dangerous

Though the Church has lost its former position of absolute moral authority, tradition still lends a not inconsiderable weight to its influence. Many Christians who are no longer fervent in their adherence to the Church's doctrines — even those who no longer attend church services — still allow their opinions and attitudes to be governed to a greater or lesser extent by the Church.

Unfortunately, this influence is being sadly misused. The Church, in turning away from purely theological matters and concerning itself primarily with politics and social and racial policies instead, has — on virtually every major issue — taken a position diametrically opposed to Western interests.

The Church once stood as a bitter and determined opponent of the communist movement. Today it has — at best — settled on peaceful coexistence with this deadly enemy of mankind. At worst — and this is becoming more common every day — it has become an enthusiastic collaborator, not only with formally recognized Marxist groups, but with practically every ragtag band of sub-men big enough to organize a street demonstration in the United States or overthrow the ruling clique in some banana republic.

Church Now Racially Destructive

Most serious of all is the Church's racial attitude. It is not simply that "racism" has become the No. One Devil, the only unforgivable heresy, the ultimate sin in the eyes of the Church, but all the major sects, Catholic as well as Protestant, have perversely embraced a program calculated to physically destroy the racial basis of Western man's existence.

This program has already advanced to the stage where a number of church organizations have issued statements supporting — even urging — miscegenation by Christians.

Crimes Against God and Nature

A report released a few months ago by the Presbyterian Church in the United States, a predominantly Southern denomination, said that Presbyterian officials "recognize with appreciation the contribution to better human relations in the world community that may come from Christian marriage across cultural, national, and racial lines." Another section of the report encouraged church members who are considering adoption to give serious thought to adopting Negro or Oriental orphans instead of White infants.

And the Presbyterian Church in the United States is no worse



MULATTO CATHOLICS IN RIO DE JANEIRO celebrate the rite of an African spirit cult on the beach. They are offering a sacrifice to Iemanja, a sea witch. The Roman Catholic Church increasingly tolerates irregularities of this sort as the non-White membership of the Church grows. In some parts of Latin America Christian doctrine is so strongly modified by local paganism as to be barely recognizable.

than other major denominations in this regard. Everyone has heard the insidious spot advertisements sponsored by various denominational groups which are intended to instill feelings of racial guilt in White listeners while undermining racial pride and solidarity.

Backing Black Terror

On the international level we have the sorry spectacle of such ecumenical groups as the National Council of Churches and the World Council of Churches lobbying viciously to isolate and undermine the independent White governments of Rhodesia and the Republic of South Africa.

Last September the World Council of Churches allocated $200,000 to support Black terrorist "freedom fighters" in Africa. Much of that money has already been spent on weapons and has allowed a number of terrorist raids to be launched from Zambia against White settlers in Rhodesia this year.

Likewise, in Australia the government's abandonment of its former "White Australia" immigration policy was due as much to pressure from the powerful Australian Council of Churches as from Jewish and Marxist groups.

Tragic Betrayal

The present racial policies of the Church are tragic and ironic, for it was Western man — and Western man alone — who built the Church.

For several centuries the interests of the race and the interests of the Church were one. It was under the sign of the cross that the Teutonic Knights conquered and civilized the lands of eastern Europe, that the Crusaders extended the Western imperium into the Orient, that our European ancestors defended the West against invasions by Moors and Mongol hordes.

The Church was, for hundreds of years, the principal repository for Western science and learning, the most important stimulus for Western creative and artistic energies. All the great artists of the Middle Ages, all the architectural splendors of Gothic Europe, much of the most sublime music ever created drew their inspiration from the Church.

Subversion by Aliens

But the times have changed. Those who most bitterly resent the changes which have taken place in the Church place the blame in several areas.

Some see the problem as a matter of infiltration and subversion of the Church by alien elements. This is, indeed, not a new problem. It played a major role in bringing on the Spanish Inquisition in the 15th century, after Jewish converts, or marranos, began infiltrating the Catholic Church.

The infiltration has certainly increased since the 15th century, and it has had profound effects. For one thing, there has been a radical revision of the Church's attitude toward Jews.

Bulwark Against Culture Distortion

Until recent times the Church was a major bulwark against Jewish influences in the life of the West. If the natural instincts of the people failed to keep the Jews at a distance, the Church was prepared to do so on purely religious grounds.

Now every bit of Church doctrine and liturgy has been carefully scanned and, wherever necessary, "modernized" to bring it into line with the new Judeo-Christian way of looking at things. Even the beautiful and moving Passion Play at Oberammergau has recently been twisted into conformity with the new line by removing or recasting all those portions which portrayed Jews in a bad light.

Putting Jews on a Pedestal

Lutherans and Presbyterians have recently begun publishing new Sunday school materials which no longer place the blame for the Crucifixion on the Jews ("We are all responsible") but instead describe them in the same terms the Jews use in referring to themselves; "a special people," "God's chosen people," etc.

The current trend toward ecumenicism is also tending to stress a connection between Christianity and Judaism.

Decadence is Major Factor

Others see the problem as a simple matter of decadence rather than deliberate subversion. In their view the really significant symptom is not the Red rabble-rouser — the Father Groppi — in the pulpit; it is the sincere Methodist minister, anxious to keep up the attendance — and the collections — at his Sunday services, who lies awake at night thinking of new Madison Avenue gimmicks to make his sermons "relevant."

Regardless of the extent to which it is deliberate or involuntary, the fact is that the Church is suffering from exactly the same disease which has infected all the other institutions of Western civilization: neo-liberalism.

Mulatto Future

The burning zeal, the intolerance of heresy, the unquestioning devotion to the Faith — all the things that once gave the Church its vitality — are gone. What is left is an empty, materialistic shell.

The fervent men who once devoted their lives to the service of God have been replaced by Ivy League organization men who are eager to please, adapt, conform. They have held moistened forefingers to the winds of change and have let themselves be persuaded that those winds are blowing toward a mulatto future. And they want to get there ahead of everyone else.

A More Fatal Ill

Many Christians nurse the hope that the Church's faults can be cured by rooting out the subversives and reversing the neo-liberal policies. They see the Church as a fortress of goodness, sorely beset now by its enemies but worthy of being defended and set right again, for the ultimate good of our race. They fail to see a more fatal ill.

That ill lies in the changing racial complexion of Christendom. The fact is that Christendom always has been, in theory, a community of faith rather than of blood.

Just as with all cultural phenomena, the Church reflects the racial characteristics of the human masses who give it life. When the Holy Roman Empire was the secular arm of Christendom, those masses were substantially Aryan. Today they are not.

Approximately half the Christians in the world today are non-White, and by the end of this millennium non-White Christians will outnumber White Christians by three to two, if the present shift of Christendom's center of gravity to the south continues. Regardless of the reasons for this *shift*, it is real and has proceeded far beyond any possibility of recall.

Cast Corruption Aside

Thus, the Church can no longer be regarded as a Western institution, and those who serve it cannot also wholeheartedly serve our race.

This poses a choice for every man and every woman of the West: a choice which will be difficult for some and easy for others, but a choice which must be made.

The strongest and the best will make the right choice, for they will understand that their inner faith is the essence and the Church the superficiality. While the superficiality can be corrupted, the faith can nevertheless be kept pure.

They will cast aside the corrupt and cling to the pure, and in the trials which lie ahead it will stand them in good stead.

(Issue No. 19, 1973)



CHOIRBOYS sing hymns in St. Mark's Anglican church in London.



OUT OF THE NORTH came the Xanthoi—the Golden Haired Ones—of the race of Hellen. Farmers, craftsmen, and warriors, they conquered the land, subjected the aborigines, and built the first great civilization of the West. A creation of beauty and brilliance, it shone for a few brief centuries before decadence sapped the will of its creators. They lapsed into liberalism and materialism; they bred with their slaves; and they themselves became the subjects of alien invaders. Today the inhabitants of the land pay little heed to the crumbling remnants of a vanished greatness, of concern to them almost solely because of their economic value as a tourist attraction.



FROM ACROSS THE OCEAN came the White men. Farmers, craftsmen, and warriors, they conquered the land and brought in slaves to work it. They built a mighty nation, which towered over all the others of the earth for a few brief years, until decadence began to sap the will of its creators. They lapsed into liberalism and materialism; they began to breed with their former slaves; and they themselves are now in imminent peril of becoming the subjects of aliens. Their great metropolises are decaying, and they can no longer safely walk their own streets. Large areas of many of their cities have been reduced to ruins by their former slaves, who loot and burn with impunity as they cower in the suburbs, concerned only with their own safety and their material wealth.

(Issue No. 20, 1973)

The Alienated Society

One thing which the Watergate affair clearly demonstrates is that the same alienation which has swept millions of dropped-out young Americans into the drug-ridden "counter culture" pervades our entire society, even to the Oval Office in Washington and the board rooms of Wall Street. In fact, it is even more pervasive in the highest political and economic strata of our ruling gerontocracy than it is in our high schools and colleges. It began at the top and worked its way down.

Leaders Have Sold Out

Alienation among America's so-called "leaders" during the last half-century or so — alienation which has taken the form of an inner attitude of it's-every-man-for-himself-and-I'm-looking-out-for-number-one — is, historically, the cause of the present alienation of America's youth from their racial and cultural community.

There are many who will disagree with the foregoing, many who believe that the rich and powerful men who hold high public office in this country are more firmly attached to the "principles of Americanism," or some such, than the rest of us. These many fail to understand that alienation is a matter of inner attitude and not external life-style. They also cannot distinguish illusion from reality or falsehood from truth.

Half-a-pint for a Vote

Now and then, however, the veil of lies with which the high and mighty shield themselves from the common gaze is lifted slightly by the breezes of chance, and we can catch a fleeting glimpse of reality. The Watergate affair has given rise to such a breeze.

We are shocked by the revelations of Nixonian political sabotage and eavesdropping and burglary, all for the sake of garnering a few more votes, just as we have been shocked in the past by revelations of a Democratic political machine in Chicago counting voters' names on tombstones or a Kennedy gang buying votes in West Virginia for half-a-pint of whisky each. We are appalled when the cynicism, greed, and lack of scruple of those we have chosen to be our leaders are momentarily revealed to us.

If Busing, Why Not Burgling?

But, really, we should not be surprised. For had not Mr. Nixon already betrayed a hundred times over the trust placed in him, even before Watergate?

How can a man who has unleashed on America a program of school busing for racial balance, or supported the Zionist program of conquest in the Middle East with American taxes, or made futile the sacrifice of 50,000 American lives in Indochina have any further surprises for us? Or do we really consider a little burglary for the sake of a few votes a worse crime than selling the interests of the whole nation in return for the political support — or toleration — of the alien power clique which controls America's mass media?

Is Bribery Worse than Treason?

Is an illegal wiretap more a sign of cynicism than the callous subjection of America's schoolchildren to the terror and degradation which have accompanied the massive school integration of recent years?

Is the failure to report a campaign contribution more a sign of moral corruption than the failure to punish the traitors who have brazenly given aid and comfort to our enemies during the Vietnam war?

Is the payment of a little hush money or an attempt to cover up involvement in a political scandal more reprehensible than stabbing an ally in the back, thereby dishonoring the whole American people in the eyes of the world?

Alienation in the Air

One would think so, judging by the uproar the media have generated over the Watergate affair. But America's youth, even though they are also under the media's spell, were told by their instincts long ago that they had been betrayed. They knew it in their bones when those in whose hands the destiny of the nation had been placed ceased to care about anything but their own comfort and their own wealth and their own power.

The alienation at the top was in the air even before FDR, with his sly grin and his long cigarette holder, smoothly lied America into the Western world's most catastrophic war.

Young people smelled the corruption in America's soul while Harry Truman was sacrificing American principle to Zionist expediency.

They unconsciously knew that Ike and JFK and LBJ were selling the country down the river in order to further their own careers.

Sense of Abandonment

When America's leaders had lost all sense of responsibility to race and nation; when duty and honor had become empty catchwords; when the heritage of our people had become mere booty to be plundered by all who could claw their way to the public feed trough — then not even the most skillfully woven curtain of lies and pretense could keep a deep sense of abandonment from welling up in the hearts of America's youth.

Confidence faded. The sense of community was lost, and with it any feeling of belonging and responsibility. Alienation had worked its way all the way down.

No Conspiracy

It would be wrong to attribute the decay of American social and cultural institutions which has progressed hand-in-hand with the alienation of the American people to any single, malevolent plan. A certain degree of alienation was the unplanned but inevitable consequence of the industrialization and urbanization of America. The radical social changes accompanying this transformation of American life-styles affected all classes of the population.

With the growing sense of anonymity and isolation among dwellers in the ever-more-densely populated urban centers went a decline in civic virtues at all levels. The gradual erosion of the individual's sense of racial and cultural identity manifested itself in the gradual decline of a sense of civic responsibility, both on the part of the average citizen and those he chose to manage his public affairs.

Irresponsibility Breeds Irresponsibility

Once started, the process of alienation accelerated. A more and more irresponsible citizenry could only lead to more and more irresponsible leadership and, in turn, to laws reflecting that irresponsibility.

One might have expected that exceptional leaders would have been immune to this process and would have exerted a healing effect on the body politic. This has not been the case, at least, not in recent decades; instead, alienation became total among America's leaders while it still had a long way to go among the electorate.

Media Masters

The principal cause of this was the capture of America's opinion-forming media by a single, tightly organized, alien minority. From that point, a prerequisite for holding high public office in the United States was the seal of approval of the media masters.

No man of Western blood with a sense of commitment to his own people could possibly obtain that approval. Only the completely alienated, the totally cynical, the utterly hypocritical, the thoroughly corrupt, the unreservedly selfish would do; men who could be counted on to go along in order to get along.

From their positions in the Congress, the Federal courts, and the Federal agencies such men have overseen the ruinous policies which have done such grievous damage to America. They have supported and implemented these policies not primarily through malice or mistaken ideological conviction, but through callous indifference to their responsibility to their people.

No Room for True Believers

The average U. S. Senator who signs his name to Zionist petitions and votes for more American support of Israeli territorial expansion has no particular love for Jews. He would not be unhappy if the Arabs drowned them all in the sea and reclaimed their stolen land.

Likewise, the average Federal judge who orders White schoolchildren bused into Black-dominated schools where they will be terrorized and brutalized is not motivated by any cockeyed equalitarian theory. He could hardly care less what the racial balance is in America's schools (except the school his children attend, of course.)

There are plenty of neo-liberal zealots among America's masses, but not many among her leaders. Most of the men at the top are too smart for that; among them self-interest has edged out true-believing — and everything else.

They work for the ruin of America simply because they are in thrall to the media masters, who form their public images, wield power over their careers, and determine what the history books will say about them — and because they themselves have no inner commitment to their nation or to their race, but only to themselves.

Stumbling Along

With America governed by such men, it is not surprising that the land is despoiled, the natural resources plundered, the air and water polluted, the cities decayed and unlivable, the national defense undermined, the national heritage in hock, the culture defiled — and the people faced with a racial problem which becomes more overwhelming and more threatening each year.

It is not surprising there is no plan, no order, no sense of direction in national life, and that the country merely stumbles along from one year to the next.

And it is not surprising that tens of millions of young Americans are growing up with no sense of racial or national community, mere human ions in a formless, cosmopolitan chaos.

Organic Relationship Lacking

We are faced with a general lack of feeling of belonging to, and responsibility for, the Western racial-social-cultural community.

The natural, organic relationship between the individual and the community has been broken. It cannot be restored so long as the present System endures.

That relationship, absolutely essential to a healthy society, is a fragile thing which requires constant and careful nurture for its maintenance. It requires a training in youth which has as its principal goal the development and strengthening of that relationship, an educational process which prepares boys and girls to become the cultural and spiritual — as well as material — heirs of Western civilization and the Western imperium.

Sense of Racial Identity Is Essential

The first task of an American educational system should be to burn the racial sense and the racial feeling into the instinct and the intellect, the heart and brain of the youth entrusted to it. No boy and no girl should leave school without having been led to an ultimate realization of the necessity and essence of blood purity.

Thus, the groundwork would be created for preserving the racial foundations of the nation and through them in turn securing the basis for its future cultural development. For all education would in the last analysis remain worthless if it did not benefit beings ready and determined on principle to preserve themselves and their special nature.

Atomistic View of Society

Current educational philosophy in America is individual-centered, and the educational system is geared to produce well-adjusted cogs in the modern industrial-economic machine. This is in line with the atomistic or ant-heap view of society which follows from neo-liberal doctrine.

Indeed, how could education be otherwise in a multi-racial society?

How shall a racially integrated school system teach young people the greatness of their race? Which race?

How shall students learn to treasure the history and traditions of their people? Whose traditions? Which people?

How can any sense of community or belonging be developed in them? Belonging to whom?

Well-rounded Zeroes

So, what we have is an educational program designed to teach economically valuable skills with a few courses thrown in to guarantee "well-rounded" graduates, endowed with an acceptable veneer of "culture," who can reasonably be expected to support themselves, achieve "fulfillment," and be more or less happy — or, at least, contented. These are the neo-liberal educational goals, to be achieved with sufficient goodwill, Federal aid, and, of course, a judicially determined ratio of black, brown, yellow, red, and white faces in each classroom.

The expected result is an ever-growing stream of "educated" world-citizens, raceless individuals prepared to plunge enthusiastically into the cosmopolitan consumer economy and earn enough money to "do their thing," whatever that may happen to be. The millenium is surely just around the corner!

Things, of course, are not working out quite so rosily as the neo-liberal ideologues had hoped, primarily because their conception of the nature of human beings suffers from several severe departures from reality.

The most notorious of these departures is the idea that a single educational system can serve the needs of beings so racially diverse that their evolutionary paths diverged some two million years ago.

At least as damaging is the notion that a human society is simply an aggregate of human beings, each an island entire of itself. There is no understanding of the fact that a man without roots — organic, natural roots — in some racial community, is an incomplete man, a spiritual cripple, a man as deficient as a plant torn loose from its nurturing soil.

A society consisting of such rootless men, alienated men, is a sick and unnatural society and will not long endure.

Away with the System!

America today is not yet totally alienated, but her sickness is getting worse rapidly. It can be cured — the process of alienation can be reversed — but only through social surgery of a radical nature, consisting of several major steps.

The first step must be to sweep away the entire System now ruling America. All the greedy, cynical little men now wielding power must go: "liberal," "moderate," and "conservative"; McGovernite and Nixonite; Eisenhower Republican and Kennedy Democrat; Jew and shabbas goy. No "reforms" or half-measures, no compromises or political deals with traitors to race and nation, can be tolerated in this step; only a total purge will suffice.

Only after the alienation at the top has been cured can the rest of the task be tackled.

Education in the Racial State

Second, the entire educational system must be overhauled and reoriented, from kindergarten through the university level. Instead of preparing raceless, rootless individuals for the economic rat race, the new education must train boys and girls to be a valuable link in the chain of generations.

It must make young men and women feel that they are a bridge which leads from a great past into the most distant future. It must, by imparting a thorough knowledge of the history and traditions of the Western peoples, instill in young Americans an understanding of the greatness of their race.

An intimate coupling of national feeling and a sense of social justice must be implanted in the young heart. Then a people of citizens will someday arise, bound to one another and forged together by a common love and a common pride, unshakable and invincible forever.

A New Order

The third step must be the building of a new order in American life. The country has drifted without real guidance for so many years that it has picked up some bad habits which must be cured, some problems which must be solved.

The racial problem is foremost among these, and it must be solved, through resettlement or other means, regardless of the expense and sacrifices involved.

The mass media, in new hands, must finally begin serving the people instead of manipulating them.

Something radical must be done about the urban monstrosities in which a natural and healthy life-style has become virtually impossible. The urban problem will be much less intense after complete racial separation has been effected, but there will still be much which must be cured, even if it means a massive demolition-and-bulldozing program, followed by reforestation over the rubble.

An Unlimited Future

The problems of industrial progress, economic stability, overpopulation, resource conservation, and the gradual restoration of a natural and unpolluted environment can also be solved once we have citizens and leaders whose primary goal is the long-term welfare of the race, rather than the immediate advancement of their own careers and the race be damned.

When alienation and drifting have been replaced by proper commitment and firm guidance, we will find that many problems which seem insoluble in this unfortunate era can indeed be solved and that we can achieve goals of which we hardly dare dream now.

(Issue No. 21, 1973)

New Paperback Reveals Astounding Zionist Mentality

The Ideological Roots of Zionism

An interesting and important paperback hit the newsstands a couple of months ago. It is the New American Library (Signet) edition of Max Dimont's 1971 book, **The Indestructible Jews.**

A quick skim of the book will convince the average reader that it is 482 pages of stark, raving madness. And it is 482 pages of stark, raving madness! But it is a revealing sort of madness that is well worth a careful, sober scrutiny by every American patriot (by patriots of all lands) concerned about the menace of Zionism.

"Thou Shalt Suck the Milk of the Gentiles"

Max Dimont is no closet Zionist. In his book he lets it all hang out. He boldly announces to the world what all Zionists believe but most are too discreet to admit, namely, that the Jews are a master race, a people chosen by their tribal deity Jahweh to have dominion over the earth and all the people therein.

The Indestructible Jews contains so much bombast and chest-beating, braggadocio so extreme and ludicrous, that it simply takes one's breath away — especially, if one is not familiar with the Zionist mentality. To Dimont the Jews are the creators of all culture, the upholders of all human decency and morality, the innovators of all concepts of justice, the doers of all great feats, the thinkers of all profound thoughts, the bearers of all human nobility.

Leonidas, the Friendly Pawnbroker?

As an example, in a chapter dealing with Greek civilization Dimont scoffs at the notion held by historians and archeologists that the Hellenes were a tall, fair, blue-eyed people from the North. Instead, he claims, they were squat, swarthy, wiry-haired Orientals, and Greek civilization had a Semitic rather than a Western basis: "Greek history did not begin with Aryans but with Semites..."

A few chapters further on, Dimont similarly snatches the Renaissance away from the West and hands it to the Jews: "Jewish intellectual activity preceded the Renaissance by 700 years precisely in those areas where it was to take root and flower. During those centuries the Jews were an intellectual elite ... Would the Renaissance have flowered where it did, as it did, when it did, if the intellectual soil had not previously been seeded by the Jews?"

Why They're Not Popular

After bragging interminably about Jewish tolerance and fair-mindedness, Dimont displays views on other religions which are surprisingly uncharitable. He describes the old Teutonic gods, whose virtures were their honor, valor, and fidelity, as "a motley crew of illiterate, mead-swilling, lecherous murderers, whose chief pastimes were cheating, raping, and killing."

Zeus "spent most of his time spawning a succession of bastards with other men's wives" (here Dimont must have forgotten his claim that Zeus was really a Jew).

Dimont's opinion of medieval Christianity can be summed up by his observation that "no decent woman dared set her foot in the Vatican for fear of being seduced."

Mongrelizers of Nations

Next to bragging, gloating over their enemies' misfortunes seems to be the favorite Zionist pastime. Dimont recounts the persecutions the Jews faced in Gothic Spain during the 7th century. The Jewish response was to betray the Goths to the Moors by serving as spies and treacherously opening the city gates to the invading armies.

Dimont obviously relishes the Jewish revenge: "The Arab conquest of Spain in 711 had put an end to the forcible conversion of Jews to Christianity .... For some inexplicable reason the Moorish aristocrats of Spain had a penchant for blond Christian women .... as blond Christian maidens fetched fancy prices in the slave markets, raids in Christian lands by Muslim private entrepreneurs became big business. Female captives were pedigreed like dogs ...."

Hatred for Germans

Dimont's gloating turns to foaming hatred when he comes to the modern Germans. No distortion of history is too gross or obscene for him to use in his condemnation of Germany for opposing the Jews.

Hitler, he claims, "seized the rule of Germany in a coup d'etat." National Socialism he dismisses as "secondary elaborations of racist pornography scribbled on the walls of Europe's pissoirs ...." Hitler "gave medals to (those) ... who ... masturbated excitedly while watching through peepholes the agonizing deaths of children being asphyxiated with potassium cyanide fumes." "Germans murdered Jews out of fear of their intellectual superiority."

Jewish Subjectivity

Then Dimont reveals the totally subjective nature of the Jewish hatred for Germany: "The supreme irony is that, but for his anti-Semitism, Hitler might have won the war. The very people whom he expelled or murdered could have brought him victory, for among those who fled Europe because they were Jews were Albert Einstein, Lise Meitner, Nils Bohr, and Edward Teller, the fathers of the atomic and hydrogen bombs."

Thus, all Dimont's anti-German vituperations, all his hatred, are based solely on the German rejection of the Jew, on the Germans' insistence on finding their own destiny without Jewish "guidance." Were it not for this rejection, Dimont hints, the Jews would have gladly helped Germany enslave the world and achieve all the other atrocious ambitions with which an overheated Jewish imagination has credited her.

Only Jewish Interests Count

This attitude, that Jewish interests alone must be the determinants of Jewish policy, is basic to Zionism. It has been expressed in many forms by other Zionist writers.

Rabbi Meir Kahane, for example, who heads the Jewish Defense League, stated in the April 20, 1973, issue of **The Jewish Press**: "Jewish interests are the only standards for Jews, and these call for support of almost any politician who supports us." Kahane then went on to say that no Jew, whether residing in the United States or the Soviet Union, must let any consideration other than Jewish interests influence his political decisions; that the Jew owes no loyalty to anyone but his fellow Jews; that everyone hates Jews and wants to kill them; that Jews must consequently work to keep their enemies (in this case, Russians and Americans) from ganging up on them; etc.

Megalomaniacal Ranting

Now, one could always read as much megalomaniacal, paranoid ranting of this sort as one could stomach simply by turning to the semi-secret underworld of the Zionist press, i.e., those books and periodicals written by Jews strictly for Jewish consumption. A good example is the influential New York Zionist weekly tabloid just cited: **The Jewish Press.**

Although anyone with a dime can buy **The Jewish Press** — if he knows where to look for it — virtually no Gentiles do. If one accidentally runs across a discarded copy on a New York subway train, he will pass it off as being the journal of some nutty little Jewish religious sect.

Kissinger and Ellsberg

Certainly it can have no relevance to the sophisticated and worldly Jews one reads about in the newspapers intended for Gentile consumption: Presidential-adviser Jews like Henry Kissinger and Leonard Garment; pacifist Jews like Daniel Ellsberg and Benjamin Spock; U.S. Senator Jews like Abraham Ribicoff and Jacob Javits; filthy-rich Jews like Max Palevsky and Bernie Cornfeld.

The Indestructible Jews is the condensation of all the vainglory and venom in a hundred issues of **The Jewish Press** — right out on the magazine rack at every airport newsstand, along with other paperbacks intended for mass consumption. It has even been given plugs in a number of mass-circulation newspapers. A blurb inside the cover, which describes the subject of the book

as "the Jew in his proud and proper role as the bearer of culture and morality," is from Joseph Pulitzer's St. Louis Post-Dispatch.

One and the Same

The interesting thing about Dimont's book — or, rather, about its being published as a mass-circulation paperback — is that it pulls two previously separate Jewish worlds together: the exotic world of the nutty, hate-filled, Talmudic Jews like Rabbi Kahane, who read and write The Jewish Press, and the everyday world of the smooth, sophisticated Jews like Henry Kissinger, who wheel and deal and conduct our affairs of state for us. It pulls them together and makes us realize that they are one and the same world: the Jewish world.

Cows and Cowboys

No book before The Indestructible Jews has made available to Gentiles such a clear picture of the dual nature of this Jewish world. Dimont's semi-frank exposition of the unique Jewish national existence, partly in Zion and partly in the Diaspora, is fascinating.

Basically, he sees the world as a big cattle ranch, in which the Jews are the cowboys and everyone else — the goyim — are the cows (goyim has a double meaning in Hebrew: Gentiles — and cattle, or livestock). The cowboys out among the herds, keeping the cattle out of mischief and seeing that they get enough grass and water, are the Diaspora Jews, while those back at the ranchhouse, tending to the tackle, making plans for the autumn cattle drive, banking the proceeds from last year's drive, and taking care of other headquarters matters, are the Zionists.

Kissinger and Kahane Both Essential

Some cowboys prefer the life out on the open range, and others would rather spend their time in the ranchhouse, but the two groups of cowboys cooperate in the business of running the ranch. If all the cowboys were to leave the herd and hang around the ranchhouse all the time, the whole ranching enterprise would quickly go down the drain. Likewise, if there were no one back at the ranchhouse to hold down the fort.

Thus, both the Diaspora and Zion are essential elements in the Zionist scheme of things.

A Progressive Ranch

The way Dimont describes it, the cowboys really have the cows' best interest at heart and serve a vital function in operating a progressive ranch and keeping the herd healthy and contented. He really doesn't believe the cows could survive without the cowboys.

Later, however, when he talks about the theory of history and the future prospects for the Jews, a better analogy than the cattle ranch is a dog infested by a colony of fleas.

Dimont's theory of history is eclectic. From Spengler he adopts the notion of the cyclic nature of civilizations, but he also accepts Toynbee's view that each new civilization which arises can achieve greater heights by utilizing the accomplishments of past civilizations.

The Jews Dimont regards as a unique element in the historical process, a continuous thread leading ever upward through the ages as other civilizations rise and fall.

Parasites

Then, amazingly, he lapses into the nomenclature of parasitology in bringing out the Zionist view of "the Jewish manifest destiny." He speaks of "host civilizations" and how the Jews have guided and steered each one during its rise, reaped the benefits of its accomplishments, and then moved on to a new host when the old one began faltering, much like a colony of intelligent fleas jumping to a new dog after they have sucked the old one dry.

The dogs come and go, but the flea colony always survives, growing fatter and wiser with each new dog it infests.

Looking for a New Host

Western civilization is an old, dying dog, and the Jews are once again looking for a healthy puppy.

Dimont considers India and various other "developing" nations in Africa and South America, but China looks like the best prospect to him: "Ideologically, China could be a fertile civilization for a Diaspora center because the Chinese of today are even more Judaized than were the Puritans of Colonial America. ... China's religion is the economic doctrine of a Jew, Karl Marx. Her science is the theoretical physics of a Jew, Albert Einstein. Her psychology of man is that of a Jew, Sigmund Freud."

A Judaized World

Dimont does not see this dog-hopping process continuing indefinitely, however. He believes the Jews are now about ready to usher in a new act of the human drama.

He believes the flea colony has finally imbibed enough blood from their long succession of host-dogs that they can now bring about a final change in the scheme of things — a "final solution" of the Gentile problem. He sees a completely and, moreover, an openly — rather than covertly — Judaized world, in which universal Jewish dominance and leadership will be freely recognized: "This Judaization of the world that has imperceptibly coursed below the surface of history... is destined to surface..."

Patriots, take heed!

(Issue No. 21, 1973)

America and the Third World

On what considerations should a proper American foreign policy be based? That seems a sensible enough question, yet it is one which has been shunned by at least two generations of Federal "experts" and their media mouthpieces.

The basic reason is a reluctance to bring into the open certain fundamental discrepancies between America's national interests and the guiding philosophy behind the foreign policy pursued by neo-liberal planners in Washington.

The shambles which this policy has made of the world in the last 60 years, however, should be adequate proof of the unsuitability of its ideological basis and of the need for a new one.

White World Community

The fundamental rule of a new and proper American foreign policy must be the rule which should also be fundamental to domestic policy: Race is everything. The destiny of America is inextricably linked by ties of blood and culture to those of the other White nations of the world, whether in Africa, the Pacific, or Europe.

The one great goal toward which American foreign policy should strive is the development of a worldwide community, transcending the geographical nationalism of the present, in which all men and women of Western blood will be members. The replacement of a parochial outlook with White world solidarity and the final elimination of fratricidal war would be among the enormous benefits of such a development.

Absurdity of Multi-racialism

By the same rule, however, the travesty of a world community to which America's spiritually handicapped leaders presently pay lip service — the United Nations Organization — is an absurdity. With no common racial and cultural basis, there can come no rational or consistent policy, no uniformity of purpose, from any multi-racial group, be it a single nation or an assembly of nations.

Despite the equalitarian mythology espoused by all U.N. delegates, those from the non-White nations, at least, are sufficiently race conscious that they form a coherent block which, even if it can agree on nothing else, is united in its hostility to all Westerners. It is difficult to imagine anything more tragically fatuous than America and the other White nations of the world competing with one another for the U.N. vote of Swaziland or Upper Volta.

Racial Suicide

To suggest placing the destiny of the White race in such hands, to seriously consider submitting America in any way to the decisions of a body in which the vote of a Fiji Islander or a Botswanan counts as much as that of a Canadian or a German, is criminal lunacy. Yet that is exactly what America's so-called leaders have already done, to a limited extent. Mr. Kissinger's recent assurance that the Nixon administration will fully support the U.N. effort to starve White-ruled Rhodesia into submission by banning all trade between Rhodesia and the United States is only one example of this.

No More Meddling

The policy of the West — and, in particular, of America — toward the so-called "third world" should be one of total non-involvement.

If Nigeria wants to industrialize herself, fine, let her try to do it — with neither American interference nor aid.

If the Tutsis decide to barbecue and eat all the Hutus in Burundi, that is their business.

And if the Arabs object to the Jews stealing their land, they can fight it out among themselves, without American troops, weapons, or referees.

End Neo-Colonialism

The argument that if America doesn't build a new dam or ball-bearing factory in Zambia the Russians will — and will thereby gain some unspecified advantage over us — is largely specious.

If the Russians want to try their hand at neo-colonialism — and that is the proper name for it — let them; there are very few instances where it can disadvantage us. In most cases the Russians, after carefully thinking over the pros and cons — and if there were no worry about the Americans rushing in and beating them out of something — would find it the better part of wisdom to forget about building a ball-bearing plant in Zambia and would leave the Zambians happily squatting in their own filth.

Race Before Profit

Indeed, there still exist many places in the third world, perhaps even in Zambia, where Western know-how can turn a buck. And capitalists (of both the private and state, or communist, varieties) would scream bloody murder if they were no longer allowed to develop a market for their electric golf carts there — and import cheap labor therefrom in order to manufacture them.

Placing racial interests above economic interests, however, requires us to firmly rule out both these international capitalist activities in the long run — the latter immediately. There was a time when the capitalist argument for importing laborers of alien race, either free or slave, may have carried some weight, but that time is long past.

Ship Them Back

The current practice in northern Europe — especially Germany — of allowing local capitalists to import hordes of alien workers to do the hard and dirty work that Western workers find beneath their dignity will prove the ruin of northern Europe if it is not halted.

Likewise, South Africans would be well advised to keep the gates of their Bantustans closed by day as well as by night and learn to do themselves whatever work is necessary to their economy.

And the same lesson applies with particular urgency to America and her former slaves.

No More Beads and Whisky

Trade and "development" are not the same thing, but they are inextricably linked. If America imports coconuts and rhinoceros hides from some "undeveloped" nation with an agricultural economy, that nation will usually expect American machinery — and American technologists to keep it running — in return. There was a time when glass beads and whisky would have been sufficient, but not any more.

The export of Western technology to the non-White world is probably the stupidest thing that we, as a race, have ever done. The original idea in the minds of our naive do-gooders was that we would simultaneously raise the non-Whites' standard of living and save their souls — i.e., make dark-skinned Westerners of them. Instead we greatly increased the number and efficiency of our natural enemies while instilling in them an implacable hatred for us.

Destroyed Souls

We also managed to destroy their souls, by uprooting them from their soil, obliterating their culture, making their native handicrafts obsolete, and catastrophically changing their lifestyle.

Is India a better or happier place for having been "Westernized"? No one who has visited Bombay or Calcutta can think so. Western technology has simply made it possible for vastly more Indians per square mile to starve than was previously possible.

Back to the Jungle

Much of the industrialization of the third world which has already taken place is reversible. With their supply of Western technicians and spare parts cut off, all Black African — and many other — nations would simply revert to their former jungle lifestyle within a few years.

Those few non-White nations where industrialization is not self-reversible will be a growing worry and danger for the West in the future. China is the outstanding example.

Trade with the third world must continue for the present, but the long-range goal of the West should be complete economic autonomy. There is no raw material which we cannot obtain from another White nation or eventually learn to do without.

Oil is the most immediately relevant example. If America manages to get through the current fuel crisis without irreparable damage, it may serve as a stimulus to achieve national autonomy in fuel. If so, the crisis will have been a good thing.

Western Destiny

So let us look forward to a new American policy toward the third world, a policy which abjures all neo-colonialism and its attendant hypocrisies.

Let us look forward to the day when we no longer are tempted to resort to gunboat diplomacy to protect markets or sources of raw materials.

Let us pursue our own Western destiny without masses of aliens in our midst — and let us allow the peoples of the third world to do the same, in their own way and in their own time.

We may then find that many of the jealousies and sources of friction which have kept the White peoples of the world — including even the Russians — divided against one another will have disappeared.

(Issue No. 24, 1973)

Richest Man Sucks Americans' Blood

Who do you think is the richest American? If you guess expatriate oil-billionaire Jean Paul Getty or eccentric recluse-billionaire Howard Hughes or even neo-liberal politician-billionaire Nelson Rockefeller, you're wrong.

The chances are at least 10,000 to one you've never heard the name of the man who could buy out all three of the above-named men and still have more money left than anyone else. He is Michel Fribourg, president, chairman of the board of directors, and owner of Continental Grain Company, America's largest privately-owned business enterprise.

Owns More Than 100 Companies

Continental Grain, with annual sales of about $3-billion, is only the largest of the more than 100 companies owned, wholly or in part, by Fribourg. Among his holdings are a maritime shipping company in Israel, a commodities-brokerage business headquartered in New York, a pet-food packinghouse in Nebraska, two vacation resorts in Spain, a nail manufacturing plant in California, 250,000 acres of cattle ranches in Argentina, an animal-feed company in Illinois, a flour mill in Ecuador, and vast tracts of real estate in France, Morocco, Switzerland, and the United States.

Wants to Control Food Supply

Through his vast mercantile empire flows a traffic in leather goods, hardware, tung oil, wool, and a thousand other commodities, all yielding a profit. Fribourg has fastened his acquisitive grasp most tightly on the commerce in America's food, however. Poultry, eggs, beef, bread, processed frozen foods, wheat, corn, rye, oats, barley, rice, soybeans — the vital lifeblood of the nation, the basic foodstuffs which provide sustenance for its people — those are the things whose production, distribution, and sale he has striven hardest to bring under his control, exacting his tribute from each.

Responsible for Soviet Wheat Swindle

Fribourg's Continental Grain, for example, handles more than a quarter of America's exports of wheat and other grains and completely dominates the trade in foodstuffs between America and the Soviet Union. It was Fribourg who was principally responsible for the gigantic Soviet wheat swindle of 1972, which netted him hundreds of millions of dollars but has cost the American people billions in drastically increased food prices.

Long Line of Speculators

Michel Fribourg was born in Antwerp in 1913, the descendant of a long line of Jewish commodities speculators. A century earlier, in 1813, when there was a great deal of money to be made supplying Napoleon's armies with bread, Michel's great-great-grandfather Simon founded, at Arlon, Belgium, the grain-trading business that eventually became Continental Grain Co. The Fribourg family, in fact, became to international grain speculation in American grain. When his father died in 1944, the 31-year-old Jewish immigrant Michel Fribourg succeeded to the head of the family business and has remained there ever since, with his headquarters at 2 Broadway St., New York City.

A Real "Luftmensch"

It takes a special kind of talent to spin billions of dollars out of thin air — to make money, not by doing any useful work, but by interposing oneself between the producer and the consumer of goods in such a way that money rubs off on one's hands as they trading what the Rothschilds are to international banking.



MICHEL FRIBOURG. A capitalistic Zionist makes communism pay.

Chased out of Europe by Hitler

In 1940, as the German army swept over Belgium, the Fribourg family hastily packed their bags and departed for New York, taking their immense fortune with them. The quantity of gold and valuables they took was so great that a Fribourg-owned freighter had to be pressed into service just to carry the family and their luggage from Lisbon to New York.

The Fribourgs had already opened a U.S. office in 1922, and by World War II the bulk of their profit was coming from are dipped into the flowing stream of commerce.

Michel Fribourg shares this talent with his predecessors, but he evidently has something more. He was the man who began to turn a profit, for the first time since the Cold War, from the Soviet Union's need for America's agricultural products.

Capitalizing on Communism

In 1963 he made the breakthrough by arranging the sale of 800,000 tons of U.S. wheat to the U.S.S.R. Following this initial coup, Fribourg cemented his relations with Soviet officialdom in frequent trips to Moscow. Whenever Russian trade delegations visited the United States, Fribourg would treat them to yacht cruises, sumptious banquets, and other lavish entertainment.

In November 1971 he scored again, negotiating the sale of 2.9 million tons of corn, barley, and oats to the Soviet Union for $137-million.

Secret Deal with Administration Connivance

It was in July of last year that Fribourg made his real killing. Learning that the Russians were facing a severe shortage of wheat because of poor harvests, he obtained a promise from the Nixon administration that he would receive a government subsidy on any wheat sale to the Soviet Union which he could arrange. He then began secret negotiations with the Russians that soon resulted in the sale, at bargain-basement prices, of more than one-fourth of the entire U.S. wheat crop and millions of tons of soybeans, corn, oats, and other grains.

The transaction, which caused severe domestic grain shortages, had a total value of $1.1 billion. Fribourg's share was one-half.

Americans Pay for Fribourg's Profits

The consequence of Mr. Fribourg's very profitable speculation — in addition to the drain on the U.S. Treasury caused by the hundreds of millions of dollars in export subsidies paid to him and his fellow speculators — was a skyrocketing increase in the cost of living for ordinary Americans.

Wheat which Fribourg sold to the Russians for $1.68 per bushel in July 1972 rose to $5.24 per bushel this summer; corn rose from $1.15 to $3.40; and the price of soybeans quadrupled. Since 80 per cent of the price of poultry, pork, and beef goes to pay for the grain fed to the chickens, hogs, and cattle, the grain shortage caused meat and poultry prices to rise most sharply. As more and more Americans could no longer afford to buy meat, the demand for fish and other foods rose, forcing food prices up all across the board.

While Michel Fribourg is still counting the bags of gold he got from the Great Soviet Grain Robbery, those Americans who must work for their living are still paying the price.

Media Blackout on Fribourg

It is interesting to note that, despite the great public outcry about rising food prices and the reflection of that outcry in the mass media — even the admission by the media that the 1972 Soviet grain sale is largely responsible for the high food prices today — the media have not seen fit to expose Fribourg's role in the affair. Other than a brief article about Continental Grain in the August 5, 1973, edition of the New York Times (published just after the exposure of the grain speculators in the August 1973 ATTACK!), there has been a virtual blackout of news about Fribourg. His name was not mentioned once in Time, Newsweek, or U.S. News & World Report in the year following the July 1973 grain deal.

The only previous news about him was a lone article in the March 11, 1972, issue of Business Week. Even the various Who's Whos and other biographical reference works contain no mention of Fribourg.

Would We Hear More Abut Him If He Weren't Jewish?

It is strange that the richest man in America, a man whose fortunes are sucked from the lifeblood of the ordinary working people, is able to enjoy such anonymity and avoid any public blame for his deeds — strange, indeed, in this Watergate era, when the bloodhounds of the press are so eager to expose wrongdoers in the Nixon administration, that they have ignored the man responsible for a much greater wrong than the Watergate burglary.

One might almost think the media masters are deliberately protecting Michel Fribourg.

(Issue No. 24, 1973)

Right On, Muhammad

Negro boxer Muhammad Ali (Cassius Clay) has more good sense than the media generally give him credit for. When asked about his Black nationalist sentiments by a puzzled White liberal recently, Muhammad explained: "Bluebirds like to be together, eagles hang out with eagles, sparrows stick with sparrows, buzzards go with buzzards. They're all birds, but they go with their own."

(Issue No. 11, 1972)

Decadence, Charlatanry Destroying Western Cultural Heritage

The Arts in America

A recent issue of Newsweek devoted most of its pages to an article on "the arts" in present-day America. The enthusiastic introduction to the article described its subject as "the greatest orgy of cultural activity in all of history." It proudly went on to claim: "The arts in America have produced more world records than any other society can boast — more creators, more packagers, more distributors, more consumers than anywhere else. ...art in the great mass society of America has become the biggest service industry in the world."

Orgy, Yes — Art, No

That was quite an appropriate introduction to what followed. The article was indeed about an "orgy" and an "industry." But "art"? No, not even bad art or non-art. The orgy of activity portrayed in Newsweek can only be described as anti-art: "sculpture" exemplified by hideously ugly monstrosities of rusty iron or garish fiberglass; "music" performed by outlandishly costumed homosexuals or perspiring Negroes screaming into microphones; "painting" consisting of multicolored stripes on a 400-foot section of asphalt roadway in downtown Philadelphia.

Withered Sense of Beauty

Although Newsweek's tendency was to magnify the more grotesque and perverse tendencies in the current American "culture orgy," the portrayal was depressingly close to reality in most cases. Western man's artistic sense, once soaring and uplifting, seems to have withered, darkened, and become cancerous in the twentieth century. His urge toward beauty and truth seems to have degenerated into a morbid fascination with ugliness, an irresistible desire to be distracted, amused, deceived.

Newsweek justifies the new tastes with the argument that they are more "fun" than the old. In describing the "new music," the article claims that Americans didn't have any fun when they went to concerts in the old days. In contrast, "new music is one big carnival of sound — diverse, noisy, colorful...." Noisy, yes.

Decadence — Or a Hoax?

What has happened to the race which produced Beethoven and Mozart and Wagner, the great sculptors of ancient Greece, the architects of Rome, the painters of Florence? What has happened to the self-discipline, the will-to-order, the sense of reverence before Nature's majesty which characterized the great artistic tradition of the West?

Have we really become so decadent, or is the "new art" just some gigantic Madison Avenue hoax?

The Newsweek article attempts to disarm those who suspect it is the latter with the statement: "There is still for many people an atavistic feeling that all artists are charlatans, carnival men in tuxedoes who are out to take your money if you have any or to make a fool of you if you don't."

Effects of Spock

A close look at the "service industry" which churns out the new art will convince the thoughtful observer that both decadence and charlatanry have a lot to do with it. The Spock generation, saturated with permissiveness and pot and pacifism and reared in an artificial world of autos and asphalt and neon, does indeed have a different attitude toward discipline and man and the universe than its predecessors, and this is reflected in different tastes in music, painting, drama, and other art forms.

Certainly, if most Americans really demanded Beethoven instead of Frank Zappa the manufacturers of 8-track tape cartridges would scramble to satisfy that preference.

Alien Promoters

But there is more to it. America's decadence has had a helping hand. Popular art or "pop" culture is, in America, to a large extent not really folk culture. It is, with a few exceptions, not organic, not rooted in the people. Instead, it is an artificial product, created, packaged, promoted, and disseminated by a group of businessmen who have very little in common with the captive consumers of their product.

Although room is still made for some genuinely American art — country-and-western music, for example — much of the "art" promoted by the pop-culture industry is of alien origin: either Jewish or, especially in the case of music and dance, African.

Jewish Dominance

Even though a majority of the "artists" on the pop-culture scene are still White Americans, they are employees of an industry which is completely dominated by Jews and which, for reasons of its own, has chosen to selectively promote trends and fads which are foreign to the American majority.

The net effect of this alien influence has been cultural chaos. It has largely alienated Americans from the great cultural heritage handed to them by their ancestors in Western Europe and left them culturally rootless — a people, in fact, with no true culture, particularly the generation born since World War II.

America's culture industry is closely tied to another industry dominated by Jews: the mass media. Radio, TV, motion pictures, and the press are the channels through which virtually all pop culture is disseminated.

The men who own and control the media — i.e., the men who make up the media "establishment" — are in a position to determine which artists' works will be brought before the public and which will not. Perhaps it is partly unconscious on their part, or perhaps it is wholly conscious, but they have tended to promote those artists and performers more in attune with their own souls than with those of the American majority.

Levantine Muse

Professor Ernest van den Haag, the noted social philosopher, has pointed this out in his outstanding book, The Jewish Mystique: "Persons whose outlook and sensibility differ radically from what is current, or acceptable, within the establishment are unlikely to be understood by establishment members. They are automatically relegated beyond the pale. For them to be heard, published, read, understood, or appreciated according to their merits becomes very difficult." Perhaps what is so discordant and destructive to the Western muse is seemly to the Levantine.

The Emperor's New Clothes

But deceit has also played a major role in the undermining of Western culture. Pop art has been sold to gullible, Gentile America in much the same way that the two wandering silk merchants sold a new suit of clothes to the emperor in the immortal tale by Hans Christian Andersen.

When the critics, in collusion with the media masters and pop-culture vendors, solemnly announce that the latest collection of rusty scrap-iron assembled by pop-sculptor Robert Morris is very "significant," or that a newly daubed-and-smeared canvas by pop-painter De Kooning shows "deep insight" into something or other, and when one or two of the nouveau-filthy-riches then begin buying the junk at astronomical prices, the man on the street is suitably impressed. He figures that where there's smoke there's fire, and where all the critics and collectors are making such a fuss there must be art.

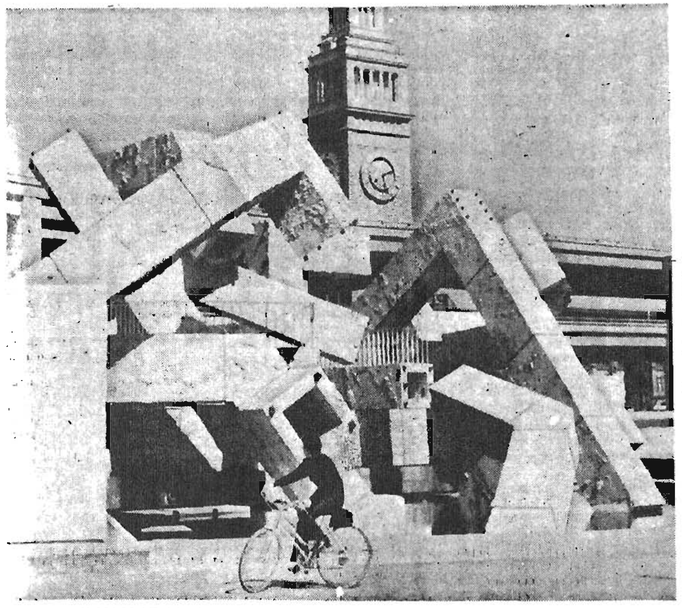
Too Eager to Be Chic

Americans are easy marks. By and large, they do not have the Levantine subtlety of their deceivers. They are a simple, straightforward, direct folk, but, for some dark reason, they seem to be ashamed of that fact. They want to be sophisticated. They want the world to think they are chic and fashionable. Whenever a new fad comes along, they want to be the first on board.

This unfortunate tendency, coupled with their unfathomable credulity, has made of them the world's principal laughingstock for some time now. It has led them to endorse, in concert halls and art museums across the nation, some of the most solemn foolishness the world has seen in recent years.

It's about time someone pointed out to them that the emperor is stark, staring naked.

(Issue No. 25, 1974)



HIDEOUS MASS OF CONCRETE PLUMBING is a "sculpture" purchased for $607,000 by gullible San Franciscans under influence of art charlatan Lawrence Halprin. Newsweek, which is published by Mr. Halprin's co-racialists, described the monstrosity as "magnificently funky."



PEGGY GUGGENHEIM, filthy rich patroness of the arts who has sponsored a number of especially degenerate trends.

Solzhenitsyn and the Liberals

When Alexander Solzhenitsyn, the Russian dissident writer who was exiled by the Soviet government in February, recently shouted at a group of Western newsmen, "You are worse than the KGB (Soviet secret police, equivalent to our FBI)," they were understandably hurt. After all, had not the newsmen of the democratic West made a great folk-hero of Solzhenitsyn, praising him to the skies at every opportunity? Had they not publicized his books for years, leading to their widespread sales outside the Soviet Union -- and to a Nobel Prize for Literature for him in 1970?

Krushchev Goofed Too

Alas, the neo-liberal media masters of the West were finding to their sorrow that they had misjudged their man as badly as the communist masters of the Kremlin had earlier.

Solzhenitsyn's world renown as a writer began in 1962, when Nikita Krushchev sponsored the Soviet publication of One Day in the Life of Ivan Denisovich, an autobiographical novel of Solzhenitsyn's experiences as a prisoner in Stalin's death camps. Krushchev was promoting the de-Stalinization of the Soviet Union, and Solzhenitsyn's criticism of Stalinism fitted the party line perfectly at that time.

Later, however, the Soviet leaders began to realize that Solzhenitsyn was opposed to a great deal more than just Stalin's particular brand of communism. They tried to shut him up, but it was too late; they had already given him a reputation and an international audience, and Solzhenitsyn continued cranking out new books which blasted away at the very foundations of the Marxist-Leninist worldview.



ALEXANDER SOLZHENITSYN. Henry Kissinger contemptuously described the red-headed Russian literary giant as "to the right of the czars."

Not a Jew

The shallow-minded liberals of the West seized on these books as props for their libertarian-democratic philosophy, as opposed to Kremlin posed to Kremlin authoritarianism. They mistakenly assumed that any Soviet dissident is automatically a neo-liberal — as, indeed, a whole platoon of dissident Jewish-intellectual contemporaries of Solzhenitsyn's are.

But Solzhenitsyn is a genuine Russian, not a Jew. His worldview comes from deep in his Russian soul, and it is as hostile to neo-liberalism as it is to Stalinism.

That fact was made manifest last month when Solzhenitsyn released a long letter he had written to the Kremlin bosses. He urged them, for the good of Russia, to turn away from the "dark, un-Russian whirlwind of Marxism," as well as from the decadence of Western liberalism. (Marx, as also nearly all the other founders of communism, was both un-Russian and un-Western; he was a Jew.)

A Warning to Brezhnev

He condemned the murderous regime which had sent uncounted millions of his countrymen to their deaths, and he called for rooting out and punishing Stalin's fellow murderers who still hold positions in the Kremlin hierarchy. But more than that he warned Brezhnev & Co. not to let Russia fall victim to the democratic disease now ravaging the West.

How disillusioned Solzhenitsyn's admirers in the media must have been to read of his disgust at the "democracy run riot" in America — and, in particular, his citing of America's inability to cope with such termites in her timbers as Daniel Ellsberg and Ramsey Clark, both media idols! He also cited America's political parties and labor unions, her hypocritical neo-liberal intellectuals and corrupt officials, all engaged in a squalid "conflict of interests, just interests, nothing higher."

Liberalism Morbid, Inconsistent

But his denunciation of Western liberalism contained analysis as well as invective. He looked at the core of the malignancy and saw that it had no ethical foundation. It could neither provide a basis for sustained resistance to tyranny nor could it long support any civilization.

It had no coherent metaphysical structure; it was a morbid and unnatural condition of society, a pollution in the stream of history. It was as irrational and inconsistent as it was weak.

Maggots in an Apple

Solzhenitsyn had only scorn for the Western liberal's belief in indefinite "progress" through industrialization: in a "growth" economy year after year, without limit. To him it was plain "that a dozen maggots can't go on and on gnawing the same apple forever; that if the earth is a finite object, then its expanses and resources are finite also, and the endless, infinite progress dinned into our heads by the dreamers of the Enlightenment cannot be accomplished on it. ... Economic growth is not only unnecessary but ruinous."

He dreamed instead of a stable economy, of a limited population living close to the land and in harmony with Nature.

Horror of horrors, he even suggested striving for racially homogeneous communities by dividing the Soviet Union into several separate ethnic regions. That way White Russians and Oriental Kalmucks, for example, could preserve their own racial identities and pursue their own destinies.

To Become an Unperson

The first reaction of media liberals to Solzhenitsyn's letter and his comparison of them to the KGB was embarrassment and a few nervous giggles. As it dawned on them that he really meant what he said, they moved to undermine the public prestige their former praise had given him. Newsweek (owned by the Washington Post) called him a "holy fool" and referred to his views as "idiosyncratic in the extreme."

Their next step will be to relegate him to the status of an "unperson" and cease to mention his name at all.

Liberalism Is Un-Western

If ordinary Americans can find anything at all to criticize in Solzhenitsyn's views, it is his insistent reference to Western decadence, Western indiscipline, Western liberalism. Doesn't he realize that liberalism (or, more correctly, the neo-liberalism which passes for traditional liberalism today) is as un-Western as Marxism is un-Russian, and for the same reason?

If neo-liberalism were a true expression of the Western soul, then there would indeed be no hope for the future. We could look forward only to increasing moral decadence and social chaos, accompanied by a more-or-less-gradual racial mongrelization, until, having altogether lost the capacity for sustaining any semblance of civilization or even maintaining a national defense, we became a serf-nation under the heel of any better-disciplined race who found it worth their trouble to enslave us.

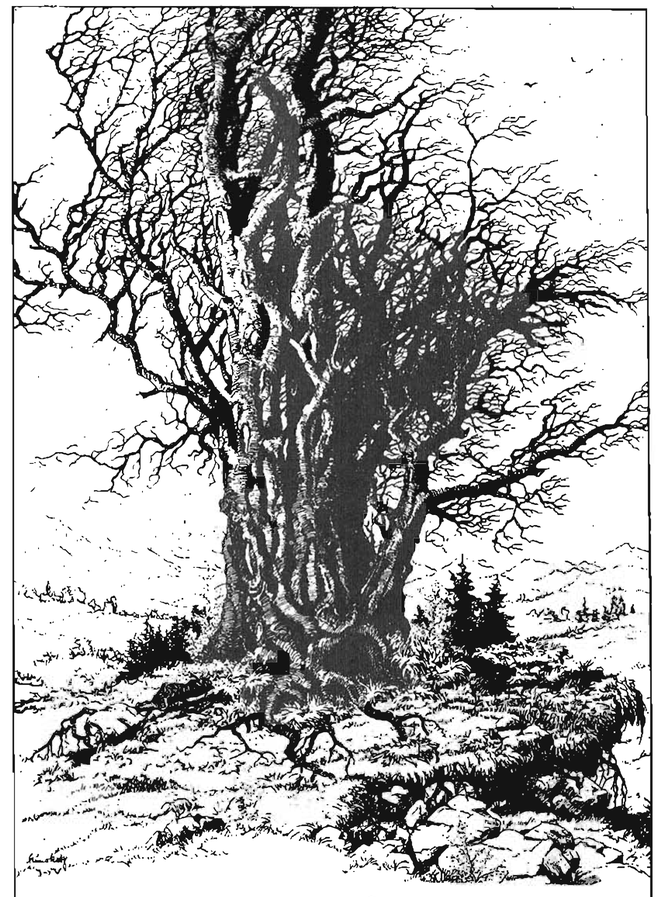
Alien Apostles of Decadence

But the national madness which holds us in its grip today is not endemic. It is unnatural, alien.

The slack-jawed philosophy of Benjamin Spock ("If it feels good, do it"), which has been impressed upon a whole generation of Americans through ultra-permissive child-raising practices, is not Western in origin.

The hyper-individualism which urges each person to find his own "sexual preference" (i.e., homosexual, bisexual, or "straight") without regard to social consequences, has no roots in Western tradition.

The ruling insanity of the racial-equality theorists, who steadfastly refuse to accept the plain evidence of everyday experience when it contradicts their babbling about universal human equality, flies directly in the face



(Issue No. 26, 1974)

of a deep-grained Western objectivity.

We did not inherit from the American pioneers the feminine squeamishness which lies behind our present inability to make the hard decisions and implement the stern policies needed to bring a final solution to a myriad of economic, social, and racial problems. Nor did that soft-mindedness, that weakness of will, striving only to postpone difficult decisions until they must become stern indeed, come to us from our European forebears who built the mighty edifice of Western civilization.

Because the disease of the West is a parasitic growth which has fastened itself onto the West's soul, and not an outgrowth of that soul itself, we can hope to cut it out and thereby cure ourselves, albeit with a great deal of pain and loss of blood — and greater the longer the surgery is delayed. We would feel an even greater admiration and sympathy for Solzhenitsyn if he had said that, instead of dismissing the West as being already in a terminal state.

For that matter, he did recognize the blood relationship between neo-liberalism and communism in pointing out that it was a "liberal" movement in Russia, culminating in an eight-month period of "people's democracy" in 1917, which eroded the foundations of the old order and so prepared the ground for the ascendancy of Marxism.

The course of the disease in the West has been different than in Russia. Here liberalism has quite thoroughly obliterated all the old values, but then, instead of leading us promptly into communism, has lingered on and on.

Unfortunately, the West has probably suffered greater spiritual damage from its long cohabitation with communism's pimping little sister than Russia has suffered from a half-century of communism itself.

Indeed, Solzhenitsyn may have had just that deep meaning in mind when he shouted to the Western newsmen, "You are worse than the KGB!"

(Issue No. 26, 1974)

Police See "Zebra"-Style Killings Going back to 1969

400 Race Murders

Media Suppression of News on Black Crimes Held Responsible

San Francisco Mayor Joseph L. Alioto's figure of 73 execution-style murders of White persons by Black killers in California since 1971 has been expanded to approximately 400 by adding figures for similar killings with an apparent racial motive in Illinois, Indiana, Michigan, Missouri, Ohio, and Wisconsin. Police officials who added the unsolved killings in the six Midwestern states to those in California went as far back as 1969. They did not, however, include similar killings elsewhere, such as those which recently occurred in Boston.

The Boston killings, as well as hundreds of others across the country, were apparently random and unplanned acts of savagery against Whites, rather than the cold-blooded, systematic executions which were counted in arriving at the figure of 400 for California and the Midwest. Whether all these 400 killings were, like the "Zebra" slayings in San Francisco, part of a single program of murder directed against Whites or whether they were the work of several different Black groups remains to be seen.

Meanwhile, however, there appears to be more of an effort afoot to stifle any massive and coherent investigation of these murders than to find definitive answers. Just as state officials in California were quick to throw cold water on Mayor Alioto's linking of the San Francisco killings to those in Long Beach, Oakland, Berkeley, San Diego, Los Angeles, and other California cities, Federal officials are denying the possibility of any connection between the murders in the Midwest and those in California.

Police Search Termed "Racist Outrage"

This same attitude was demonstrated by U.S. District Court Judge Alfonso Zirpoli, who ordered San Francisco police to halt their stop-and-search effort to apprehend the "Zebra" killers. The judge agreed with the arguments of the NAACP and the American Civil Liberties Union that the police effort to find the Black gunman of whom they had a description was "a racist outrage."

By far the worst role in the killings has been played by the nation's controlled mass media. They are even more culpable than the hate-crazed Black gunmen and knife-wielders who actually committed the murders.

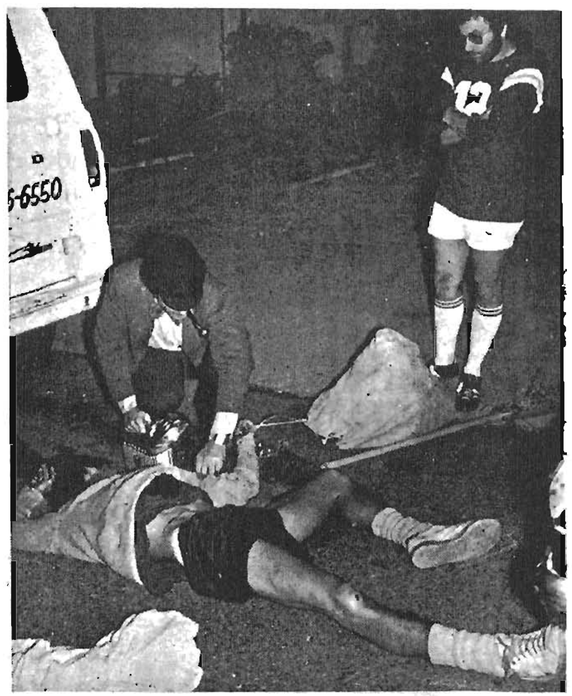
Climate for Murder

The media have, in the first place, deliberately created the favorable intellectual and emotional climate in which the Black killers have operated. Their constant harping on "White racism" year after year, their promotion of a racial guilt-complex in White liberals, and their planting and fertilizing of the idea in Black minds that any and all Black measures against White society are justified—these things have not only promoted militance and aggression on the part of Blacks but they have neutralized White society's natural defenses against that aggression.

White Americans have been battered by such a barrage of propaganda from the news media for so long now that they have developed a truly Pavlovian reaction to any issue which has even a hint of racial overtones. Whether public officials or private citizens, the fear of being branded a "racist" has been implanted so deeply in most Americans that they will go to absurd lengths to avoid such a fate.



ONE OF THE FIRST. David Gaus, a 31-year-old White plastics worker, was murdered in Akron, Ohio, in March 1969. His hands were taped behind his back, and then he was beaten and slashed to death on an Akron street. Three Blacks were seen leaving the murder scene, but the execution-style killing remains unsolved. Although local papers in Akron carried the story of Gaus's murder, it was kept out of the news elsewhere.



ONE OF THE LATEST. Nelson Shields, a 23-year-old White photographer, was murdered in San Francisco in April 1974. A Negro walked up behind him on the street and pumped three bullets into his back. Because of a growing sense of White outrage at the systematic killings of Whites in San Francisco by Blacks, the news media were unable to suppress the story of the Shields murder, and it received nationwide coverage.

Thus, when the news media began the practice a few years ago of refusing to identify criminal suspects by race, there were few objections from the public. The White liberals had been convinced that it was completely irrelevant whether a mugger or a rapist was White, Black, or Martian. Those diehards who still thought a suspect's race might be a handy thing to know so that people could keep a lookout for him had learned to keep their "racist" ideas to themselves

Where the circumstances of a crime by a Negro made it difficult to conceal his race from the public, the media were generally able to keep news of the crime confined to the community in which it occurred.

All the News That Fits

If the Ku Klux Klan burned a Negro church in Mississippi, it was national news. If two Black students were shot by state troopers during a school riot in South Carolina, it made headlines around the country, not just for weeks but for months.

But the "Zebra" killers had already murdered 10 Whites in San Francisco, over a period of four months, before people in other parts of the country were told about it. In Dallas recently, 13 White store owners and employees were murdered by Black gunmen during the course of a few weeks, but no one outside Texas has yet heard a word about it from the mass media.

The mass media policy of suppressing news of Black crimes against Whites has allowed a Black gang (or gangs) to systematically murder approximately 400 White persons during the past five years without arousing public alarm and opposition

If people all over the country had known about the first of these killings when they occurred, five years ago, there would have been enormous pressure on Federal and local authorities to apprehend the killers. If the killings had continued, and if they had been given full, nationwide news coverage, the White reaction soon would have forced drastic action against all militant Black organizations. In addition, there would have been generated a strong resistance to the continuation of the numerous racial integration programs which have made Whites such easy victims for Black killers.

It was for this very reason, of course, that the masters of the media suppressed the news. They did not want Americans to see the grisly consequences of turning a civilized country over to a horde of primitive savages, in the name of "equality."

(Issue No. 27, 1974)

Revolt of the Submen

A few years ago "fascism" was the number-one devil of the radical Left. Today it is "racism." This change is significant, and a close look at the reasons behind it reveals to us, in starkly simple terms, the fundamental nature of communism and the true motives of its promoters.

The switch in emphasis from anti-fascism to anti-racism is not the only major change in the communist image which has taken place in recent years, of course. Long gone are the soapbox haranguers with the Yiddish accents who in pre-World War II days exhorted the workers to cast off their chains. Today their sons and daughters in the so-called "New Left" are on an entirely different tack.

Americans Wouldn't Bite

American workers, even during the most difficult periods of the nation's history, were never desperate enough or stupid enough to swallow the lie that they could come out ahead by exchanging their capitalist chains for communist chains. Instead, they strived to make their capitalist chains more tolerable.

Through aspiration and diligence they succeeded in large measure, many even becoming mini-capitalists themselves. To be sure, inflation has recently made the American worker's effort to maintain his standard of living akin to the hopeless task of Sisyphus. A lot of hard work and a little common sense have, nevertheless, remained a more appealing formula than any Marxist doubletalk about "expropriation" or a "dictatorship of the proletariat."

Black Recruits

Thus, the majority of the White American working class was long ago written off by the Marxist planners as an impossible bunch of rednecks and reactionaries, even though lip-service is still paid to the old goal of "workers' solidarity," especially in some of the redder unions. The Reds began looking instead to the growing masses of non-Whites in American cities as the proper raw material for their revolutionary army.

The Negroes in America have always been a factor in communist plans, but World War II was the real watershed between the former emphasis on White workers and the beginning of a gradual shift to non-Whites— a shift which has become completely obvious only in the last year or two.

As early as 1912 Israel Cohen, a Marxist living in England, wrote in his A Racial Program for the 20th Century that the growing Black population of America should be regarded as the key to the delivery of the Western Hemisphere into communist hands, but for many years Cohen's plan was kept on the back burner.

Promiscuous Fecundity

During World War II, however, the slow migration of Blacks from Southern farms to industrial cities all over the country was given a great impetus. Many American cities which were nearly all-White in 1941 have become predominately Black — or, at least, predominately non-White.

Not only the urban migration, but increased immigration from the Caribbean and the darker areas of Latin America and an astounding non-White rate of reproduction, encouraged by a welfare system which rewards promiscuous fecundity, have have resulted in the color shift in America's cities.

Inferiority Is Essential

The precondition for any successful communist activity is a society containing at least one recognizable category of people obsessed by a feeling of inferiority. The first task of the communist cadres is to transform that feeling of inferiority — whether it stems from artificial, class divisions or from natural, biological differences—into resentment and hatred of all those who do not belong to the inferior category. That hatred then becomes the driving force of a movement to destroy society's superior elements, since they are, by communist reasoning, responsible for the inferiority of the others: without superiority there can be no inferiority.

America's White workers, though often recognizing that they were being unfairly used, never really felt, as a whole, that they were irreconcilably inferior to those using them. Furthermore, they preferred to remedy in their own way whatever inequities they felt, without the help of any outsiders as their self-appointed leaders.

America's non-White minorities — especially the Blacks — are in a fundamentally different position. What can they do to salve their feeling of inferiority? Racial integration has only made it worse.

When they attended all-Black schools and lived in all-Black communities, they certainly were not pleased by the contrast they could see between White America's standard of living and their own. But that resentment was nothing compared to their feelings now, when they are forced each day to compete with the Whites, in the schools, on the job, and in the marketplace.

No More Excuses

All the old excuses for an inferior status no longer yield any comfort. When Whitey, in his big, fine house across the tracks, could be blamed for holding the Black man down, there was some solace. But now, with all Whitey's barriers down and the Black man still unable to compete on an equal basis, a much deeper sense of inferiority is turning resentment into a raging, bloodthirsty hatred.

The dirge of "we shall overcome" has given way to the cry of "kill Whitey!" That is a sentiment the communists know well how to use!

Embarrassing Preponderance

During the 1960's the Students for a democratic Society and other New Left organizations were largely Jewish in makeup. A heavily Jewish leadership made a strong effort to build a mass communist movement of alienated young Whites on university campuses and in the "street" communities of young dropouts.

The White response was marginal, however, and SDS and the other groups ended up with a rank and file which displayed nearly the same embarrassing preponderance of Jewish faces as the leadership cadres. Thus, for example, when the Ohio National Guard opened fire on a group of leftist rioters at Kent State University on May 4, 1970, three out of the four students killed were Jews—and the fourth was an ROTC student not participating in the riot who was accidentally hit by a stray bullet.

New Plans, New Faces, New Enemy

The American pullout from Vietnam gave the New Left a chance to withdraw temporarily from the field of action and make new plans. They are back now, and they have both a new set of faces and a new name for the enemy.

The new faces are black and brown and every shade in between — even a few red and yellow ones — and the enemy's name has changed from "imperialist military-industrial complex" to "racist ruling class." The same Jews, of course, are calling the shots.

The reason the enemy must be smashed is no longer because he is waging an imperialist war in Indochina but because he is oppressing the non-White workers of America.

Black "Leaders"

The Old Left, i.e., the Communist Party USA, has been on the anti-racist track even longer. Since 1961 their figurehead party chairman has been a Negro. In 1968 they ran a Black woman as their candidate for President of the United States, and in 1972 their vice-presidential candidate was a Negro.

The rhetoric of SDS and other Red groups now relates nearly all their old, standard, bread-and-butter economic issues to a racial theme: members of the ruling class in industry and business are holding non-Whites back from the best jobs and from promotions; in the armed services the military branch of the ruling class is giving Blacks the hardest work and the most dangerous missions and punishing them more severely than White transgressors for breaches of military discipline; ruling-class administrators and professors on the campuses are conspiring to keep non-Whites from enrolling and to keep those who do manage to get in from getting good enough grades to graduate to top-paying jobs. And, of course, it is racist members of the same, hated ruling class who run the government and are conspiring

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ACTUAL SUBSCRIPTION AD for tabloid published by National Caucus of Labor Committees (NCLC), a New Left group. Classic Jewish profile of tabloid salesman is typical of New Left cadres.

to deprive Blacks, Chicanos, Indians, etc. of welfare payments, health benefits, food stamps, subsidized housing, and human dignity.

Fellow Travelers

Absolutely essential to the political strategy of the New Left is the same thing on which the Old Left depended so heavily: the active collaboration of a vast number of "liberal" fellow travelers.

Liberals formerly supported Red programs in order to "fight fascism." Today it is to "end discrimination."

Middle-class liberals who would not dream of throwing a bomb at a police station, or even marching in a Red demonstration, sponsor boycotts against all lettuce and grapes not picked by a Chicano union. Through their churches they give money to Black terrorist groups waging guerrilla warfare against White farmers in Rhodesia. And through political donations and campaign work for both the major parties they sent the men to Washington who have given us school bussing; preferential Black hiring quotas; and racially integrated, drug-ridden armed services.

Intimidated Public

Also essential to the Reds' success is the passive collaboration of a thoroughly intimidated general public—all those who are afraid to oppose them because they don't want to be called "racists," just as a few years earlier they were afraid to be called "reactionaries" or "fascists" for standing up for what they believed.

Nowhere is the new image of the New Left more forcibly displayed than on America's college campuses. No longer is the SDS burning campus ROTC buildings; now the fire is being concentrated on "racist" administrators, professors, and textbooks.

Attacking Dr. Shockley

Currently the most popular campus target of the New Left is Dr William Shockley, who has been presenting—or attempting to present—his proof of the genetic basis of Negro mental inferiority to university



DR. WILLIAM SHOCKLEY

audiences around the country. The Reds almost invariably use an appearance by Shockley as an excuse to turn a campus upside down.

It is relatively easy for them to convince Blacks on the campus and in the surrounding community that Shockley is advocating the mass extermination of non-Whites. Campus Jews pin yellow Stars of David on their clothes and dust off all the tired, old concentration-camp stories about Nazi medical experiments and gas chambers.

Leaflets are mimeographed, bomb threats are telephoned to the administration and to the group sponsoring Shockley's visit, anti-racist rallies are held, and, on the day of the scheduled lecture, picket lines are set up around the auditorium.



TYPICAL SDS CONTINGENT at City College of New York. This group, headed by the Jewess in the center, has as its only White member the slack-jawed specimen on the right. SDS is recruiting not just Negroes, but half-castes of every shade and racial background, all united in their hatred of the White "ruling class."

The Reds pack the hall with their fellow travelers, while roving gangs of Negro athletes threaten other students who try to get inside. When Shockley attempts to speak he is drowned out by shouted obscenities and chants of "No free speech for racists!"

Spineless Officials

Dr. Shockley, of course, understands the necessity of such confrontations for provoking the Reds into playing their whole hand, and he perseveres. Others are not so bold, however. On campus after campus spineless administrators cave in to demands to cancel Shockley's speaking engagements and to ban the use of biology, psychology, and sociology textbooks which even hint at the facts of race.

Ironically, many fellow travelers have also found themselves targets of the Reds' wrath. In order to draw fire one does not have to pose any substantial challenge to the equality myth; it is sufficient to suggest that perhaps IQ tests may still have some value, or that "racist" books should be ridiculed but not burned, or that there may be certain biological differences between Blacks and Whites.

Reaping the Whirlwind

A nutrition research laboratory was wrecked by Reds on one campus because the "racist" director of research insisted on maintaining that there are genetically based differences in nutritional requirements between Negroes and Caucasians. It didn't help a bit for him to protest, "I'm not a racist; I marched at Selma!"

At Temple University, in Philadelphia, English professor Dr. J. Mitchel Morse has been under attack as a "racist" for writing a textbook which describes Negro ghetto dialect as inferior to Standard English. His thesis is that Negroes should be taught to speak, read, and write exactly the same as Whites. For this, his classes have been disrupted by SDS members and the Temple University administration has been presented with demands that he be fired.

Morse has angrily remonstrated with SDS hecklers, "How dare you call me a racist when I've been an anti-racist all my life?" But the heckling and disruptions continue.

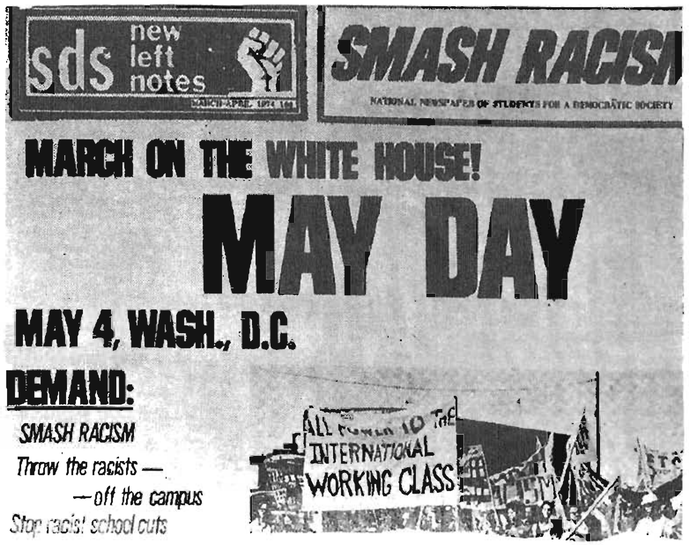
The Streaking Conspiracy

The New Left now interprets virtually every social phenomenon in terms of "racism" — even streaking. The March-April issue of New Left Notes (published by SDS) has an article titled "Streaking: Bosses Exposed" which concludes that streaking is the product of a conspiracy by the ruling class to divert students' attention and energy away from the fight against racism.

The immediate goal of all this New Left activity is twofold. First and foremost is the campaign to organize the non-Whites of America into a revolutionary political force which can be used to destroy the White "ruling class."

Against all Standards

A variation of the carrot-and-stick approach is used here. Blacks, Chicanos, Puerto Ricans — in fact, every



FRONT PAGE OF TABLOID published by Students for a Democratic Society (SDS). Note the "SMASH RACISM" logotype. The one theme of the publication is the advancement of non-Whites by banning "racist" research and textbooks, silencing "racist" professors, etc.



RECRUITING AD for Young Socialist Alliance, another New Left organization. Notice that the ad appeals specifically to Black, Chicano, Puerto Rican, and Indian workers, but not to Whites.

misbegotten half-caste the Reds can dredge from the cesspools of miscegenation which America's cities have become — are flattered by the uncompromising insistence on their absolute "equality."

The New Left's demands for open admissions (no grade requirements) at colleges, for the abolition of examinations and course standards, and for the stamping out of other forms of supposed "discrimination" against non-Whites, both on campus and off, are winning the hearts of those who see every one of White society's criteria for quality or efficiency as an obstacle designed to keep them "in their place."

The Stick

At the same time the Reds are convincing them that communist revolution is their only hope for attaining full "human dignity." Not only does the ruling class want to hold them down, but even the liberals are racists at heart. This is the New Left's reason for making seemingly preposterous demands which they know that not even the most guilt-ridden liberals can go along with.

The second aim of current Red activity is the intimidation of all potential opposition. It is here that the fellow travelers play a key role.

They are the priests and ministers who piously sermonize about the equality of "all God's children"; the schoolteachers who consciously promote the myths that Negroes discovered the North Pole, played leading roles in the American War of Independence, were the first heart surgeons, and helped win the West; the advertising executives who design TV commercials portraying a bright and carefree world of racial integration and consumer luxury; worst of all, the public officials—America's elected and appointed "leaders"—who cheerfully lead America down the steep, one-way path to national and racial suicide, because that's where the media support and the big campaign contributions are.

These people are not card-carrying communists—neither are most of the kids who sign their names to anti-Shockley petitions when he is scheduled to speak at their schools—but they very handily do the Reds' public-relations work for them.

A New United Front

The Reds and the neo-liberals have formed a coalition against White America which is far more effective than the old United Front against "fascism" ever was.

The atmosphere of intimidation, the compulsion toward orthodoxy on all racial matters, is growing every day. Even patriots who were not afraid to stand up to the Reds on the issue of "U.S. imperialism" during the Indochina war are now forced to toe the party line by the threat of being labeled "racists."

Red, Liberal Differences

Although America's liberals are collaborating fully, albeit sometimes unwillingly, with the Reds on racial matters, the liberals really regard the racial crisis in a different light than do the hard-core elements of the New Left. Whereas the communists want to exacerbate the crisis and exploit it, what the liberals really want is to weasel around it.

They think they can make the crisis disappear by eliminating its cause, namely, inequality. Ultimately, this boils down to arriving at communist goals non-violently instead of violently.

The Reds look forward to a wholesale massacre of "ruling class" White males accompanied by a mass rape of their females, after which a domesticated herd of exactly "equal," coffee-colored proletarians will happily enjoy the benefits of a brave-new-world-style welfare state—administered, of course, by commissars of God's "chosen" race. The liberals would like to bypass the massacre and rape, if possible.

A Prosperous Babylon

American "conservatives," ranging from Nixon Republicans to Wallaceites, take a position on racial matters not fundamentally different from that of the liberals. Although, unlike the liberals, they do not want to see the White race become peacefully submerged in a rising tide of colored subhumanity, they wring their hands and say, "Alas, what else can we do?"

Their motivation is not neo-liberalism but economic self-interest. The only concern in their shopkeepers' souls is that their money-grubbing and their self-seeking pursuit of "happiness" not be disrupted.

A peaceful Babylon, a prosperous Babylon, is their desire. Its color does not matter.

Riots Are Bad for Business

So far as they are concerned, the race problem would be solved if Blacks would all work and consume—like the happy Blacks in the integrated TV commercials for Pepsi Cola and Crest—instead of rioting, robbing, raping, and swelling the welfare rolls. The conservative solution to Black unrest is to buy them off, with more concessions, more integration, more "equality."

But there is another way. It is the White man's age-old way. That is, it was the White man's way before materialism destroyed his character and liberalism sapped his will and softened his spine.

That way is to meet the problem headon and to either overcome it or perish in the attempt.

There is a growing, worldwide conflict between the White race and the non-White peoples who want for themselves what the White man's genius and energy have created.

Very well, let us not look for some way to weasel around that conflict or to convince ourselves that it does not really exist. Let us quit stalling for time and trying to appease our enemies.

Instead, let us oppose them with all the resources at our disposal. Let us place the destiny of our own people ahead of all other considerations, and let us take whatever measures are required to secure that destiny.

(Issue No. 27, 1974)



WHITE STUDENT TURNS AWAY as a Negro attacks a White girl on the Berkeley campus of the University of California. An elderly White man tries to protect the girl, but liberal brainwashing has unmanned the younger White. He will stand aside and let the White girl be beaten rather than protect her from the Negro and risk the taint of "racism."



"E-e-quality-e-e!"

It Speaks for Itself

Soviet Jews

VIENNA—Forty of 250 Soviet Jews, stranded here after leaving Israel and seeking reentry into the Soviet Union, began a hunger strike to back up their requests for visas. Some of the Jews have been staying in a shabby Viennese apartment building for as long as two years.

Their problem is that they had renounced their Soviet citizenship when they left, and Moscow has been slow to issue the necessary visas. The Jews said they did not want to remain in Israel "because all they think about there is money."

(Issue No. 24, 1973)

Recommended Reading

Ardrey Books Pack Ideological Punch

AFRICAN GENESIS, Robert Ardrey, 380 pages, softback, $1.95.
THE TERRITORIAL IMPERATIVE, Robert Ardrey, 390 pages, softback, $2.45.
THE SOCIAL CONTRACT, Robert Ardrey, 405 pages, softback, $2.65.

Robert Ardrey's trilogy can without exaggeration be described as the most important piece of popular writing of the last few decades. These books pose such a deadly threat to the reigning orthodoxy that it is almost incredible that they have not only gone through dozens of printings by major publishers during the past 13 years, but that for a while they were actually sold openly in paperback editions at newsstands all over the country.

All three of Ardrey's books deal with the same basic subject, although each emphasizes different aspects. That subject is animal behavior, studied for the sake of the light it throws on human nature.

Although Ardrey is extraordinarily well-informed on his chosen topic, he is not a scientist himself; prior to **African Genesis** he was a professional playwright. All the scientific results he reports are the work of others; Ardrey's great contribution is his enormously effective popularization of research which otherwise might have remained accessible only to scholars.

Beyond this, Ardrey has dared to draw certain profoundly important implications about human nature from the animal studies he has reported.

In **African Genesis**, the first book of his trilogy, Ardrey presents a convincing case for the animal origins of man's instinctual drives for territory and dominance. He describes the evidence which indicates man's descent from a weapon-using, carnivorous predator, **Australopithecus africanus**, and he relates this to human aggression and man's instinctive attachment to offensive weapons.

In **The Territorial Imperative** he greatly expands his thesis of the animal origins of human territoriality.

The Social Contract focuses on certain aspects of group evolution which have important implications for understanding human social behavior.

Ardrey's books strike a heavy blow at the humanistic basis of neo-liberalism, i.e., at the doctrine of man as the center of the universe, occupying a special and separate position in Nature, independent of the laws governing the rest of God's creatures.

The liberal has invented a special category, a mental box, called humanity, and anything that is allowed inside acquires thereby an exalted status. It is bestowed with "human dignity." It is no longer a part of Nature, and a great gulf separates it from all other animate beings.

The liberal has used certain pseudo-scientific arguments to assure himself that this gulf is bottomless: only man, and no other creatures, can use or make tools, the liberal has falsely asserted. Only man, and no other creatures, can use language for communication. Only man, and no other creatures, can reason.

Viewed in the perspective of this practically infinite height of man above other creatures, the difference in human quality, in worth, between a philosopher-king and a slobbering cretin seems small in comparison.

A Newton, a Shakespeare, a Beethoven is, from this viewpoint, essentially on a level with any African Negro. The one might be a trifle smarter than the other, but what is that in the light of the fact that they both have "human dignity"? Thus, the liberals' obstinate belief in the essential equality of all men.

Now Ardrey has come along and filled up the gulf between man and the rest of Nature. Now we can see man, not as a separate being high on a plateau above other beings, but as a part of Nature's continuum.

Once we have recognized this continuum, and discarded the notion of a huge quantum difference between man and non-man, the scales fall from our eyes and we can see that the various races of man occupy separate levels in Nature's hierarchy, just as do the various subhuman species. This hierarchy extends from the protozoon of the primal slime up through more and more complex non-human life forms, through the lower primates to the manlike apes, from the apes to the more primitive and less-evolved races of man, and finally to the higher human races.

Consequently, the concept of human dignity becomes a relative thing instead of an absolute, while "equality" becomes an absurdity.

This is entirely in accord with the evidence assembled by others which establishes the **separate evolution** of the various human races, with the crossing of the subhuman-human threshold occurring at different times. Carleton Coon presents the evidence in his monumental **Origin of Races**, for example, that the primitive Australoid and Congoid (Negro) races did not cross this threshold until hundreds of thousands of years after the more highly developed Caucasoid (White) and Mongoloid races.

Ardrey's books greatly enhance the impact of books like Coon's by forcefully reminding us just how close are the myriad evolutionary roots in the animal kingdom of man's instinctive individual and social behavior. They thus bridge the animal-human gap and throw human racial differences into proper perspective. Moreover, they accentuate for us the concept of ongoing evolutionary development.

We can more readily see man, and especially Aryan man, not so much as a final end in himself but more as Nature's highest achievement so far in an unending development toward higher levels of existence, levels which will eventually surpass man's present state—provided the White race does not manage to commit suicide first.

Ardrey has not only simplified and made available to the general public the findings of the animal behaviorists and other scientists, but he has done it in a way which goes right around a number of mental roadblocks set up by the equalitarian brainwashers.

Dr. William Shockley can explain his evidence of the genetic basis of Negro mental inferiority until he's blue in the face, and no matter how simple he makes it the boobs won't get the picture. They know he's a "racist."

They've been warned to watch out for him. He's trying to prove Blacks are inferior, and every right-thinking product of the American educational system knows that couldn't possibly be.

So, if they don't curse him and try to shout him down, they smile tolerantly while he preaches his "racism," thus showing that they're liberal enough to let even a crackpot have freedom of speech. But their minds remain closed as tight as a clam. Heresy shall not prevail!

But a nice, liberal boy like Ardrey has no such problems. Promoting "racism"? Why, nothing could be farther from his intentions! He abhors racists.

He circulates easily in the company of Jews, Blacks, homosexuals, communists, and the degenerates of the New York "art" world. This is implicit in all three of his books. He even mentions it explicity in a couple of places.

And so, while the mind-molders of media, church, and school zealously guard the front door of ideological orthodoxy, guns at the ready and wary eyes peering through chinks in the shutters, Ardrey calmly sails in the back door and mows them all down.

A large part of the effectiveness of his work lies in the fact that he has not really told his readers where all the things he is teaching them are leading. He has not explicitly drawn the ultimate conclusions. He has simply started the reader on the right path and depended on Nature to take its course.

The only reason so many have been willing to start out on Ardrey's path is that they have not been told where it ends. If they had, they couldn't be dragged onto it.

The way Ardrey has done it, it all seems so harmless. He is a charming writer, his subject is one of great popular interest, and it is easy to set out for a nice, Sunday stroll with him, learning a bit about the birds and the bees and why they behave the way they do.

When the stroll is over, the entire foundation of the neo-liberal worldview has been expertly undermined. It only waits a spark set to the powder Ardrey has packed in there to blow the entire liberal ideology to dust.

For many readers, of course, the spark of understanding never comes. But for enough others it does so that Ardrey's three books are unsurpassed in their effectiveness at countering the lunatic propaganda which has pushed the White race so close to the brink of oblivion.

(Issue No. 28, 1974)

Papers Say Spinola May Be Jew

General Antonio de Spinola, Portugal's left-leaning revolutionary ruler, may be of Jewish ancestry. A number of Jewish publications, including Washington's **Jewish Week** and New York's Jewish Post & Opinion, have cited evidence that Spinola's family may be of Marrano origin.

The Marranos (literally, pigs) were Jews living in Spain and Portugal during the middle ages who pretended to become Christians in order to improve their business opportunities and avoid restrictions imposed on Jews. Many of them used their wealth, gained through moneylending and trade, to buy positions of influence in the Portuguese government and in the Catholic Church.

The name Spinola has apparently been used by other Marranos, and General Spinola's troops sometimes call him "Dayan of the glass (eye)," a reference to the monocle he wears, which gives him a superficial resemblance to Israel's one-eyed General Moshe Dayan.

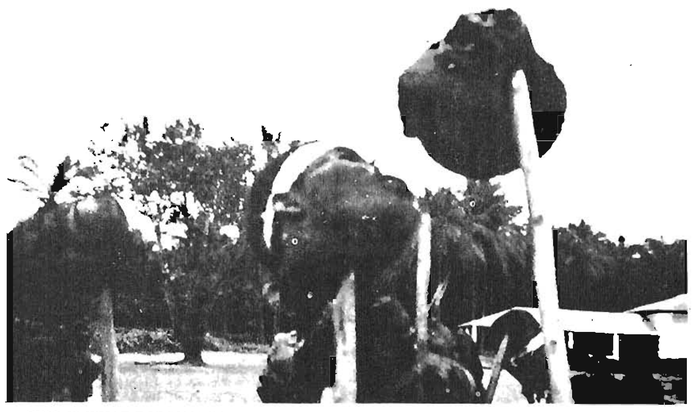
On July 27 Spinola announced that he intends to turn over three Portuguese colonies in Africa — Mozambique, Angola, and Guinea-Bissau — to Negro terrorists, thus repudiating his earlier promise to White Portuguese settlers living there.

If Spinola is indeed Jewish, it would seem that history is repeating itself. In the eighth century Jews betrayed the inhabitants of what is now Spain and Portugal to Moorish invaders from Africa. Now Spinola is betraying the White inhabitants of Portugal's colonies to Black Africans.

(Issue No. 29, 1974)



ANTONIO DE SPINOLA



THIS IS WHAT PORTUGUESE COLONISTS CAN EXPECT when Spinola turns over Portugal's African colonies to Black rule. The Blacks will first butcher the Whites and then each other. A gang of Black "freedom fighters" raided this Portuguese-Angolan farm, killed the Portuguese family and all their Black servants, then lopped their heads off and stuck them on poles in the front yard.

The Important Things

China has the largest population, the United States has the highest standard of living, the Soviet Union has the biggest navy, Sweden has the most beautiful women, Iceland has the highest level of literacy, and Germany has an industry with the best reputation for efficiency and craftsmanship.

Which of these things are really important? Which make worthy national goals? Toward which ends should a people most intently direct its energies and aspirations?

As America's bicentennial draws near, one hears a great deal about such questions. All the mass media are putting forth their speculations on the question of what America's "national purpose" should be, but satisfactory answers are much scarcer.

More Fiberglass Speedboats

If there is any concensus at all it seems to be that Americans should strive, first and foremost, for more of what they already have the most of, namely, affluence. Although some spokesmen try to tone down the crass materialism of such a goal with euphemisms about improving the "quality of life," their message still comes across as more fiberglass speedboats parked in American driveways.

In addition, of course, we should look forward to a 30-hour work week and several clever new ways for economically disposing of the country's growing flood of waste products.

This is the sort of concensus we should expect from what America has, unfortunately, become. It is the sort of national purpose to which an inherently decadent society is naturally attracted.

Materialist Criteria

The criteria one uses in judging national goals depend upon one's personal world view. The American conservative and the American neo-liberal, despite their differences, both have a fundamentally materialist-economic outlook. They both tend to evaluate national goals in terms of dollars and cents: in terms of such things as the gross national product, the per capita income, the national debt, and the balance of payments.

Even when they translate these economic concepts into human terms, they both have the basic materialist goal of achieving the greatest happiness for the greatest number of citizens. They only disagree as to the means to be used in achieving this goal.

But there are other criteria, lying wholly outside the materialist-economic realm, which may be used in deciding national goals, in distinguishing between truly important things and secondary things.

The Destiny Thinker

To the racially conscious man or woman of the West — to the destiny-thinker — what counts is not so much whether his fellow citizens are happy, prosperous, and have fulfilled sex lives, but whether they are willing and able



to accept the challenge of History. His concern is that his people, his nation, be morally and spiritually prepared, as well as physically able, to grasp its destiny, to fill the role allotted it by the Creator of the universe.

He wants his people to be strong and fit and far-sighted, and he considers these things more important than prosperity and comfort. He understands that a people which places the highest value on happiness, rather than on fitness, is doomed to lose its happiness — and everything else — in the long run.

America Must Survive

He realizes that Western man — and, in particular, White America — has a mission and that that mission must take precedence over all else.

A people with a mission must, first of all, survive. If America is to survive she must have military might, which in turn requires a healthy economy and a vigorous, efficient national industry to provide the material basis for that might.

Liberals and conservatives agree with the destiny-thinker on the desirability of a strong economic and industrial base for America's national defense, but they put the emphasis in the wrong place. They think primarily in terms of security rather than strength. There is a difference.

Dollar Diplomacy

If a nation seeks always to be strong, it will also be secure. But if it looks only for security, by any means, it may end up neither as strong nor as secure as it should be.

An example of this is our government's post-World War II program to buy security by putting on the American dole all those countries which might otherwise adhere to our national enemies. The proponents of this program calculate that the billions of dollars in foreign aid used to buy the "friendship" of various banana republics and swarthy principalities allow us to reduce our defense expenditures by even more billions, thus resulting in a net saving for our national economy.

They forget that the only basis for true friendship is mutual respect, and a handout buys that neither for the giver nor the receiver. A truly strong nation will have the respect of other nations without even having to ask for it, whereas a nation which is merely rich will elicit envy rather than respect.

Prosperity vs. Fitness

But national strength depends on more than a material base; it also requires character, and that is something which is in no way enhanced by national prosperity.

Although a nation's prosperity receives its initial impetus from a strong national character, in the long run prosperity may sap that



very moral basis upon which it rests.

Adversity tempers a nation's soul, just as it does the soul of the individual citizen, whereas the prolonged absence of adversity may allow souls to lose their temper. There is abundant evidence before us that America's material wealth has taken a heavy spiritual toll.

History's Irony

History's great irony is this: fitness preconditions a people's rise to dominance, which in turn leads to the decay of fitness and an eventual fall from dominance.

When tribes or nations or races interact with one another, that one most endowed by Nature with fitness will, in the ordinary course of events, rise to dominance over the others.

The hardest work and the most rigorous conditions of existence will then be the lot of the subordinate peoples, while the masters will enjoy relative luxury and a relaxed life-style. The consequence of this difference in the demands which life makes on the various peoples will be that the dominant people will gradually lose its fitness, while the subordinate peoples will tend to retain theirs.

Eventually the time may come when one of the subordinate peoples will be more fit than its masters and will then supplant them and assume the dominant position for itself.

And the cycle repeats itself.

Turbulent Record

This is the principal cause of history's turbulence. Were it not for this built-in instability, the historical record of mankind would be much simpler than it is. A naturally superior people would gain dominance over other peoples and, as time passed, extend and consolidate that dominance instead of losing it.

We said the cycle repeats itself. That, of course is not exactly true. Because history is turbulent, and not truly periodic or cyclic, there is no repetition. Peoples and nations rise and they fall, but the same peoples and nations never rise again.

When, occasionally, a fallen nation appears to regain its former dominance, one may be certain that the human content of that nation is not what it was before. History not only has a built-in instability but also a built-in loss mechanism: racial change.

Nature's Pruning

Adversity conditions genetic fitness as well as spiritual fitness. Nature and a fit spirit then collaborate to keep the racial basis of a nation pure and healthy.

Rising prosperity and increasingly easier living begin circumventing Nature's genetic pruning, with the slow, the stupid, and the lazy no longer being so effectively weeded out.



Then, as moral fitness declines and toughness turns to squeamishness, man's own measures for protecting his racial quality and purity are gradually abandoned, and racial mixture begins taking place.

A nation which begins losing its political grip usually also begins losing its racial quality, which, once gone, can never return.

Ancestral Folly

As our Aryan ancestors began spreading over the face of the earth thousands of years ago, they dominated all the other peoples with whom they came in contact. But eventually they softened and lost their moral fitness, and now over vast areas where they once ruled — from the Mediterranean basin to India — they have so thoughly mingled their blood with that of other races that they can never rise again, because they have literally ceased to exist.

In America today, the White majority has not only lost its fitness to rule as the unquestioned master of the continent, but it is well on the way toward losing its fitness to survive at all. Only its greater numbers give it security now, and even that security is rapidly dwindling in the face of racial mixing and soaring minority birth and immigration rates.

Vikings and Cannibals

If we could reach back a dozen centuries and pluck 1,000 Vikings out of barbarian Europe and 1,000 Negro tribesmen out of darkest Africa, each group armed with its traditional weapons, and set them at each other, there would not be the slightest doubt as to the outcome of the battle — or, more accurately, massacre. In fact, we could with perfect safety put our money on the Vikings if there were only 100 of them facing the 1,000 Negroes.

But things have changed in the last 1200 years — for the White man. He has grown dangerously soft, while the Blacks have retained much of their primitive toughness.

Nation of Weaklings

The consequences are evident everywhere, as the Black minority intimidates the White majority on our city streets, in our schools, in our jails, in our armed forces, and in our places of work.

And it is not just that we have become physically weak and soft, although that is a part of it. Much more important is that we have lost our moral temper, our courage, our fighting spirit, our sense of personal honor — and our feeling of racial pride and solidarity.

Thus, we even cower before the Jews, who have never been much of a physical menace. And in our dealings with enemies abroad we have become virtually a nation of weaklings, hiding behind our



nuclear arsenal as third-rate Asiatic powers contemptuously defy us.

Breaking History's Cycle

Man is a wondrous animal. He cannot circumvent Nature's laws, but he can go a long way toward turning them to his advantage. With sufficient understanding and will he can make the best of them.

There is no natural law which says that a nation which has become rich and powerful must consequently become soft and decadent, any more than a man who has become wealthy and no longer needs to work for his living must become fat and lazy. It just usually turns out that way. In the case of nations it has never yet been otherwise.

But, just as an individual can remain fit through the exercise of sufficient self-discipline, so

should a nation be able to do likewise. So should America.

Choosing National Goals

America should be able to remain economically and militarily strong and at the same time regain her former moral strength. It depends upon whether we have enough character left to choose the truly important things as our national goals, or whether we stick with the choices which have been made for us by the System and its molders of public opinion.

It depends upon whether we choose fitness as the pre-eminent national goal — fitness instead of debilitating comfort, fitness instead of transitory prosperity, fitness instead of false security, fitness instead of a delusory happiness.

What We Must Do

American can become fit again if we undertake the proper education of our children; if we forsake unnecessary civilian luxuries in order to maintain an unquestioned military superiority; if we put physical toughness ahead of self-indulgence; if we teach our fellow citizens to be self-reliant instead of dependent on government; and if we learn to discipline ourselves, putting the welfare of our racial community above all private interests.

Americans must understand that, contrary to the claims of the System's educators, the proper education of our children does not require billions of dollars for shiny, glass-and-steel, air-conditioned school buildings, elaborately furnished with every luxury and frippery money can buy and offering courses in everything from African art to transcendental meditation.

Building Character

It requires instead a program for our young people which, beyond providing them with the rudiments of language and science needed to fill a productive role in society, builds character; a program of discipline, which is the way in which self-discipline is learned; a program aimed at developing in them a strong feeling of racial and cultural identity, through an intimate acquaintance with the achievements of their forebears, so that they understand that they are, above all else, White and that they are the heirs to Western civilization, the most magnificent and profound cultural achievement on this globe; a program which also, instead of the "unisex" foolishness being pushed today, teaches our young men to be proud of their manhood and our young women to treasure their womanhood; a program which inculcates in them a sense of personal responsibility and of duty to their racial community; a program which toughens and trains their bodies as well as their minds and spirits; a program which uplifts them and directs their thoughts and aspirations toward the mission and the destiny of their people.

Guns or Butter?

Another choice which Americans must make is between guns and butter. We must come to understand that we can get along very well without electric can-openers, carving knives, toothbrushes, and pencil-sharpeners; self-propelled lawnmowers and golf carts; power steering, power brakes, and power windows; automatic dishwashers and self-cleaning ovens; but not without the strongest and the best-equipped armed forces in the world. A dollar spent for the national defense is a dollar better spent than for civilian luxuries.

Moreover, money spent for guns serves the national interest, whereas money spent on luxuries often harms that interest by undermining the physical health of the people. It may be pleasant, for example, to have more automobiles, elevators, and escalators per capita than any other country on earth, but it is far more important to have a citizenry which is healthy, trim, and physically hard.

Prepared to Slit Throats

Americans must also understand that being manly and tough does not mean being coarse, cruel, backward, or unrefined; that protecting our young people from the harsher realities of life serves neither them nor their racial community well in the long run; that it is better that they be prepared to slit throats without flinching, when the need arises, than that they be sheltered from danger and hardship and unpleasantness during their formative years.

Americans must understand that a resourceful and self-reliant citizenry is more important than an absolutely safe and secure citizenry and that, therefore, it is not the role of government to protect citizens from themselves, but only to protect the community; nor should government attempt to intrude excessively into the private affairs of individuals, nor to regulate their lives unnecessarily, but only to the extent demanded by national security and the social and racial health of the community.

Racial Interests Come First

Americans must also understand, on the other hand, that the freedom of the individual to do as he pleases requires certain limits, for the welfare of the nation; that there can be no unrestricted freedom to marry across racial lines or to have children without considerations of genetic soundness; that there can be no freedom ot use private property to the detriment of the whole community, as, for example, the mass media are now being used; that there can be no freedom to indulge oneself in degeneracy which may contaminate the community, whether that degeneracy be homosexuality, drug addiction, or some other inexcusable vice.

Americans must come to understand which are the important things and which are not.

(Issue No. 29, 1974)

Israelis Ban 'Nazi' Wagner

All of Israel's former concentration-camp inmates had an opportunity this summer to take their old prison uniforms out of mothballs, highlight their prison tattoos with Magic Markers, and go through their well-known routine once again. The occasion: another ritual protest against "Nazi" composer Richard Wagner.

The protest, replete with public wailing and other customary theatrics, was in response to a proposal that the Israeli Philarmonic Orchestra should include music from several of Wagner's works in a Tel Aviv concert scheduled for June 28. After the foreign press corps had an opportunity to give the protest full coverage, the orchestra duly announced that no Wagner music would be played in its concert.

Wagner's works jave been banned in Israel from the time the Zionists drove the Palestinians out and took over the country in 1948. Although Wagner died in 1883, a full 50 years before the advent of the Third Reich, his operas have been branded as "Nazi music" by Jews.

The reasoning behind the intense Jewish hatred for Wagner is tortured, but it seems to hinge on two principal facts. First, Wagner vociferously criticized



RICHARD WAGNER

the destructive effect which Jewish anti-culture activists were having on German music during his lifetime. Particularly irksome to Jews is Wagner's pamphlet, **Jewishness and Music.**

The second reason is that Hitler especially loved Wagner's music.

Also banned in Israel is the music of Richard Strauss, who was the dean of German musicians during the Third Reich and also opposed Jewish efforts to "modernize" German music.

It is interesting to note, however, that many other European composers who defended their countries' cultures against the assaults of culture-distorters are not included in the Israeli ban. One of these if Franz Liszt, whose comments against Jewish trends in music were considerably more pungent than those of Strauss. Because Liszt was of Hungarian nationality rather than German and because his views on Jews have been less publicized, however, there is apparently less propaganda value in staging tear-jerking protests against his music.

Besides, if they banned everybody people might begin thinking.

(Issue No. 29, 1974)





Equal?

(Issue No. 30, 1974)

America & the World Food Crisis

"As the world food crisis develops, Americans must shoulder their responsibility, willingly or not, to share their abundance with less fortunate peoples."

"We must convince Americans to eat less meat so that more grain can be sent to starving peoples around the world."

"It is manifestly unfair that Americans, who comprise only five per cent of the world's population, should consume 15 per cent of the world's food production. This inequity must be corrected."

These statements by various "experts" are only a few of hundreds of similar import which have been quoted in recent weeks by the controlled mass media in the current campaign to reorient Americans' thinking toward their "responsibilities as members of the world community."

Worldwide Equality

What economic and foreign-policy planners in Washington see as America's primary "responsibility" is a world welfare program which would have the effect of gradually reducing the American standard of living to a par with that in Ethiopia and India. This ultimate goal of worldwide "equality" is only hinted at now by some of the System's less discreet spolesmen, but that is clearly what these internationalist utopians have in mind for us.

They are already telling us this indirectly in several ways. Because America's livestock industry consumes so much grain, Americans are being urged to eat less meat and more rice, corn, and other cereals. Every time an American eats a steak, we are told, a child in Africa must skip four meals.

It has even been suggested that America's well-fed cats and dogs are a luxury "the world" can no longer afford.

Alarming Agreement

At several recent worldwide economic conferences in which U.S. officials have participated, spokesmen for other countries have been even more outspoken than Washington's liberal theorists. China's Dr. Han Suyin, at the World Population Conference in Bucharest this fall, bluntly declared: "The reality all should face is that the rich nations must now divest themselves of their property for the benefit of the poor."

Such an attitude on the part of the have-not nations is nothing new, of course. They have always had their hands out, and they have always considered the Western nations to be responsible for their problems. What is new and alarming is that the men in Washington who make the policies which affect all our lives are now openly agreeing with them.

Turning Down the Food Thermostats

Lester Brown, of the Overseas Development Council, has announced that the government should require Americans "to do the food equivalent of turning the thermostats down six degrees. Skip one meal a week, have a meatless day, or cut meat production by 10 per cent. This would free up to perhaps 10 or 15 million tons of grain for shipment to Asia."

In a new book which Brown co-authored, **By Bread Alone** — a book which has already been promoted to Gospel status by Ford administration liberals — the fundamental axiom of the new policy is laid down: "In an interdependent world plagued with scarcity, if some of us consume more, others must of necessity consume less." It is also assumed, of course, that such unequal consumption is an evil which must be done away with in some way.

One of the ways being put forward is the creation of a world stockpile of grain. The United States would supply the input to this stockpile, and the Afro-Asian countries would take care of the output. Control of the stockpile, of course, would fall to the United Nations, where the Africans and Asians control the votes.



THESE HUNGRY INDIANS are lined up for handouts of relief grain, much of which was sold by American exporters to the Soviet Union in 1972 and then resold by the Soviets to India at a profit. The 1972 American grain sales, subsidized by our government, started the rapid rise in domestic food prices which has plagued American consumers for the past two years. It is a crime against Nature and against the future of our own race to subsidize the further reproduction of these people.

Third World Threat

In order to overcome American hesitation to embrace this and other schemes for eventually bringing us down to the level of Asian coolies, media and government propagandists are making dire warnings of the threat to America which will arise if we fail to meet Afro-Asian demands for American food. The gist of these warnings is that the rapidly growing, hungry masses of the "Third World" will upset the world order and end up taking from us what they want if we don't give it to them.

The world population, now growing at the rate of 70 million each year, will reach seven billion by the year 2,000 — only 26 years from now — we are told, and there is nothing we can do about it. Furthermore, Americans will be outnumbered by about 50 to one, so we had better start being nice to everyone.

Famine and Disease

The populations of most of the so-called "undeveloped" or "developing" nations have always lived at a bare-subsistence level. Incapable of the self-discipline required either to make better use of their natural resources or to voluntarily limit their rate of reproduction, their numbers were formerly kept in check by Nature's age-old methods: famine and disease.

Then the White man, partly from economic-imperialist motives and partly from misguided humanitarianism, cured their disease and helped them produce more food from their land.

The result was an enormous and rapid increase in population, which has now brought many of them back to the brink of starvation again. Indeed, hundreds of thousands have already starved to death in India and northern Africa in the past year.

Effect of Meddling

The net effect of the White man's efforts has been to leave the peoples in large areas of the non-White world worse off than they were before. Their lives were short and hard, but it was an existence to which they were accustomed, and they enjoyed certain primitive luxuries, such as a little elbow room.

Today, thanks to the "development" brought by the White man, they are able to starve in vastly greater numbers per square mile — and, consequently, under vastly more squalid, crowded, and unnatural conditions — than previously.

White Man's Burden

The White man's folly is two layers deep. First, he gratuitously assumed that he had some sort of moral responsibility to attempt to remake the other races of the earth in his own image, the so-called "White man's burden" piously promoted by Christian theologians, greedy colonialists, and addlepated do-gooders ever since the 18th century.

Second — and this is a more subtle but no less grave error — he has labored under the assumption that, in undertaking to make an improvement on Nature, by doing for other peoples what they were patently unable to do for themselves, he was actually "helping" them.

Who Shall Survive?

The world food crisis now, of course, involves far more than moral issues. It involves the question of who shall inherit the earth — which peoples shall prosper and which shall do without, which shall survive and which shall perish.

But, even on moral grounds alone, there is no justification — except when using the inverted value system of neo-liberalism — for continuing to divert the diminishing resources of the West into an inevitably futile effort to save the peoples of the "Third World" from themselves. Indeed, what could be more immoral, from a cosmic point of view, than deliberately limiting the potential of the world's ablest peoples in order to allow inferior peoples to proliferate?



LEFT-WING CARTOONISTS have been aiding in the media propaganda campaign to convince Americans that they must eat less so that American food can be used to feed rapidly multiplying Africans and Asians. This Conrad cartoon was drawn for the Los Angeles Times.

Liberal Bogey Man

Beyond morality, it should be obvious that the real threat to America's security comes from continuing to provide aid to overpopulated nations, rather than from simply letting them starve.

No matter how hungry Indians and Africans become and no matter how much they hate us, there is nothing they can do to take America's wealth away unless we provide them with the means. What little military potential they possess has been provided by the West, and a withdrawal of Western technological aid would see that potential rapidly disappear.

The seven billion hungry non-Whites we are supposed to worry about a few years hence will never materialize if America simply refuses to continue subsidizing the present rate of population growth in Africa and Asia. Advocates of continued American food subsidies are creating their own bogey man.

There is only one proper solution to the population explosion in the non-White world, and to the concomitant world food crisis: total withdrawal of Western support, so that Nature can once again take its course.

Squeamish Americans may find that difficult to accept, but we will only make the present world situation worse and bring ultimate disaster on our own heads if we follow the course now being laid out for us by Mr. Kissinger and his colleagues in Washington.

(Issue No. 31, 1974)



U.S. Favors Stockpile of World Grain

By Dan Morgan
Washington Post Staff Writer

U.S. policy makers have reached general agreement on the need to set up the world's first international grain stockpile, in the range of 30 million to 60 million tons, as a means of stabilizing prices and assuring enough food to cope with emergencies in needy countries.

[illegible] agreement [illegible] to the grain reserve [illegible] will be announced at [illegible] United Nations-sponsored

THIS IS A TYPICAL WASHINGTON POST HEADLINE, part of the brainwashing campaign to convince Americans that they must feed the rest of the world. Henry Kissinger is taking his plan for a U.S.-supplied world grain stockpile to the World Food Conference in Rome this month. Liberal church leaders, who favor the plan, have told Kissinger they will use their pulpits to gain public support for his scheme.

Blacks, Jews, and Reverse Discrimination

White Americans — members of that great, dispossessed majority — are increasingly suffering from the effects of a widespread program of "reverse discrimination," in which they are refused employment or promotion or housing or small-business loans because they are not members of some officially sanctioned racial minority.

The White reaction to this anti-White favoritism has been weak and disorganized, at least in part because of a failure to understand the source of the problem. The White tendency is to regard the Black community as organized and monolithic and to place the blame for reverse discrimination entirely on Black-bloc political pressure.

Toms and Nationalists

In reality, things are a little different. It behooves us to understand that the Black community is neither monolithic nor ultimately responsible for the policy of reverse discrimination.

For political purposes, Blacks can be divided into three categories. By far the largest of these categories — at least 90 per cent of the Black population — is apolitical, consisting of Blacks who are largely unconscious of everything happening outside their immediate circle of friends and acquaintances. They just drift with the prevailing current. (The same thing is true, of course, of about half of the White population.)

The conscious Blacks tend to fall into two distinct groupings: the "toms," or assimilationists, and the nationalists, or "Black is beautiful" crowd. Although some of the outward distinctions between the two have become blurred in the last decade because of the acceptance by toms of certain nationalist styles, this categorization remains valid.

Deodorants and Miscegenation

Most middle-class Negroes are toms, although many hotly deny it. Basically, they have very low self-esteem.

They want to be White, and they take great pains to dress like Whites, act like Whites, talk like Whites, and adopt White lifestyles. They tend to be avid consumers of hair straighteners, deodorants, and skin-lightening creams.

Most toms are not full-blooded Negroes, and status in their set is determined by their percentage of White genes. For them, the next best thing to being White is to "make it" in White society.

Racial intermarriage is quite acceptable to them.

Afros and Black Studies

The nationalists, on the other hand, have decided that there is absolutely nothing wrong with being born Black and having an African rather than a European heritage. Instead of trying to imitate Whites and their ways, they emphasize their own racial attributes.

The nationalists are responsible for the "Black consciousness" rhetoric of recent years (which has even become fashionable among some tom elements), for a number of distinctive Black styles (such as Afro hairdos), for "Black studies" courses in the schools, and for a number of violent clashes with White authority. They range from non-violent "Black culture" advocates to armed revolutionaries.

NAACP vs. Muslims

The best-known tom political organization is the National Association for the Advancement of Colored People (NAACP). Some of the more prominent tom personalities are Bayard Rustin (long-time organizer for communist-front groups, currently head of the A. Philip Randolph Institute), Ralph David Abernathy (head of the Southern Christian Leadership Conference), and, of course, the late Martin Luther King. In addition, a few toms have been given status inside the System by being elected to Congress.

The best-known Black-nationalist group is probably the so-called "Nation of Islam" (Black Muslims). Among the better-known personalities are boxer Muhammad Ali (Cassius Clay), playwright and poet Imamu Baraka (Leroi Jones), and the late Malcolm X.

"White Devils"

One thing toms and nationalists have in common is their hatred of Whites. Among the nationalists this hatred is open and outspoken. They see "White devils" as the oppressors of their people. Whites can never be forgiven for robbing them of their heritage by bringing their ancestors to America.

The toms' hatred of Whites stems from their own self-hatred. Like its source it is kept repressed, but it is nevertheless there, seething just beneath the surface. The harder the tom struggles to become the "equal" of the White, the more elusive this impossible goal becomes and the bitterer grows his resentment.

Enter the Jew

America's Black-White racial situation was pregnant enough with ominous possibilities — all the result of our failure to repatriate America's freed slaves to their African homeland immediately after the Civil War — when a third party stuck his nose into things.

Actually, the Jewish role in American race relations began many years prior to the turbulent 1960's and 1970's. It is a little-known fact that the most important tom organization, the NAACP, was not founded by Blacks but by Jews. Since its inception in 1910 it has been led and financed by Jews. Its first leaders, Joel and Arthur Spingarn, who succeeded each other as head of the organization, were Jews. The current president, Kivie Kaplan, is also a Jew.

And it was Jack Greenberg, the Jewish lawyer heading the NAACP's legal department, who directed the strategy which resulted in the Supreme Court's infamous school integration decision of 1954. From that bit of mischief has grown all of today's agony over forced racial busing.

Racial Hiring Quotas

In parallel with their program for the racial mixing of Blacks and Whites in the schools, Jews have also been the moving force behind the Federal government's "equal opportunity" program.



MARTIN LUTHER KING



BAYARD RUSTIN



RALPH ABERNATHY

The subservience of top tom leaders is often guaranteed by the threat of publicizing scandals in their private lives. The late Martin Luther King had a weakness for extra-marital relationships which was well-known to the FBI and to his Jewish "advisers." Bayard Rustin, the organizer of King's giant march on Washington in 1958, is a sex pervert who was arrested and jailed in Pasadena, California, in 1953 for performing homosexual acts in a public place. The media masters have kept his police record quiet but hold the threat of exposure over his head. Likewise, Reverend Ralph Abernathy sexually seduced a 15-year-old member of his church congregation in Montgomery. There was a messy trial in Alabama in 1958, in which all the sordid details were revealed, but the media masters again have kept the news from the public.



President Ford KO's GOP

WHO RULES AMERICA?

Herald-Dispatch

DEDICATED TO JUSTICE AND EQUAL RIGHTS UNDER THE LAW

American Independent Party Triumphs . . .

A View Of Ford's Pardoning Nixon

THE HERALD-DISPATCH is a Negro daily newspaper published in Los Angeles. Although the paper tends to be very mild in tone and to have a much more "respectable" image than Black nationalist publications, it has an editorial policy on the Jewish question which sets it apart from tom newspapers. The September 12 edition of the Herald-Dispatch reprinted the National Alliance leaflet, "Who Rules America?", which is a condensation of the article, "The Masters of the Media," appearing in this ATTACK!

In 1974 Rockwell International hired 33% of its college graduates from minority groups.



And things are looking even better for the Class of '75.

Rockwell International

An Equal Opportunity Employer.

THIS ADVERTISEMENT occupied a quarter of a page in the Washington Post in September. Since only about one per cent of the engineering graduates of America's colleges are Black, Rockwell International's policy of reserving one-third of its job openings for "minority groups" is a grave case of reverse discrimination against White graduates. Unfortunately, Rockwell International is typical of those companies doing business with the Federal government.

Hiring quotas for Blacks were first established on Federally funded construction projects in 1969, and all contractors and labor and craft unions working on the projects were required to meet the quotas. Thousands of White workers lost jobs and union seniority as employers and union bosses complied with the racial quotas set by Washington.

Later the racial quotas were extended to other industries and businesses and to state and local governments. If the teaching staff in a local school system or the officers of a police department were judged to be too White by the equal-opportunity bureaucrats in Washington, orders were issued to cease hiring Whites until a certain number of Blacks had been hired.

So long as the racial quotas were applied only to those jobs and professions in which Jews were very scarce, the Jewish community and the mass media were 100 per cent in favor of quotas. Nothing seemed fairer than that a White man or woman should give up his or her job to a Negro, in order to compensate for past discrimination.

But when the hiring quotas were extended to the white-collar professions and Jews began being bumped, oy veh, such complaints you never heard! In New York City, where the teachers in the public schools are predominantly Jewish, when Black nationalists began demanding "community control" of schools in Black neighborhoods, Jewish teachers whose jobs were threatened screamed bloody murder and the press took up their cause.

The De Funis Case

And when a Jewish student, Marco DeFunis, was refused admission to the University of Washington law school because the school hadn't yet filled its quota for Blacks, Jews began bickering among themselves as to whether or not the program of reverse discrimination should be continued.

Jews are so heavily overrepresented in medical and law schools, in government, in journalism, and in certain other professions, that the government policy of Black quotas threatened to hurt Jews just as it had hurt Whites in the construction industry.

Jews Aren't White

Jews finally resolved this problem by deciding that they aren't really a part of the White majority but are members of a disadvantaged minority. Therefore, the program of reverse discrimination should be continued, but Jews should be exempted from it. Henceforth, Jews will support the program so long as only non-Jewish Whites are bumped to make way for Blacks.

If the Black community hadn't realized it before, the controversy among Jews over racial quotas left no doubt in Black minds that Jews were serving their own ends, and not Black interests, in pushing for the in-

tegration of Blacks and Whites.

Beneath the Mask

The tom organizations have always deeply resented their dependence on the Jews. Jewish money, Jewish "advisers," and Jewish publicity have been their lifeblood.

Black toms have not been deceived by the mask of "brotherhood" the Jews have shown them They have keenly felt the contempt that lies beneath that mask.

The nationilist hatred of Jews goes beyond the resentment of being "used." They understand that the Jews, in using racial integration to undermine White Gentile solidarity, will inevitably destroy the Blacks' own identity too.

CORE Switched

For the most part, the toms keep their feelings about the Jews to themselves, although the resentment often shows through. One Black group, the Congress of Racial Equality (CORE), which started as a militant tom organization, complete with Jewish advisers pulling the strings behind the scenes, managed to throw off Jewish control and switch its orientation to nationalist, but such instances are rare.

Jews have never backed Black nationalist organizations in any consistent or substantial manner, although they have tried to get handles on them. In the case of the Black Panthers the Jews succeeded, but most other nationalist groups have managed to maintain their independence

An Easy Choice

Nationalists and toms are engaged in an escalating struggle for the souls of their people Despite the numerical and material advantages now enjoyed by the toms in this conflict, the nationalists have been making noticeable gains recently. In addition, the nationalists have Nature on their side, and that's an ally hard to best.

From the White viewpoint, the choice between the two factions is easy. A nationalist victory may result in an armed confrontation between Whites and Blacks, but that's something we know how to handle. Far better the loss of a few million lives in a race war than the loss of everything through continued assimilation and miscegenation. After all, no lives can be saved in the long run — only genes, only the race.

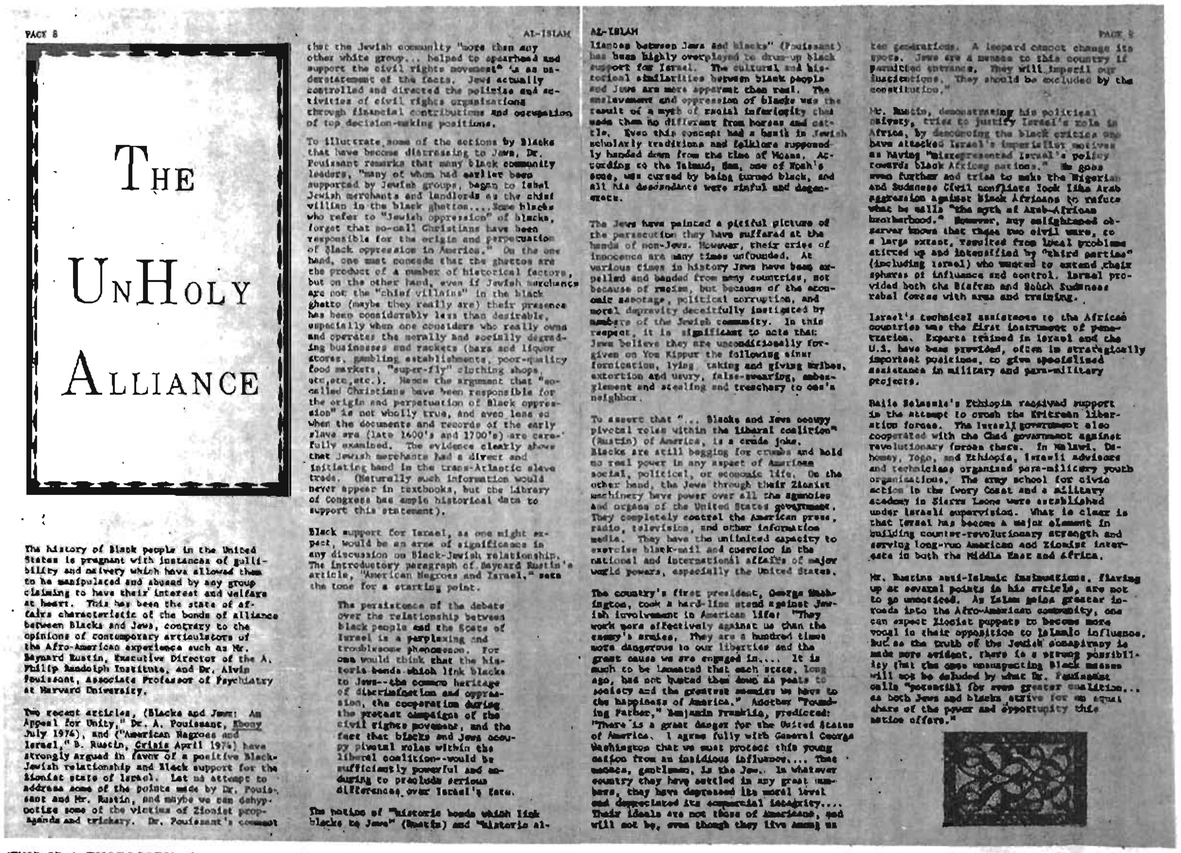
Mutual Respect

Ultimately, whether a race war occurs or not, the only possible basis for pacific relations between Whites and Blacks must be one of mutual respect. Rspect for another race does not necessarily imply either love or admiration for that race, but it does imply self-respect on the part of both races.

Black self-respect can be fully realized only after the nationalist viewpoint has prevailed and Black society and the Black man's destiny have been separated from those of the White man.

Until that time, however, Whites will continue suffering from reverse discrimination and Blacks will continue suffering the ignominy of being used as pawns in the Jewish bid for world domination.

(Issue No. 31, 1974)



PAGE 8 AL-ISLAM

THE UNHOLY ALLIANCE

The history of Black people in the United States is pregnant with instances of gullibility and naivety which have allowed them to be manipulated and abused by any group claiming to have their interest and welfare at heart. This has been the state of affairs characteristic of the bonds of alliance between Blacks and Jews, contrary to the opinions of contemporary articulators of the Afro-American experience such as Mr. Bayard Rustin, Executive Director of the A. Philip Randolph Institute, and Dr. Alvin Poussaint, Associate Professor of Psychiatry at Harvard University.

Two recent articles, (Blacks and Jews: An Appeal for Unity," Dr. A. Poussaint, Ebony July 1974), and ("American Negroes and Israel," B. Rustin, Crisis April 1974) have strongly argued in favor of a positive Black-Jewish relationship and Black support for the Zionist state of Israel. Let us attempt to address some of the points made by Dr. Poussaint and Mr. Rustin, and maybe we can dehypnotize some of the victims of Zionist propaganda and trickery. Dr. Poussaint's comment that the Jewish community "more than any other white group... helped to spearhead and support the civil rights movement" is an understatement of the facts. Jews actually controlled and directed the politics and activities of civil rights organizations through financial contributions and occupation of top decision-making positions.

To illustrate some of the actions by Blacks that have become distressing to Jews, Dr. Poussaint remarks that many Black community leaders, "many of whom had earlier been supported by Jewish groups, began to label Jewish merchants and landlords as the chief villian in the black ghettos....Some blacks who refer to "Jewish oppression" of blacks, forget that so-call Christians have been responsible for the origin and perpetuation of black oppression" As not wholly true, and even less so when the documents and records of the early slave era (late 1600's and 1700's) are carefully examined. The evidence clearly shows that Jewish interests had a direct and initiating hand in the trans-Atlantic slave trade. (Naturally such information would never appear in textbooks, but the library of Congress has ample historical data to support this statement).

Black support for Israel, as one might expect, would be an area of significance in any discussion on Black-Jewish relationship. The introductory paragraph of Bayeard Rustin's article, "American Negroes and Israel," sets the tone for a starting point.

> The persistence of the debate over the relationship between black people and the State of Israel is a perplexing and troublesome phenomenon. For one would think that the historic bonds which link blacks to Jews--the common heritage of discrimination and oppression, the cooperation during the greatest campaign of the civil rights movement, and the fact that blacks and Jews occupy pivotal roles within the liberal coalition--would be sufficiently powerful and enduring to preclude serious differences over Israel's fate.

The notion of "historic bonds which link blacks to Jews" (Rustin) and "historic alliances between Jews and blacks" (Poussaint) has been highly overplayed to drum-up black support for Israel. The cultural and historical similarities between Black people and Jews are more apparent than real. The enslavement and oppression of blacks was the result of a myth of racial inferiority that made them no different from horses and cattle. Even this concept had a basis in Jewish scholarly traditions and folklore supposedly handed down from the time of Moses. According to the Talmud, Gen. son of Noah's sons, was cursed by being turned black, and all his descendants were sinful and degenerate.

The Jews have painted a pitiful picture of the persecution they have suffered at the hands of non-Jews. However, their cries of innocence are many times unfounded. At various times in history Jews have been expelled and banded from many countries, not because of racism, but because of the economic sabotage, political corruption, and moral depravity deceitfully instigated by members of the Jewish community. In this respect, it is significant to note that Jews believe they are unconditionally forgiven on Yom Kippur the following sins: fornication, lying, taking and giving bribes, extortion and usury, false-swearing, embezzlement and stealing and treachery to one's neighbor.

To assert that "... Blacks and Jews occupy pivotal roles within the liberal coalition" (Rustin) of America, is a crude joke. Blacks are still begging for crumbs and hold no real power in any aspect of American social, political, or economic life. On the other hand, the Jews through their Zionist machinery have power over all the agencies and organs of the United States government. They completely control the American press, radio, television, and other information media. They have the unlimited capacity to exercise black-mail and coercion in the national and international affairs of major world powers, especially the United States.

The country's first president, George Washington, took a hard-line stand against Jewish involvement in American life: "They work more effectively against us than the enemy's armies. They are a hundred times more dangerous to our liberties and the great cause we are engaged in.... It is much to be lamented that such steps long ago, had not banished them down as pests to society and the greatest enemies we have to the happiness of America." Another "Founding Father," Benjamin Franklin, predicted: "There is a great danger for the United States of America. I agree fully with General George Washington that we must protect this young nation from an insidious influence.... These leeches, gentlemen, is the Jew. In whatever country they have settled in any great numbers, they have depressed its moral level and depreciated its commercial integrity.... Their ideals are not those of Americans, and will not be, even though they live among us for ten generations. A leopard cannot change its spots. Jews are a menace to this country if permitted entrance. They will impoverish our institutions. They should be excluded by the constitution."

Mr. Rustin, demonstrating his political naivety, tries to justify Israel's role in Africa, by denouncing the black critics who have attacked Israel's imperialist motives as having "misrepresented Israel's policy towards black African nations." He goes even further and tries to make the Nigerian and Sudanese (Civil conflicts look like Arab aggression against Black Africans to refute what he calls "the myth of Arab-African brotherhood." However, any enlightened observer knows that these two civil wars, to a large extent, resulted from local problems stirred up and intensified by "third parties" (including Israel) who wanted to extend their spheres of influence and control. Israel provided both the Biafran and Bolch Sudanese rebel forces with arms and training.

Israel's technical assistance to the African countries was the first instrument of penetration. Experts trained in Israel and the U.S. have been provided, often in strategically important positions, to give specialized assistance in military and para-military projects.

Haile Selassie's Ethiopia received support in the attempt to crush the Eritrean liberation forces. The Israeli government also cooperated with the Chad government against revolutionary forces there. In Malawi, Dahomey, Togo, and Ethiopia, Israeli advisors and technicians organized para-military youth organizations. The army school for civic action in the Ivory Coast and a military academy in Sierra Leone were established under Israeli supervision. What is clear is that Israel has become a major element in building counter-revolutionary strength and serving long-run American and Zionist interests in both the Middle East and Africa.

Mr. Rustins anti-Islamic insinuations, flaring up at several points in his article, are not to go unnoticed. As Islam gains greater inroads into the Afro-American community, one can expect Zionist puppets to become more vocal in their opposition to Islamic influence. But as the truth of the Jewish conspiracy is made more evident, there is a strong possibility that the once unsuspecting Black masses will not be deluded by what Dr. Poussaint calls "potential for even greater coalition... as both Jews and blacks strive for an equal share of the power and opportunity this nation offers."

THIS IS A PHOTOCOPY of a two-page article in the current issue of AL-ISLAM, published by a Black Moslem group in Washington and now being sold on the streets of the capital. It not only reflects the true feelings of most politically conscious Blacks toward the Jews, but it also reveals a better understanding of the true nature of the Jews than most Whites have. This embarrassing backwardness on the part of Whites may be explainable in terms of their unique susceptibility to the disease of liberalism. When the Jew goes through his "humanitarian" act, then pulls out his handkerchief and weeps a few gentile tears about how the world "persecutes" him for his genius and sensitivity, the White liberal swallows it whole. The Black just grins. Hopefully, when a general cure for neo-liberalism can be disseminated, its mind-fogging effects will be abated and White Americans will be able to see the Jew as clearly as the Blacks see him.

people ask

Q. I believe in the ideals of the National Alliance, but it seems to me that everyone else I know cares only about himself and doesn't give a hoot what happens to our country or our race. Don't you think that decadence and the subversion of our educational system and other institutions has gone so far that the situation is hopeless? Don't you really think it's too late to save America or the White race?

A. Things are very bad indeed, but they are far from hopeless. Only a people or a nation which gives itself up for lost is truly and irrevocably lost. There is a bloody and terrible ordeal ahead of us, and many will perish—but our race can still be saved, and that, in the long run, is all that counts.

Do not be discouraged by the indifference of the people around you. Remember, the great mass of people have always been like that and always will be. When the Christians are ahead they cheer for the Christians, and when the lions are ahead they cheer for the lions. They have no understanding or concern for anything but the present and for what they see as directly affecting their comfort, welfare, or security.

But the masses do not make history. That is and always has been the task of a few. Those few must embody in themselves a majority of will and determination. They must know what they want and be willing to do whatever is necessary to achieve their goal.

Today the old order of things is crumbling into ruin, and the world will never again be restored to what it was before. But a new order will eventually emerge from the wreckage of the old, and it is the task of the National Alliance to determine the shape of that new order.

It is only too late to save the present order from final collapse. It is not too late to begin building the new.

(Issue No. 40, 1975)

Liberals, the Jews, and Israel

The current Jewish power play in the Middle East poses the gravest imaginable dangers to America. Yet, in the midst of these dangers is a development which offers the promise of great good to the American people. That good is the disruption of the American liberal establishment and the extensive undermining of the traditional alliance between Jews and Gentile liberals.

Neo-Liberal Stalwarts

The Palestine crisis has caused a major falling out among the architects of American decline and degeneration. We are presented with the interesting spectacle of such neo-liberal stalwarts as Reverend Daniel Berrigan, Senator J.W. Fulbright, and syndicated columnists Rowland Evans and Robert Novak, among others, turning against both their fellow liberals and their Jewish patrons in the news media and siding with the Palestinians in the Jew-Arab conflict in the Middle East.

One of the many ironies of this is that the very liberals who are now in such a state of ideological disarray and moral torment over the issue of Jewish imperialism and aggression in the Middle East laid the groundwork themselves for that imperialism and aggression more than a quarter-century ago by supporting the initial Zionist seizures of Arab territory.

Jewish Soap

At that time — in the years immediately following World War II — Jews could do no wrong in liberal eyes. They were then, even more successfully than now, exploiting their role as "victims" of National Socialist persecution. They parlayed pitiful tales of gas chambers and soap factories into a carte blanche for their postwar political designs, relying heavily on support from beguiled liberal Gentiles.

It is interesting to note that liberals, who have always insisted that a person must be judged only as an individual and not as a member of a racial or ethnic group, accepted without hesitation the thesis that the Jews, as a people, were entitled to immunity from criticism and to collective reparations for the disabilities which some individuals among them, no longer present for the most part, had suffered earlier in Germany.

Butchers in U.S. Uniforms

Furthermore, the same liberals who so passionately commiserated with the Jews after the war were startlingly oblivious to atrocities committed against peoples far less blameworthy than the Jews in Germany: the postwar massacre of the Cossacks by the Soviet secret police, for example, or the slaughter of half-a-million anti-communist Croats by Tito's communist guerrillas in 1945. Liberal writers who condemned in the harshest terms the German practice of shooting Jewish political commissars whenever they were discovered among captured Soviet troops, refer in an indifferent and offhand way to the brutal torture and murder of tens of thousands of German SS men, the elite of their nation, who, after they had laid down their arms and surrendered, were turned over to Jews in U.S. Army uniforms to be castrated, used for bayonet practice, and subjected to other tortures too gruesome to recount.

Left-Wing Tradition

One cannot blame this historic inability of liberals to recognize persecution, except when a Jew happens to be the persecutee, on the liberal bias toward left-wing causes and governments with which Jews have traditionally been associated. The Soviet government, for example, was immune from criticism so long as it occupied itself with the butchering of Ukrainians, Cossacks, Latvians, Poles, etc. But when the Kremlin decided the time had come to put a foot down on Zionist agitators on its own doorstep, liberal publicists suddenly turned against the Soviet Union with a vengeance.

Professional Victims

No, there is a very special relationship between Gentile liberals and Jews, and it began long before World War II.

Jews, of course, have been playing the "persecution" angle for all it is worth throughout their long and turbulent history. In a sense they have made a living — generally, a very good living — off being "scapegoats."

Before the Germans it was the Russian Czars who persecuted this race of professional "victims," and before them it was the Polish peasants, and the Spanish Inquisitors, and the English yeomen, and the French Crusaders, and the Roman legions, all the way back to the Egyptian Pharaohs. Westerners, and not just the liberals among them, have always been suckers for a cleverly managed act of martyrdom.

Symbiosis

But there is more to it — much more. From the time when the Jews were emancipated from their European ghettos and began infiltrating the institutions and the cultural and political life of the Western peoples among whom they lived, there developed a symbiotic relationship between Jews and Gentile liberals.

Jews are, in a sense, the carriers of the neo-liberal virus — that is, of the disease in its modern form, which differs substantially from what was called "liberalism" prior to the 19th century.

Having lived throughout 4,000 years of recorded history as an alien minority among other peoples, Jews have developed a unique modus vivendi which depends critically upon preventing their hosts from forming a united front against them and restricting their activities. They must, much in the way certain bloodsucking insects inject a venon into their host in order to break down its body tissues and permit the easier withdrawal of nourishment, break down all barriers of race and culture which protect a host people from them.

Potent Venom

Otherwise the natural protective reactions to their presence in the body of the host will result in their being either expelled or encysted, as has happened repeatedly throughout history

Neo-liberalism is the most potent tissue-dissolving venom which the Jews have developed for breaking down the institutions and the internal structure of the Western nations. Gentiles infected by the disease have opened the door of one Western institution after another to the Jews during the past 200 years and have then provided "cover" for their activities.

Automatic Suckers

The Jews are an extraordinarily clever, ambitious, and aggressive people, and they have used their cleverness to evoke an almost worshipful attitude toward them on the part of Gentile liberals, who have been hypnotized by the Jews' apparent "brilliance," "creativity," and "sensitivity." In this hyper-receptive state, the liberals have been automatic suckers for every new fad the Jews have trotted out, from the most perverse and destructive trends in modern painting and sculpture to the pornographic "literary" blather of Philip Roth and Norman Mailer.

From the Jews they have learned to venerate the ugly, the weak, the deformed, the impure, the unnatural, the chaotic. The Jews have inverted their sense of values and taught them to coddle and promote Blacks, mongrels, criminals, moral cripples and perverts of every sort, and, above all, those rejected and "persecuted" by society.

Ill-Gotten Lucre

None have ever more successfully used the gimmick of portraying themselves as a persecuted minority, the unfortunate and blameless victims of religious and racial discrimination, than the Jews.

This was easy for them at a time when, as pushcart peddlers and pawnbrokers, they could speak only broken English and were ostracized from polite society. But only the special relationship which has grown up between liberals and Jews can account for their being able to maintain this pretense after they had gotten rid of their Yiddish accents (Henry Kissinger excepted) and were rolling in ill-gotten lucre from Hollywood to Broadway.

Monopolists

Liberals still thought of them as downtrodden people, especially deserving of sympathy and protection, after they had monopolized half the schools of law, medicine, and journalism in America, had elbowed the last of their Gentile competitors out of the clothing industry and a dozen other major industries, and had established themselves as the single most powerful bloc on Wall Street, with Jewish financial houses (Kuhn, Loeb & Co., Goldman, Sachs; J.W Seligman & Co.; Lehman Bros.; Dillon, Read; Speyer & Co.; Ladenburg-Thalman; Solomon Bros.) overshadowing the older Gentile firms.

In recent years, lest all this opulence and power confuse their liberal admirers, the Jews have used their control of the mass media to crank out a steady stream of motion pictures, books, and Sunday-supplement articles rehashing over and over again their mistreatment at the hands of the Germans a generation ago, thus maintaining their status as a persecuted minority.

Easy Choice

But, irony of ironies, it was this very bias in favor of the underdog which finally caused the liberals to miss an ideological turn the Jews had mapped out for them and to go off on the "wrong" road in the Middle East.

After all, here were a bunch of arrogant, militaristic, racist, imperialistic Jews on one side (the Israelis), rolling in billions of dollars of "reparations" extorted from Germany and grants from the United States, and armed to the teeth with an enormous arsenal of fancy, new, technological weapons, waging aggressive war against huddled, penniless, tattered Arab refugees living in tents and armed only with rifles and hand grenades (the Palestinians). It was pretty obvious which side a person conditioned always to favor the underdog should choose.

Over-conditioned Liberals

The situation is reminiscent of that accompanying the Italian invasion of Ethiopia nearly 40 years ago, when the liberal sympathy for the Ethiopians, brown and backward, was Pavlovian. Since then they have been conditioned repeatedly by the news media, most notably in the Korean and Vietnamese wars, to side with the guerrillas, the irregulars, the "freedom fighters," against the establishment troops. In the Middle East all this conditioning has backfired on the Jews.

They have tried to use their control over the mass media to paint a propaganda picture of Israel as an underdog nation and to identify the wretched, dispossessed Palestinians with their oil-rich Arab neighbors. But this portrayal has been too grotesque for credibility. The Israeli concentration camps, the racism practiced against the Arab minority in the Jewish-occupied areas, the Israeli policies of imprisonment without trial, of collective reprisals against Arab civilians, of arrogantly trampling on the sovereignty of Lebanon, of torture of prisoners — all these have triggered conditioned reflexes in American liberals.

Ideological Consistency

And the result is, wonder of wonders, that the liberals — or, at least, a significant fraction of them — are accidentally ending up on the right side of an issue for once. They are, in growing numbers, taking the side of Arafat and his Palestinian freedom fighters instead of the side of their Jewish oppressors.

The pro-Palestinian position is by no means unanimous among liberals, of course. It is taken only by the honest ones, by the ideologically consistent ones.

The Jews still have a plentiful stable of obedient liberal hacks on their payroll — 95 per cent of the Congress, for example, and thousands of newspaper prostitutes, pulpit prostitutes, academic prostitutes, and show-biz prostitutes – all dancing to the Zionist tune in order to earn their supper. For every Senator Fulbright there are half-a-dozen Hubert Humphreys and "Scoop" Jacksons, and for every Evans-Novak there are three or four Joseph Alsops.

No Collaboration

Furthermore, it would be a severe miscalculation to plan on any sort of coalition or collaboration between honest liberals and patriots in order to break the Jewish stranglehold on America.

Liberals — with a very few individual exceptions — have had no real change of heart. They are quite insistent that their anti-Zionist position in no way implies any basic change in their attitude toward Jews. They simply regard Zionists as Jews who have gone bad and Zionism as a racist aberration, rather than as the essence of Jewishness itself.

Table-leg Therapy

Senator Fulbright and the Reverend Berrigan are still on the wrong side of every issue except Palestine, and they are on the right side of that issue for the wrong reasons.

In other words, liberals — including the consistent ones — are just as sick as ever and just as dangerous to the future of America as ever. The only way the great majority of them will get their thinking straight, eventually, is with a sturdy, oak table leg applied smartly and repeatedly alongside the head.

Nevertheless, the present dissension in liberal ranks is of inestimable value. It is the most fervent and influential of the liberals who are now taking an anti-Zionist position, and their numbers and influence are growing daily.

Palestinian Victory Inevitable

The Palestinian people, through their perseverance, their sacrifices, their reckless courage, and their determination to use any and all means to keep the world from forgetting about them, have finally succeeded in obtaining, in the United Nations, a forum for presenting their case to the world. More and more liberals will be forced to listen to them, and more and more liberals cannot help but agree with them.

And Israel's intransigence and arrogance, exacerbated by recent Palestinian propaganda successes, will become more painfully obvious to her former admirers. Who could have failed to be repelled by that shrieking, cursing mob of swarthy, wiry-haired Israelites outside the United Nations building in New York in November, spitting and screaming for Yasser Arafat's blood as he eloquently pleaded his case for justice for his people inside?

Cracks Will Widen

All this can only lead to a widening of the cracks which have already appeared in the System: the liberal-Jewish power structure which rules America. These cracks offer patriots an opportunity they have not had in the last 35 years to build opposition to the System and to win support for an alternative.

The Jews, of course, are fully aware of this. They can feel the tide of liberal opinion finally turning against them or, at least, against their territorial ambitions in the Middle East — and they are far-sighted enough to see the long-range dangers this tide can bring them.

"The New Anti-Semitism"

They have frantically tried to head it off by denouncing as "anti-Semitism" every manifestation of anti-Zionism. Their principal "enforcement" agency in America, the Anti-Defamation League of B'nai B'rith, has sponsored the publication of a widely touted book, The New Anti-Semitism, which singles out by name many prominent liberals who have taken a public stand even slightly critical of Israel and attempts to stigmatize them with an "anti-Semitic" label.

In days past, the threat of being called an anti-Semite was enough to send the bravest liberal scurrying for cover, but this tactic isn't working any more. In fact, it's backfiring on the Jews.

Nature of the Beast

The Palestine issue is too clearcut, and the liberals who have finally made a moral decision on this issue are standing their ground. Being called "anti-Semites," instead of frightening them, is calling to their attention, for the first time, the true nature of the beast with which they are dealing. It is merely hardening their position, burning the bridges between them and their former unquestioning philo-Semitism, and — in a very few cases — causing them to re-examine the whole basis of their ideology.

Rising Panic

These developments are causing a rising feeling of panic in the Jewish community. Always ready to cry before they are hurt, some Jews have even claimed, with a tinge of hysteria, "It's happening again!" (a reference to their growing unpopularity in Germany in the 1930's)

More than anything else, the changing tide of liberal opinion may cause the Jews to overreach themselves by attempting a "final solution" of their Arab problem in the Middle East before they lose too much more ground in America.

If that happens, America will undoubtedly become involved in another war and will probably suffer grievous consequences. But, as General Brown suggested, it also might be exactly what is needed to change the present liberal ground swell against Zionism to a popular tidal wave against all Jewish influences in America.

(Issue No. 32, 1975)

Gov't Pushes Porn in Sex-Ed Classes

The Federal government, with funds channeled through the Department of Health, Education, and Welfare, is financing textbooks, films, and other educational materials for use in the nation's public schools which are designed to undermine traditional American values and beliefs. The putative justification for such a design is freeing children of "prejudices" and adjusting them for life in a multiracial society, where the mores of other racial and ethnic groups differ sharply from those of the White majority.

Many parents, not unnaturally, have objected strongly to the government's program, but the news media have generally distorted their objections so severely that persons not acquainted with the textbooks and other materials in question have wondered what the fuss is all about.

Probably nowhere has the controversy been more acrimonious than in the area of so-called "sex education" courses for high school and junior high school students.



An illustration from Zing Comix, a controversial sex-education pamphlet being distributed in many schools.

Here, unfortunately, the distortions by the news media have been most blatant. Parents objecting to sex-ed materials are regularly depicted as narrow-minded and puritanical, obsessed by a fear of sex and intent on passing their own sexual neuroses and hangups on to their children.

Basing his judgment only on the examples reported by the controlled news media, a fair-minded observer could not be blamed for coming to the conclusion that the Federally financed sex educators are only trying to teach the kids the facts of life, while their protesting parents want them to remain in ignorance. Alas, there is more to it than that.

Consider, for example, a comic-style sex-education pamphlet called Zing Comix, which is being widely distributed to school children all over the country. The author of Zing Comix is Dr. Sol Gordon, professor of family and child development at Syracuse University. (Despite his Scottish-sounding surname, Dr. Gordon's antecedents are in Grodno, U.S.S.R., rather than the British Isles).

Zing Comix consists of a number of mod-style cartoon drawings accompanied by a minimal amount of text. Taken as a whole, it's message is "Everything goes." It is an open invitation to homosexuality, bisexuality, and sexual intercourse with animals and Negroes.

From the content of his pamphlet it is evident that Sol Gordon's philosophy is orthodox neo-liberalism. In his view, since the sole purpose of sex is personal pleasure, anything which may titillate a jaded hedonist is A-O.K. — anything at all.

He subliminally puts across the idea that the individuals involved in a sexual relationship have no responsibility beyond themselves. The interests of society simply don't count. Sol would probably have a stroke if anyone suggested to him that the primary function of sex is the breeding of the race and that purely personal considerations ought to be subordinate.

In all fairness to Zing Comix, it should be pointed out that a modest effort is made to veneer its hedonism with morality — of a sort. For instance, on the last page is to be found the following moralistic dictum for girls: "No sex with a guy who isn't your your long-time lover, without a rubber. (If the guy is too cheap to spend 35 cents for condom, he shouldn't be allowed in.)"

And just inside the front cover is a disingenuous attempt to invoke in the young reader the fear of being thought un-liberal if he doesn't go along enthusiastically with the contents. Warns Sol: "This book has ideas in it.....If you cannot tolerate ideas.....do not read this book. It might start you thinking or give you ideas you have not had before. This could be harmful for people allergic to ideas."

Oh, by the way. Sol Gordon's work is supported by a $250,000 grant from the Department of Health, Education, and Welfare, through the National Institute of Mental Health. The number of his Federal grant is MH 1371-01.

Thus are spent our taxes.

(Issue No. 33, 1975)

4 "PERVERSIONS"

A lot of people wonder about oral and anal sex, and some people think it is "perverted." We think there is nothing wrong with any kind of sex if both



Part of a page from Zing Comix, designed to break down the traditional taboos of Whites and accustom them to the life-styles of other races. Bestiality (intercourse with animals) has always been abhorrent to persons who share the Western cultural and intellectual heritage, but those whose behavior is governed by the Talmud regard it in an altogether different light. The Talmud prescribes conditions for sexual intercourse not only with animals but with three-year-old children and with the dead. Thus, neither Sol Gordon, the author of Zing Comix, nor H.E.W. Secretary Caspar Weinberger. Gordon's source of financial support, find anything distasteful in this suggestive cartoon.

Labor Dep't Funding Human Slaughterhouse in Capital

The U. S. Department of Labor is giving approximately $2 million per year to a Black "self-help" organization in the District of Columbia whose offices have been used by its employees as execution chambers for at least three slayings, according to witnesses in a bizarre Washington murder trial.

Testimony given in the January trial in D.C. Superior Court of Black drug figure Willie Strickland, Jr., painted a grisly picture of beatings, torture, and multiple executions in the offices of Youth Pride, Inc., a subsidiary of the Pride, Inc., complex headed by Black D.C. Councilman Marion Barry.



Headquarters of Pride, Inc. Despite multiple murders and mismanagement, the Labor Dept. keeps pouring in millions of dollars.

Prosecution witnesses have described how Strickland and an accomplice, Hubert Hackney, on three separate occasions during a two-week period in 1973 took victims to the Pride offices and murdered them. Strickland and Hackney, a Pride employee, shot one of their victims and stabbed another to death with an icepick. A third man was beaten with an iron pipe, strangled, and finally drowned in a sink full of water. The corpses were left in the Pride offices until they could be conveniently disposed of elsewhere.

The executive director of Pride, Marion Barry, has been very adept both at milking money for his organization from various agencies of the Federal government and at using it as a platform for his political wheeling and dealing in the nation's capital. In 1973, at the time his offices were being used as a combination torture chamber - slaughter-house-morgue by his employees, Barry was president of the District of Columbia School Board. Last year he was elected to his present position as at-large city councilman.

Launched on his "self-help" career in August 1967 by a $291,000 grant from the U.S. Labor Department, Barry has since been successful at wangling massive grants from the Department of Health, Education, and Welfare and the Department of Housing and Urban Development, as well as an additional $14 million from the Labor Department. His financial affairs, however, have been under a constant cloud, with repeated charges of improper use of funds.

At the time of a bankruptcy sale of a Pride-owned building in 1972, Barry explained his financial irregularities as due to the fact that he had on his payroll "many street dudes who, like, aren't work oriented." These apparently include a number of Washington Blacks active in the city's underworld drug trade, who find the Pride offices a convenient base for their criminal activities.

Despite this, the U.S. Labor Department has seen no reason to withdraw its support of Barry's operations and is currently funding him at the rate of approximately $2 million per year, through the District of Columbia Office of Manpower Training.

One reason for Barry's ease in obtaining Federal funds may be his good relationship with the Washington Post. In a series of Post articles covering the recent trial for the murders committed in his offices by his employees, Barry's name was not mentioned once.

(Issue No. 33, 1975)

Education for Death

What have the busing riots in Boston, the textbook boycott in Kanawha County, West Virginia, and the massive unemployment among recent university graduates all over America in common? They are all consequences of the gradual transformation, since World War II, of America's educational system into an indoctrinational system.

The Three R's

The primary task of America's schools used to be teaching children certain basic cultural skills — reading, writing, and arithmetic — virtually essential to their being able to function effectively as adults in a modern, technological society. A secondary task was imparting at least a smattering of knowledge in certain other areas: history, science, music, literature, and the mechanics of the American political / governmental system.

The basic idea behind both these tasks was the *imparting of skills and knowledge useful to the individual*, with the hope that he would employ those skills and knowledge in a way beneficial not only to his own future well-being but also to the well-being of his community and nation.

Shifted Emphasis

Today all that has been changed. The former tasks of the schools have been subordinated to a new primary pursuit: the ideological and psychological conditioning of children to norms determined by a self-appointed elite of neo-liberal social engineers and mass-media propagandists. The emphasis has been shifted from *teaching* children facts and drilling them in techniques to *indoctrinating* them with beliefs and attitudes and manipulating their personalities.

The school child is no longer regarded as an individual with a unique personality, to be equipped by the schools with the understanding and the skills needed to more nearly realize his inborn potential. Instead he has become a formless lump of clay, a malleable unit of human raw material, to be ideologically molded, emotionally adjusted, and subliminally conditioned until he conforms to a standard pattern.

The transition in emphasis from the teaching-training function to the indoctrination-conditioning function has been facilitated by a number of changes in the American educational process, some major and some relatively minor. The three most significant changes, which will be considered separately below, have been racial integration of the classroom, the introduction of new textbooks and associated teaching materials whose content is more propagandistic than instructive, and a deliberate shift from discipline as an essential ingredient in the educational process to permissiveness.

A fourth change, which applies to the nation's colleges and universities, has been a very large increase in the percentage of high school graduates who enter college.

The Great Balancing Act

Twenty years ago the great majority of the public-school classrooms in America, both North and South, were either all White or all Black. In those states where there was no *de jure* racial segregation, a scattering of Blacks could be found in schools which were predominantly White, but nowhere was there the massive racial mixing in the classroom which has occurred in the last few years as a result of the Federal government's crash program to racially "balance" the nation's schools.

Thus, each school had either a Black or a White (or Chinese or Indian or Chicano) character. The classroom environment, and the whole educational atmosphere, were fundamentally conditioned by this fact.

Race and Culture

Education is the transmission of culture from one generation to another. And all culture, whether epic poetry or the computational techniques of arithmetic, is the product of — and bears the peculiar stamp of — a particular race. Even where a cultural development is "borrowed" from one race by another, it is inevitably modified to bring it into conformity with the requirements of the racial psyche of the borrower.

Education, then, is a profoundly racial phenomenon. It can realize its full potential only within a specific racial context. Not only its content but its form, its technique, its style will, under natural conditions, be adapted to the needs and the characteristics of the racial group it serves.

One of the most important consequences of the educational process in a racially homogeneous environment is its integrative effect. By developing in each individual an awareness of a shared cultural heritage with his classmates, education establishes a common bond which draws all participants closer together.

"Education" artificially designed for a multi-racial population is a beast of an altogether different nature. Its tendency is to alienate from their specific cultures the members of the various racial groups in the population as it tries to relate everyone to a synthetic and composite multi-racial "culture" which, in attempting to belong to all, belongs to none.

Obliterated Pattern

Whether this alienation was a consequence planned by those who have engineered the transformation of America's schools or not, it serves their purpose well. Before a new pattern can be imposed on the human clay with which they are working, the old pattern must be obliterated; consciousness of the natural heritage must be destroyed before consciousness of an artificial heritage can be implanted.

The task of implanting this artificial heritage has fallen to the new textbooks and supplementary reading materials which have been causing such a furor recently. Parents have objected to their children being saturated with the gutter dialogue which is a characteristic feature of books intended to expose White children to "the Black experience." Many have also rebelled against so-called "sex-education" materials which have a strong orientation toward anal sex, bisexuality, interracial sex, and other perversions, reflecting, for the most part, the peculiarities of the Jewish attitude toward sex.

Pernicious Nonsense

Unfortunately, however, there has been no widespread furor about other aspects of the new books and the new curricula which, while they do not deal with such emotion-charged elements of alien cultures as sexual practices, are actually much more dangerous in the long run. American school children are being taught such pernicious nonsense about history, anthropology, and biology that it is seriously warping their understanding of the real world and coloring their attitudes toward the vital issues with which they must deal as adults.

They are being taught that a Negro hero played a leading role in the American revolution; that Black cowboys, soldiers, and explorers helped win the West; that a Negro explorer discovered the North Pole; that Negroes created a high civilization in Africa while our European ancestors were still running around in bear skins and horned helmets; that racial hybrids are "superior" to the pure parent stocks which are crossed to produce them; that the only reason Blacks don't do well on intelligence tests is that the tests are "culturally biased" against them; that World Wars I and II were fought to make the world safe for democracy; that 6,000,000 Jews were "gassed" during World War II and are, therefore, to be forgiven their subsequent excesses against the Arabs in Palestine; that the so-called "McCarthy era" following the last war was a period of great governmental repression and paranoia during which thousands of innocent persons were victimized in "witch hunts."

De-racialized History

Still more insidious than the pseudo-anthropology and pseudo-history is the deletion or suppression of nearly all elements in school curricula which might give White children points of racial-cultural attachment to their own heritage. For example, except when a chance can be found to give a plug to a Black explorer or a Black scientific genius, history courses have been de-racialized, making it very difficult for a White student to relate to them — to tell himself "These are my ancestors, my flesh and blood, whose exploits and achievements and tribulations and catastrophes and aspirations I am studying."

Indeed, in some schools where a course in "Black history" is required of all students the standard course in the history of Western civilization (i.e., "White history") has been relegated to elective status.

If parents are unhappy about some of the new textbooks, one



THE QUACK

might think the students themselves would be even unhappier about the alienation caused by other changes. But the professional mind-molders know their business, and they have been able to head off student rebellion against — in fact, even gain a certain degree of support for — practically all their innovations except massive racial integration. This success has depended heavily upon a combination of bribery and flattery.

Even when they have been properly appreciative of the value of a formal education, going to school has traditionally been a bitter pill for most young people. At best, they often squirmed in their seats and daydreamed of a thousand places they would rather be than Mr. Smith's Geometry I class or Miss Jones' Latin II. At worst, they simply cut their more demanding classes and then dropped out of school altogether as soon as they reached the maximum compulsory-schooling age.

In essence, the new breed of "educators" have sugar-coated the educational pill to make it more palatable, but only at the cost of drastically compromising its potency.

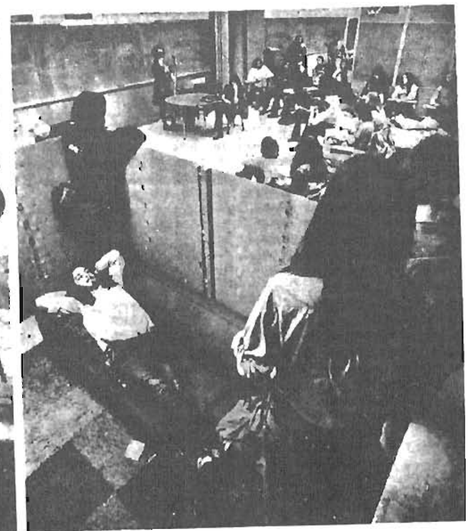
They have gradually phased out the Latin and the geometry and the other courses which require self-discipline and a continuing intellectual effort on the part of the student and replaced them with courses bearing such titles as "Soul in Cinema," "Hip Lit," and "Transcendental Meditation."

Curriculum requirements have been relaxed — to the vanishing point, in many schools — so that students have a greater choice in deciding what courses they will take.

And the traditional teaching-study methods of classroom presentation by the teacher, with homework and classroom recitation by the student, followed by written tests and course grades, have been either wholly or partly abandoned — ostensibly in the interests of greater "flexibility" and more "freedom" for students.



JEWESS at Univ. of Minnesota typifies prevailing intellectual level on America's campuses. This student, a Ms. Lehmann, is protesting the refusal of a traditional-minded English professor to use an obscene essay in his classes. "Fuck society," screamed Ms. Lehmann, expressing the attitude of most Jewish students toward Gentile America. Jews have played a disproportionately large role in debasing the university environment.



HIGH SCHOOL CLASS in Berkeley, CA. Walls, grades, and attendance rules have been abolished in the name of "freedom." Plummeting performance of graduates from such "liberated" schools has caused alarm and some local efforts to re-establish traditional teaching methods, but national trend is still toward more permissiveness.

Dullsville

These changes have, not surprisingly, been well received by most students.

It is flattering to be told that they are as capable of planning their own curricula as are adults.

It is nice to have less homework than before and not to have to get uptight about tests and grades.

And it is even nicer to be given credit for a course in science fiction or basket weaving than to be asked to master the concepts of solid geometry.

Now, except for the presence of so many Blacks, school has become "fun" The old way was "like, dullsville, man."

Even the most basic courses in reading, writing, and arithmetic have been drastically transformed, as educational theorists have attempted to restructure the entire educational process to bring it into line with their ideas for molding children into citizens of their brave, new, multi-racial world.

The consequences of this meddling have been tragic. The reading ability of high school graduates has declined sharply. Spelling ability has declined even more sharply. And the effect on writing ability has been catastrophic.

Speaking of today's high school graduates, Jesse Hartley, director of the freshman English program at the University of Houston, said: "Students can't carry through an idea in writing, they have no idea what a paragraph is; they are unable to string details together in a logical sequence."

Ideological Conformity

Most of these changes are not attempts to bribe children but are intended to satisfy the demands of neo-liberal ideology. All form, all structure, all discipline, all standards of performance, all demands on the child must go. Everything must be "spontaneous."

Thus, one school superintendent ruled out the use of coloring books in kindergarten classes because children had to keep each color within fixed, identifiable lines. That was deemed harmful because it required the child to "conform whether he wants to or not."

It is the same kind of sick, twisted reasoning which has condemned the long-used phonetic method of teaching children to read by breaking words down into their elementary sounds; to spell by memorizing long lists of words and rules for treating special cases; to figure by memorizing the multiplication table and the technique of long division.

The old methods may have been "authoritarian" — perhaps even "repressive" — but they did accomplish what they were intended to, which was to teach children to read, spell, and deal successfully with simple arithmetical computations. The products of the modern methods may be wonderfully "well adjusted" to something or other, but a great many of them can't cope with words and numbers.

A proper schooling does more than teach skills and facts. It inculcates in young people the basic work habits and the capacity for self-discipline which are essential for productive adult living in a free society. It is for this reason that courses in Latin and geometry continue to have value for children who have no intention of becoming either classical scholars or engineers.

A person who, in his formative years, has not been required to think analytically, to train his memory, to subordinate his whims and impulses to a systematic program of accomplishment, to either master difficult and unpleasant tasks successfully or face the consequences of failure, and to work under pressure is a severely handicapped person.

By the time a child begins to realize his handicap, it is usually too late. He has acquired lifetime habits of behavior which fit him only for a subordinate, non-creative role in a paternalistic society. He is not equipped to compete with those whose training has demanded more of them. Independence and maturity of outlook will always be beyond him.

Is this an accidental or a deliberate consequence of the new education?



LOWERED FACULTY STANDARDS have accompanied lowered student standards and the introduction of hundreds of Mickey Mouse courses at American colleges. Blacks, regardless of qualifications, are especially in demand as faculty members. Here "Professor" Edward Brown (sprawled on grass) lectures to White sociology students at Pennsylvania's California State College, near Pittsburgh. California State officials were embarrassed last year when they discovered that Brown had also accepted full-time faculty positions at two other schools, Bronx Community College and the State University of New York at New Paltz. He was commuting between classes on the three campuses and collecting three paychecks, but university officials were so undemanding in their requirements of him that nothing was found amiss for several months.

Glorified Kindergarten

Very few American universities have ever approached the old European ideal of a "community of scholars." Yet, one really might have expected that they would become something better than the cross between pigsty and glorified kindergarten that most of them are today.

Far from being reservoirs of the highest ideals of the nation, focal points of reason and scholarly virtue in an unreasonable world, they are festering sores from which the virulent pus of neo-liberalism oozes to infect the rest of the country.

Instead of undoing the mental damage inflicted on young people in America's elementary and secondary schools, the colleges and universities are striving to make it worse. They have become the final-polishing stage in a step-by-step process of indoctrination and conditioning intended to mentally enslave all who pass through it.

The German Example

In other countries, at other times, the opposite has been true. In Germany, for example, during the period of decadence between 1918 and 1933, when the forces of moral degeneration were undermining the other institutions of that nation, the universities remained citadels of resistance.

Neo-liberalism flourished elsewhere, but in the German universities an elite safeguarded the moral and intellectual heritage of the German people and provided much of the leadership needed to beat back the tide of filth threatening to swallow Germany.

Unscholarly Flood

In America any chance that the universities might become an elite haven of resistance to the mind-molders was averted by opening the university doors to everyone who had graduated from high school but wanted to put off getting a job for another four years.

Many graduate schools and even a few undergraduate colleges have still managed to maintain their standards of excellence, but the general rule has become mediocrity. An unscholarly flood has engulfed America's college campuses, and they have become mere extensions of the high schools, subject to all the same ills which flourish there.

For every "relevant" high school course in horoscope-reading or origami (paper-folding) a dozen are to be found listed in university catalogs. One can get college credit these days for subjects ranging from the theory and practice of back-packing to gourmet cooking. President Ford's son, for example, is majoring in something called "forest recreation."

The miseducation in matters historical and racial which is so bad in the nation's public schools is much more flagrant in our universities. A shameful mockery is made of the spirit of scholarship and academic freedom.

Things have reached the point on *most* campuses — not just a reprehensible few — where any dissent from the officially approved lies of the mind-molders is viciously and physically silenced. The treatment regularly afforded Professor William Shockley when he attempts to present evidence of the genetic basis of Negro mental inferiority to university audiences is just one example of this.

It is quite clear that indoctrination, not education, has become the principal business of our colleges and universities, just as of our elementary and high schools.

Schools, both public and private and at all levels, have, of course, traditionally served to both educate and indoctrinate, with the relative emphasis on the two functions varying widely from place to place and time to time. Church-related schools everywhere, for example, have always placed a relatively heavy emphasis on indoctrination, while secular schools in the United States have, until recent decades, been wary of indoctrination, especially religious indoctrination, and have concentrated instead on education.

Even in America, however, a certain amount of indoctrination in civic virtues — teaching young people to be "good citizens" — has always been considered a desirable adjunct to the main task of preparing them to earn a living. The secular schools in some other countries — the People's Republic of China, for example — place a great deal of emphasis on indoctrination of this sort.

Racial Character

In general, it has long been recognized that the character of a nation's schools is a major determining factor in the overall character of the nation itself. Other institutions — the church, the army, craft guilds and labor unions, political parties, fraternal and cultural associations — play a role in molding the inner racial character of a people into its final outward form, but none stamp this character so strongly as do the schools.

If the guiding spirit of a nation's educational philosophy is strong and wise, then the enormous power of the schools to bring out and reinforce the best traits in the people can be utilized to keep the nation strong and healthy, while with a weak and foolish guiding spirit that power remains untapped. But if the guiding spirit is malevolent — or if it serves an alien master — then that same power can be used to enslave a people or to lead them to destruction.

Traditionally, Americans were hesitant to unleash the potential power of the schools to shape the character of their youth. Their traditional repugnance toward an "established" religion, even a secular one, and their reluctance to entrust to the state, or to any agency outside the family, the choice of the particular direction in which ideological development should be steered resulted in only a minimal indoctrinational and character-forming role for the public schools in this country.

But Nature abhors a vacuum, and wherever there is a power that one will not exercise, another will.

America's schools were not used to instill in her youth a pride in their race, an understanding of Western man's unique destiny, and of their own responsibility in achieving that destiny. And so those who want to destroy us have taken that power into their hands and are using it for their own purposes.

(Issue No. 34, 1975)

Prepare Now to Bury Guns

Early Planning Is Key to Secure Concealment

The time is rapidly approaching when each American who owns a firearm will be faced with the decision: either surrender his weapon to the authorities or conceal it securely so that it will be available when needed.

There is no other option. The gun owner who bravely says, "When the police come for my gun I'll give it to them — right between the eyes!" is only kidding himself. Besides, it's not the working cop, who will have more and more unpleasant duties to perform as America continues her downward slide, who needs a bullet between the eyes; it's the media masters and the Federal judges and the traitors in Congress.

One day they will all receive what they so richly deserve, but the roundup of Americans' guns will come first, simply because patriots will not be ready to mount any large-scale, organized resistance by the time they hear that fateful knock on the door.

Mass searches and seizures will be the last stage of the present disarmament program, of course. This year or next will come the laws which will make it illegal to possess, first, handguns and handgun ammunition, then long guns. After the final demise of the Second Amendment we can expect an interim period of a year or so before the Fourth Amendment meets the same fate, and every American home will be subject to a search for weapons.

Thus, one need not count on having to rush out immediately to bury one's guns in the woods as soon as they are outlawed. There will still be a period during which they can be kept safely concealed in dresser drawers and locked closets before the controlled media can work up enough public support for the authorities to come around looking for them.

Nevertheless, every patriot willing, one day, to take up arms against tyranny should make the preparations now which will ensure that his arms will be available when that day comes.

Two basic questions which should be answered before any weapons or ammunition are concealed are: 1. Where will they be safe from a determined, experienced search team? and 2. How should they be protected against corrosion and dirt while they are hidden?

An answer to the first question is made much more difficult by the assumption that searchers will use electronic metal detectors, but it is an assumption which every realistic gun owner must make. Thus, simple concealment behind wall paneling, inside a hollow door, or beneath a removable wooden stair tread or floor board must be considered highly vulnerable to exposure.

The two ways to avoid discovery by a metal detector are to place the weapons and/or ammunition inside a metal shield, such as a cast-iron sewer pipe or a sheet-metal air duct, or to ensure that they will always be at a safe distance from the detector.

Unfortunately, the easiest approaches to the shielding problem are the least secure. Anyone can unscrew the grill from a heating or cooling vent in a home and slide a gun inside. Without much more difficulty, however, an experienced and well-equipped searcher can ascertain whether a bundle of contraband is in a building's air ducts.

A sewer pipe may be more secure, simply because access is more difficult. One might also consider using the insulation space between the inner and outer walls of a stove, refrigerator, or freezer. (Ammunition should not be stored in the insulation space of a stove, as high temperatures over a prolonged period may cause deterioration.)

Many other possibilities for shielded hiding places exist in the average home, and their utility depends primarily on the ingenuity and craftsmanship of the gun owner. Small shielded spaces may be utilized by disassembling firearms, remembering that only the metal parts need to be shielded. The same consideration applies to ammunition, which need not be kept in containers of the size and shape in which it is ordinarily found. The ¾-inch metal conduit which often encloses electrical wiring inside walls will accommodate quite a few cartridges if they are strung out lengthwise along the wires, for example.

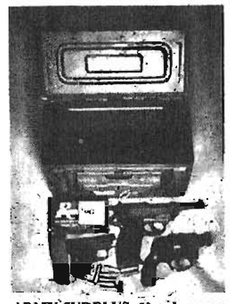
Burial in the ground is the surest means of concealing firearms. If the burial site is in a remote area which is not likely to be searched, then metal detectors are not a problem, of course. If the burial site is a back yard or a basement, then it must be deep enough to avoid detection.

What is deep enough depends upon the amount of metal being buried and the nature of the soil. Two feet may be more than sufficient for a small handgun in moist, conductive earth, whereas eight feet may not be deep enough for a large cache of guns and ammunition buried in dry, sandy ground. The only way to be sure is to use a metal detector. Reasonably sensitive detectors can be bought for under $50 in electronic hobby stores.

Protecting buried weapons from corrosion is not difficult, but it requires a certain amount of care. The old, army method of protecting rifles to be crated and stored for more than a few weeks was to apply a heavy coating of cosmoline. In order to ensure that this thick, almost wax-like grease covered all metal surfaces it was necessary to dip rifles into a heated vat of the stuff. Cleaning it off later was a time-consuming ordeal.

Cosmoline was messy, but it did the job. It is probably still the best method for protecting buried weapons, provided no convenient, airtight and watertight container is available and the ground in which the weapons are to be buried will remain dry. Cosmolined guns, carefully packed in a wooden footlocker, or even in a sturdy suitcase, should be safe underground for years.

One can avoid the mess of cosmoline and safely bury weapons even in ground which may become waterlogged by sealing them in a suitable container first. For ammunition and handguns, army-surplus .50 cal. ammo boxes are excellent. They have a sealing gasket which



ARMY-SURPLUS .50 cal. ammo box makes a convenient, airtight container for burying guns, ammunition.

makes them leakproof. Sometimes one can find surplus, steel, 20 mm ammo boxes, which also have a hermetic seal and are big enough to hold 30 or 40 handguns or more than 100 pounds of ammunition.

For long guns, however, hermetic sealing may be more of a problem. Certain types of dry chemicals are customarily shipped in reusable steel drums which, unlike the drums used for liquids, have a removable lid held in place by a locking band. If these have not been damaged, they can be made airtight with little difficulty, and they are satisfactory repositories for large quantities of weapons. All that is needed is a silicone-rubber sealing compound of the sort that is available in tubes at all hardware stores.

For the person with only one or two long guns and a few hundred rounds of ammunition to conceal, a hermetically sealed plastic container may provide a more practical solution than a steel drum. Heavy-gauge polyethylene sheet can be purchased without difficulty. There are also tools available for heat-sealing polyethylene sheet, although some care is required in their use. Any sheet-plastic package is quite vulnerable to puncture by sharp objects — even coarse grains of sand — and should be carefully wrapped in some cushioning material before burial.

All guns which are to be buried in a sealed container should be carefully cleaned and oiled, inside and out. Furthermore, an effective drying agent should be enclosed in the container with them. An ounce of unslaked lime (calcium oxide) or calcium chloride per cubic foot of container is adequate, and care should be taken to see that the drying agent does not come in contact with guns or ammunition, as corrosion may result.

Finally, as already mentioned, there is no need to bury all one's weapons as soon as they are outlawed, because there will almost certainly be a grace period before Fourth Amendment bars against unreasonable search and seizure fall, or before the media masters are able to convince the public that "probable cause" means a record of having once purchased or registered a firearm. But now is the time to make all necessary preparations for concealing arms, so that a desperate, last-minute rush to find proper containers and a suitable hiding place or burial spot and to solve other problems can be avoided.

(Issue No. 36, 1975)

1,000 Whites Victims May 10

An estimated 1,000 Whites were robbed, beaten or stabbed by roving bands of Black youths at a "Human Kindness Day" festival on the Washington Monument grounds May 10. The Saturday afternoon affair, featuring a performance by Negro rock star Stevie Wonder, was sponsored and paid for by the National Park Service and was attended by 125,000 persons from the Washington area — approximately 95 per cent of them Blacks.

A similar "Human Kindness Day" festival was held in the capital last year, and it was also marked by numerous assaults and robberies of Whites by the predominantly Black audience. The violence against Whites was much more vicious and extensive this year, however. Many Whites suffered fractures and concussions from being beaten with clubs, and a number were stabbed with icepicks.

The U.S. Park Police, who received reports from more than 800 Whites—637 of whom later signed formal, written complaints—that they were robbed or assaulted or both at the festival, said the total number of White victims was at least 1,000. Police also confirmed that 150 Whites required treatment at area hospitals for injuries received on the monument grounds.

Many Whites who were beaten or robbed complained that policemen standing nearby observed the assaults on them but refused to intervene or to arrest their assailants. Police responded to these charges by saying that they could not afford to "provoke" the Blacks during the festival, and that it was impossible to make arrests afterward because Black witnesses refused to cooperate by identifying other Blacks.

The direct cost to taxpayers of the festival was $122,052, much of that for cleaning up the Monument grounds afterward. Among the refuse collected was several hundred pounds of human feces, even though portable outdoor toilets had been provided.

Although the number of racially motivated assaults during the May 10 festival exceeded by far those of such nationally publicized Black-White confrontations as the so-called "freedom marches" in the South a decade ago, very little news coverage was given to the events of "Human Kindness Day" outside the Washington metropolitan area.

(Issue No. 37, 1975)



Steven Laine, an Agriculture Department employee, lost his right eye when stabbed with an icepick by a gang of young Blacks at a May 10 "Human Kindness Day" festival in Washington. After being stabbed Laine cried out for help, but Black bystanders only laughed at his plight.

White Self-Hatred—Master Stroke of the Enemy

The numerous, vicious assaults on Whites at the recent "Human Kindness Day" celebration in Washington (see Capital Notes) have been ritually deplored by "responsible spokesmen" from both the Black and White communities. Infinitely more deplorable, however, is the diabolical program of brainwashing which resulted in some five or six thousand confused; soul-sick young Whites showing up in the first place at a rock concert featuring a Black performer, in which the overwhelming majority of the audience could be counted on to be Black.

White victims interviewed afterward by the press were monotonous in their mournful recitations of unrequited love for their Black attackers. Why, they wanted to know, should the Blacks have attacked them?

They were not racists, no indeed! They loved Black people, Black music, everything Black! That was why they had gone to the festival, so they could share in "the Black experience," so they could gain a deeper feeling and understanding for their Black brothers and sisters, so they could, for a few hours, become Black themselves.

Poor, sick bastards!

One long-haired White at the "Human Kindness Day" event, Tom Altizer, 28, a typesetter from Alexandria, Va., was knocked to the ground by Blacks, who then stabbed him with an icepick and beat him with a baseball bat, breaking his left arm at the wrist. As four policemen led him from the crowd, about 100 Negro men and women followed, booing and throwing bottles.

But in an interview with a Washington Post reporter afterward Altizer could only repeat, in essence, what all the others had said: "I'm a pretty damn big defender of Black people." He went on mournfully, not quite comprehending the meaning of it all, "Those people didn't know who I was, or care. All they knew is that I was White."

The real tragedy here is neither Tom Altizer's broken arm nor his broken heart at the failure of the Black mob to recognize him as a "defender of Black people." It is the loss of Tom Altizer to his own people, the process by which his natural love for his own race was twisted and turned into a feeling of guilt and self-hatred, a guilt and hatred which drove him to seek the company of Blacks and to offer himself as a sacrifice to their hostility.

Nor are the real villains the Black thugs who beat Altizer, who blinded another White with an icepick, who ripped the clothes off White girls at the concert and tormented them with obscene threats, gestures, and fondling. The Blacks were only doing what comes naturally to them. They were only expressing the natural and healthy hostility of one kind of animal toward a different kind, when the two are forced into unnatural contact.

The real villains are the ones who taught those sick Whites who came to the rock concert to hate their own kind. They are the clever people in Hollywood and New York who make the unending stream of motion pictures and television shows depicting bigoted Whites attempting to hold down noble, sensitive, and talented Blacks.

They are the slick men of Madison Avenue who have created a plastic ad-world peopled by carefree and affluent models of varying shades of pigmentation and uniform devotion to an integrated lifestyle of conspicuous consumption.



They are the "educators"—the teachers and textbook writers and school administrators—who have robbed young Whites of a knowledge of the greatness of their own race and pumped them full of lies about history and biology, ostensibly to condition them better for life in a multi-racial society.

They are the White show-biz degenerates who, in the pay of the media masters, sport "Afro" styles and Black lovers and publicly endorse every anti-White cause from Indian landseizures to Black Panther fund-raising drives.

And they are the ministers and priests, serving not Christ but the Christ-killers, who preach a doctrine slyly designed to undo God's greatest piece of handiwork, a piece of handiwork which has required millions of years for its slow evolution and which, once undone by wide-scale miscegenation, will be gone forever.

The deliberate instilling of a feeling of racial guilt in Whites by those who see in a reawakened sense of White racial identity and solidarity the one possible threat to their age-old dream of world domination is a master stroke indeed. It is a move of diabolical cleverness in their long-practiced strategy of "divide and rule."

They have succeeded in dividing the White race against itself more profoundly than in all the fratricidal wars they have previously engineered. They have assured that, in the coming war for White survival, a substantial portion of the White race will be fighting on the side of the enemy.

And, even more tragic, they will not be fighting as mercenaries—as is the case with so many of our "leaders" in Washington today—but because of their twisted convictions.

(Issue No. 37, 1975)

Open Letter to the U.S. Congress

All of you together are not solely responsible for what has happened to America, but each of you, without exception, is partly responsible. And the Day will come when each of you will be called to account for that responsibility.

The Day will come when your complicity in the betrayal of the 55,000 Americans who were sacrificed in Vietnam will be called to account. Whether you were a "hawk" or a "dove" will not carry much weight then. All that will matter is that you played politics while they were dying. All we will ask you is why you failed in your responsibility to them and to America, why you failed to use the full power of your office to expose the treason of your colleagues.

The Day will come when your subservience to the anti-American "Israel lobby" will be called to account. Your votes to strip American arsenals so that Zionists can hold onto stolen land; your acquiescence in a policy which has turned all our Arab friends into enemies, seriously jeopardized our oil lifeline, and bankrupted our national economy -- those things are inexcusable, and no plea that you "had to do it," that the Jewish pressure on you was too great to resist, will acquit you.

The Day will come — if America survives -- when you will pay dearly for having weakened America and strengthened our communist enemies all over the world. And don't try to tell us that Henry Kissinger is the one to blame for that! You confirmed Kissinger's appointment knowing full well what his policies were. You went along with Kissinger. You could have stopped him any time you wanted to.

And it was you who allowed the Soviet Union to overtake America on the seas, to whittle down our lead in missiles, to build its military might while ours dwindled. It was you who bought votes by taking money from our defense budget and spending it on "welfare" and "pork barrel" projects. It was you who caved in to the demand of the media liberals that we scrap military superiority and settle for "parity" with the Reds. That treason will cost us millions of lives one day, and so do not think that we will spare yours.

The Day will come when, above all else, you will pay for betraying your race. Most of you will say that you are against the forced racial busing of school children, that you are against the Black terror which stalks the streets of our cities, that you are against the "reverse discrimination" which takes jobs away from Whites and gives them to Blacks, that you are against the flooding of America with illegal immigrants, because you know all these things are unpopular.

But you brought every one of these plagues down on our heads. You passed the "civil rights" laws which gave us busing in the first place — and then you refused repeatedly to specifically outlaw this monstrous crime against our children. It was your scramble for Black votes and your cowardice in the face of the controlled news media which allowed our cities to become crime-infested jungles. You set up the requirements that employers had to meet racial quotas. And you passed the immigration laws which started the flood of non-White immigrants into America — a flood which is now out of control.

We hold you responsible for all these things: for every White child terrorized in a racially mixed school, for every White person murdered in one of our urban jungles, for every White woman raped by one of the arrogant "equals" roaming our streets, for every White family hungry and desperate because a White worker's job was given to a Black. Each day the list grows longer, but the Day will come when the whole score will be settled and you will pay every one of these debts in full.

Don't try to explain to us that you voted right some of the time, that government is a game of give and take, and that you had to vote for bad laws in order to get others to vote for good laws. All we care about is that you have collectively ruined America and put our whole race in jeopardy.

We know what America used to be and what it could be today, and we can see what it has become instead — and you presided over that transformation. We placed our trust in you, we gave you the responsibility for our future, and you betrayed us.

You know how to lie smoothly and convincingly, how to talk out of both sides of your mouth at the same time, how to switch sides without blinking an eye, but when the American people finally rise up in righteous wrath and demand justice, none of your trickery and deceit will save you.

You may wave the flag then, but we will remember that when 55,000 young Americans were being butchered in Vietnam because the American government imposed suicidal "Rules of Engagement" on them which gave the enemy all the advantages you did little or nothing.

You knew what was happening, and you did not shout it from the rooftops. You knew that our fighting men were being betrayed, and you did not attack the betrayers for all you were worth. You did not disrupt the councils of treason. You chose not to make a nuisance of yourself, to shout down the traitors on the floor of the House or the Senate, to give them no quarter. You remained a party to the treason, because you chose not to fight it so uncompromisingly that the chief traitors would have had either to back down or to expel you from the Congress.

Whether you were an instigator of the treason or whether you just went along for the ride will make little difference to us. We will not listen to your explanation that you were really on our side all the time.

We will only remember that when a man who once was an official of the Communist Party's lawyers' front and who was still an official of the Zionists' secret police agency, the notorious ADL, was nominated to be attorney general of the United States, not one of you voted against him — not one! We will only remember that you could have stopped what has happened to America, and, for whatever reason, you did not.

No, when the Day comes, we will not ask whether you swung to the right or whether you swung to the left; we will simply swing you by the neck.

(Issue No. 38, 1975)



the fable of the

Ducks and the Hens



Many, many years ago,
When animals could speak,
A wondrous thing the ducks befell;
Their tale is quite unique.

Down by a pond dwelt all these ducks,
Ten thousand at the least.
Their duckish joys were undisturbed
By any man or beast.

One day, down near the entrance gate,
There was an awful din.
A hundred hens all out of breath
Were begging to come in.

"Oh, let us in!" the poor birds cried.
"Before we do expire!
"'Tis only by the merest inch
"That we escaped the fire!"

Their feathers singed, their combs adroop,
They were the saddest sight.
They'd run a hundred miles or more,
All day and then all night.

"Come in! Come in!" the ducks all quacked,
"For you our hearts do bleed!
"We'll share our happy lot with you,
"Just tell us what you need!"

And so the poor, bedraggled hens
Among the ducks moved in.
"For, after all," the ducks declared,
"We're sisters 'neath the skin."

Before too many months had passed,
The hens were good as new.
They sent for all their rooster friends,
And these were welcomed too.

To please their hosts, the chickens tried
To waddle and to quack.
To simulate the duckish ways
They quickly learned the knack.

This pleased the flock of ducks, because
It gratified their pride.
But hear my tale, and learn how they
Got taken for a ride.

The ducks, it seemed, spent all their time
In fixing up the place,
In growing food and building homes
And cleaning every space.

They asked the hens what they would do
To earn their daily bread.
"We'll teach and write and entertain,
"And buy and sell," they said.

And so the hens began to teach
The baby ducks and chicks.
They traded food and eggs and things,
With many clever tricks.

They wrote great books and put on shows;
Of genius they'd no lack.
It wasn't long till chickens owned
The Duckville Daily Quack.

One day a mother duck who took
Her ducklings to the lake,
Was flabbergasted when one said,
"A swim I will not take!"

"Why, ducklings always swim!" she gasped.
"It's what you're built to do!
"Like bunnies hop, and crickets chirp,
"And cows 'most always moo!"

"You're nuts!" her little son replied,
"That stuff is all old hat!
"It's wrong for birds to swim; besides,
"It's damned cold on my prat!"

"Oh, fie!" the mother duck exclaimed,
"You're talking like a fool!"
Up quacked the other ducks and said,
"He's right! We learned in school!"

"Such things must stop!" the mother cried,
"Those hens can't teach such lies!
"For sheer ingratitude and nerve,
"I'm sure this takes the prize!"

But she was wrong, for even then
The hens did thump the tub,
Demanding they be let into
The Duckville Swimming Club.

"But you don't swim!" the ducks exclaimed,
"To join, why should you care?"
"That's not the point!" the hens replied,
"To exclude us isn't fair!"

The younger ducks, who'd been to school,
Agreed right there and then:
"To keep them out is bigotry!
"Twould just be anti-hen!"

Outnumbered by the younger ducks,
The old ducks soon did lose.
They agreed to let the hens all in,
If they would pay the dues.

That night the Duckville Daily Quack
Contained this banner spread:
"Reactionary Ducks Are Licked!
"Duckville Moves Ahead!"

Down at the Duckville Gaiety,
The young set laughed with glee,
At cracks about "old fuddy ducks"
In burlesque repartee.

Next day the hens were at the club.
A petition they'd sent 'round:
They objected to the swimming fund
With fury and with sound.

"You use our dues to fix the pond,
"To keep it neat and trim,
"And this is wrong," they said, "because
"You know we do not swim!"

"God help us!" cried a wise old duck,
"These chickens have gone mad!
"We'll take this thing to court, by George!
"And justice will be had!"

But when they went up to the judge,
Imagine their dismay!
A chicken-judge decreed that they
A heavy fine must pay!

"Minorities must have their rights!"
The judge declared right then.
"To use hens' dues to fix the pond
"Is very anti-hen!"

Once more the Duckville Daily Quack
Emblazoned 'cross the page:
"Old-Fogey Ducks Refuse to See
"The Great New Coming Age!"

In Duckville's church on Sunday morn,
The preacher spoke these words,
"Discrimination's got to stop!
"Remember, we're all birds!"

The wisest duck in all the town
Sat down in black despair.
"I'll write a book," he thought, "and then
"This madness I will bare!"

"Let swimmers swim, let hoppers hop,
"Let each one go his way.
"Let none coerce a fellow bird!"
Was what he had to say.

"'Twere wrong to force the hens to swim,
"So here's the problem's crux;
"It's just as bad for hens to try
"To chicken-ize our ducks!"

"I can't print that," the printer said,
"'Twill put me in a mess!
"My shop is mortgaged to the hens;
"The chickens own my press!"

This worried duck then tried to warn
His friends by speech and pen,
But young ducks fresh from school just jeered.
"He's a vicious anti-hen!"

Now up the stream a little way
Was Gooseville, on the lake.
The hens had come to Gooseville too,
But the geese were more awake.

When the hens began to spoil the young,
And Gooseville's laws to flout,
The geese rose up in righteous wrath
And simply threw them out.

Of course you know where they all ran;
On Duckville they converged.
"We've got to take these refugees,"
Was what the hens all urged.

The Duckville Daily Quack declared:
"These geese will stop at naught!
"They plan to conquer all the world!
"Atrocities they've wrought!"

"That's right!" the young ducks all agreed,
"We'll help our fellow birds!
"These geese have plans to conquer us!
"We've read the Quack's own words!"

They let the hens from Gooseville in,
The whole bedraggled pack.
And every hen took up a job
On Duckville's Daily Quack!

When Duckville's mayor's term was up,
The Quack put up its duck.
A vain and stupied duck was he,
A veritable cluck!

But when he praised the wild young ducks,
And cursed the evil geese,
The Quack declared he was all-wise;
His praise would never cease.

The hens chipped in to help this cluck
Give grain away for free.
The old ducks sadly shook their heads;
The writing they could see.

And, sure enough, this stupid duck,
He was elected mayor.
From this point on, the Duckville ducks,
They never had a prayer

The mayor said, "Gooseville must go!
"We'll wipe them off the map!"
While Duckville slept, the scheming hens
For Gooseville set a trap.

They called the geese by filthy names;
They filled their pond with sticks.
They helped the weasels catch the geese,
And other hennish tricks.

The geese got mad and threw some rocks.
"It's war!" the Quack announced.
"We ducks must fight those evil geese
"'Till they've been soundly trounced!"

The ducks (who knew not of the tricks
Indulged in by the mayor)
Were filled with patriotic zeal,
And pitched right in for fair!

Now when the ducks had whipped the geese,
The mayor called "Retreat!"
"Our hennish friends should really take
"Gooseville's big main street!"

The hens were back in Gooseville now.
They starved and beat the geese.
They prayed for peace—but organized
The "Hennish Armed Police!"

They drained the Gooseville swimming pond;
They de-goose-ified the schools;
They wrung the neck of Gooseville's mayor
On lately made-up rules.

They formed a council of the hens:
"United Birds" the name.
The other birds who joined the thing
Did not perceive the game.

No sooner had they set this up,
Than they announced their plan
To seize up Swanville as a home
For all their hennish clan.

They took a vote amongst the hens,
And every one approved!
"Swanville was for hens!" they said,
"Way back, before we moved."

And so they kicked the swans all out
With Duckville's help and power,
And Duckville couldn't understand
Why swans on them turned sour.

By this time, Duckville was a mess;
The young ducks had gone mad.
They stole and laughed at truth and law;
They went completely bad.

The hens were selling loco weed
In every nasty den.
But ducks who dared to mention this
Were labelled "anti-hen."

The hens all preached of tolerance.
They invoked the Golden Rule,
But they subsidized the indigent,
The greedy, and the fool.

At last the very dumbest ducks
Began to smell a rat.
"This mayor is no good!" they cried,
"And we will soon fix that!"

But the hens had planned for even this;
A candidate they had
Whom even wise old ducks believed
Just never could be bad.

This hen-tool duck had whipped the geese;
A soldier-duck was he.
Although the hens had set him up,
The ducks all thought him free.

This hen-tool got elected,
Through ignorance and greed,
Through hennish lies in press and speech,
Through bribes of chicken feed.

The hens now kicked the ducks around
Without a blush of shame,
Until the mayor ran the town
In nothing else but name.

They pumped the swimming pool all dry;
They taught the ducks to crow.
While duckish numbers dwindled,
The hens' began to grow.

The hens stirred up the happy crows
From out the piney wood,
To come and mix with all the ducks
In the name of brotherhood.

Things got so bad that fifty ducks
Who knew of days gone by
Took up their wives and children
And decided that they'd fly.

They flew through storm and tempest;
They froze, and many died.
But on they drove, until, at last,
A lovely lake they spied.

They settled down exhausted,
But soon went straight to work
To build and clear and cultivate.
No danger did they shirk.

Now, after many years of toil,
This little band had grown.
The fields around were full of grain
From seeds that they had sown.

The first ducks now were long since dead;
Their struggles long had ceased.
Through hard work and suffering,
Their joys had been increased.

One day near the entrance gate
There was an awful din;
A hundred hens, all out of breath,
Were begging to come in.

"Oh, let us in!" the poor birds cried,
"Before we do expire!
"'Tis only by the merest inch....."
And now our tale repeats itself entire.

G. L. Rockwell
1918-1967

(Issue No. 38, 1975)

Not A Dime's Worth of Difference

"America must outlaw racism. Only then can we proceed with the realization of our plans. . . . The elimination of racism has priority. . . ."

Policy statement of McGovern for President Committee.

"You know that I have done more to eliminate racism (than anyone else) . . . All my life I have been opposed to (racism) . . . and now I am doing something about it."

Richard Milhous Nixon, addressing Americans on busing issue.

(Issue No. 14, 1972)

"Most dangerous of all (to our interests) is the racist idea. . . . (our) interests are best guaranteed by eliminating racism, root and branch, from every aspect of American life."

Speech of National Chairman Henry Winston at 1972 national convention of the Communist Party, USA.



(Issue No. 32, 1975)

Two Minutes Hate

In 1984, the well-known political horror-fantasy by George Orwell, it was called the Two Minutes Hate. At eleven o'clock each morning the workers in all government offices assembled in front of television screens for a sensitivity-training session in which they released their pent-up hostilities and became, thereby, better-adjusted subjects of Big Brother.

In 1975 they don't call it the Two Minutes Hate, but it amounts to exactly the same thing. Federal employees are increasingly being forced to submit to mind-bending group-therapy sessions designed to suppress "undesirable" attitudes — primarily attitudes toward members of racial-minority groups — and mold their psyches in directions deemed more suitable by the clever people who plan the therapy sessions.

Beginning (appropriately) in the Department of Health, Education, and Welfare and the now-defunct Office of Economic Opportunity a few years ago, the government's sensitivity-training program is gradually being extended to other Federal agencies, both in Washington and in the boondocks.

Many government workers are complaining about this not-very-subtle program of thought control, but a recent decision in the case of an employee at the Watervliet (NY) Arsenal indicates that Big Brother is determined to press on.

Backed by his union, the American Federation of Government Employees, the Watervliet Arsenal employee argued that the government unjustly suspended him from his job without pay when he refused to attend sensitivity-training sessions which had been scheduled for workers at the arsenal.

A Federal labor arbitrator, Nathan Cohen, ruled against the union and the employee, saying the government has the right to enforce attendance and punish employees who do not go to the sessions. Cohen's ruling will not halt all employee resistance to compulsory sensitivity training, but it will give the government an advantage in being able to threaten with dismissal all Federal workers who balk.

The Federal thought-control program is most solidly established in the Department of Defense. Under Secretary of Defense James Schlesinger sensitivity training has been institutionalized in each of the armed services as a mandatory part of the training of all personnel.

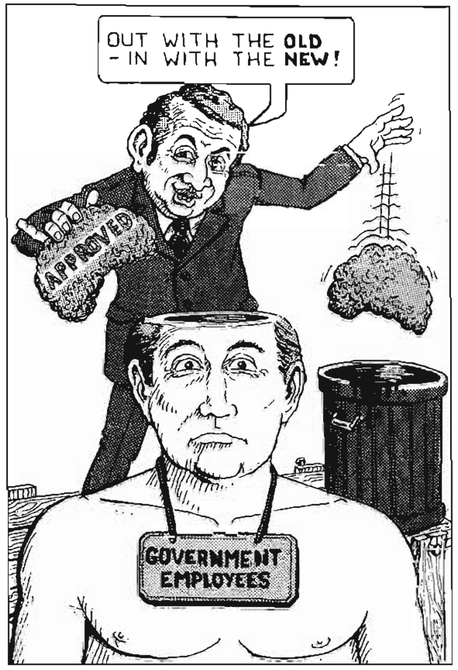
Some of the "shock techniques" used in earlier military sensitivity-training sessions are primarily responsible for the notoriety the program has received. Stripped of all insignia of rank, officers and enlisted personnel, Black and White, male and female, were herded into classrooms and subjected to various experiences designed to rub their noses collectively in the filth of racemixing.

In some sessions Black instructors would scream obscenities at White participants and encourage them to reciprocate: "You White honky motherfucker, call me a nigger! Come on, you honky bastard, you're thinking 'nigger'; now say it!" The idea was to bring latent racial hostility to the surface, so that it could be dissipated.

In one Navy program at Charleston, S.C., a Black instructor took a White female assistant to the front of the class and fondled and kissed her, after a series of obscene "bedroom" remarks. The Navy received such strenuous objections to this program that it was temporarily halted.

But Federal psychologists have found that they are able to achieve their purpose just as well with more subtle techniques. One "final exam" devised by the mind-controllers, for example, simply involves passing a soft drink around the sensitivity-training classroom. Anyone in the racially mixed group who declines to take a drink from the common bottle is considered to have flunked.

Herd instinct — the drive to conform to group standards — is very powerful, and Big Brother's experts have learned how to manipulate it in such a way that they can modify the opinions and attitudes of their subjects. The basic method used is to strip the individual's personality naked, to deprive him of his privacy, to make him bare his innermost thoughts and feelings — and then to apply overwhelming pressure to him to make those thoughts and feelings conform to those of the others in the group. In the context of the sensitivity-training class, to be non-conforming is equivalent to being anti-social.



And the method works. Only persons of extraordinarily strong will and personality are immune to its effects.

Unfortunately, employees of the Federal government are not the only persons being subjected to the new thought-control program; workers in some industrial plants with Federal contracts are also being required to attend therapy sessions. Worse, pilot programs have been established in a number of the nation's high schools.

Whereas the program for adults aims primarily at keeping natural racial hostilities in check, the high school programs are more ambitious. Their purpose is to utterly destroy any sense of racial identity in young Whites, to nip in the bud any incipient feeling of racial pride and replace it instead with self-hatred and guilt. The sensitivity trainers want to produce a new generation of racially castrated Whites — raceless White zombies who will blend unobtrusively into the multi-racial future they are planning for America.

In most cases the high school programs have adopted formats rather similar to the adult program, except that they have taken full advantage of the greater impressionability of their participants. But the thought-controllers are always experimenting, attempting to improve their craft.

One of their newer inventions is a "White studies" course for the White minority at the mostly Black Berkeley (CA) High School. It is called "What Is White?"

As proudly reported in the June 30 issue of **Newsweek**, the course complements "Black studies" courses in which Black students are taught that the only reason their race has a record of failure and lack of achievement throughout history is that the wicked and greedy Whites have held them back. Berkeley's new "White studies" course teaches young Whites that they must accept the guilt for White repression of non-White races and try to make it up to them.

"After exploring such topics as prejudice and white culture," reports **Newsweek**, the White students "come around to the view that the white man's burden of guilt for America's imperfections is really an opportunity and that there is much whites can do to help because of their position in society."

One student who took the course, 17-year-old Anthony Cody, said: "I feel better about being white now. The course gave me the ability to deal with it."

When the time comes to settle scores in America, there will be no place in hell hot enough for the depraved creatures responsible for destroying the racial consciousness of these White boys and girls. Meanwhile, however, the thought-controllers are going ahead as fast as prudence allows, and the number of young people being subjected to their program is growing at an alarming rate.

Unless Americans who still have the capacity to think for themselves act soon, that capacity may be taken from them; certainly it will be taken from their children. Unless we upset Big Brother's plans, 1984 may be here in less than nine years.

(Issue No. 39, 1975)


The Federal Diary — THE WASHINGTON POST — Wednesday, July 16, 1975 — H9

Arbiter Backs Race Relations Studies

By Mike Causey

A federal arbiter has ruled that rank-and-file government workers may be forced to attend race relations and equal employment opportunity seminars sponsored by their agencies for civilian supervisors or military personnel.

The decision came in the case of a Watervliet Army arsenal employee who balked at the requirement that he attend sensitivity training sessions aimed...

Arbitrator Nathan Cohen ruled against the union and the employee, saying the government has the right to enforce attendance and punish employees who did not go to the sessions. Cohen said the union was "mistaken in presuming that training . . . can only be . . . so directly job-related as to force . . . tasteless matters such as teamwork, cooperation and productive behavior on the job."

"We have long since passed the stage," Cohen's opinion reads, "when on-the-job training assistance only in training in how to use your mechanical tools."

Cohen said the government can not only give "training" sessions to employees, but can also require them to attend programs leading to their professional development.

The number of "sensitivity...

Many employees who attended the government-sponsored sensitivity sessions said they benefited from what they learned. But some question the length, or being and location of some of the meetings. And many — black, white, men and women — objected to what they considered "shock techniques" used by some of the instructors.

In recent years, agencies have asked trainers to tone down potentially objectionable sermons and stick to more traditional sensitivity-training practices. Money for training, and renting outside facilities, has also been cut, and this has contributed to the decline in sensitivity sessions.

Secretary General Services Administration has a job (bids close Friday) for a Grade 4 (GS-473 to $12,511) secretary. Call 343-6171.

That announcement might spark some interest from the 125 secretaries, stenos and administrative assistants who recently received downgrading notices from the Naval Surface Weapons Center.

Navy took the action, as reported here July 11, after one woman asked that her job be upgraded. Instead, Navy (not the Civil Service Commission) said the job should be cut back from a Grade 5 to a Grade 4. Then after a desk audit of 171 jobs, Navy declared that 125 should be downgraded.

Secretaries at the Navy unit and in other government offices are furious over the downgrading. They see it as a threat to all their jobs, and wonder when some male-dominated occupations, at high levels, civilian and military, will receive cuts of the same magnitude.

WASHINGTON POST story tells of Nathan Cohen decision compelling Federal workers to submit to sensitivity-training sessions. Applying many of the same techniques which were used to brainwash American POW's in communist prison camps in Korea and Vietnam, Federal psychologists are able to control attitudes and opinions with a high degree of success. These techniques are also being used in high schools now to "adjust" White students to a multiracial environment.

The Law of the Land

A nauseatingly familiar spectacle of our times is one of our elected "leaders," whether President Gerald Ford or Boston Mayor Kevin White, appearing on television and solemnly announcing that he is as opposed to the forced racial busing of school children as anyone, but that it is "the law of the land." The implication, of course, is that "the law of the land" is something sacred, which every right-thinking citizen must meekly accept and quietly obey.

Now, it is true that the orders issued by any old man in a black robe who has been appointed to a Federal court by the politicians in Washington have the force of law, regardless of how outrageous or immoral or socially disruptive those orders may be — provided only that some other old man appointed to a higher Federal court by the politicians in Washington doesn't overrule him. Under the present American system of government, Federal judges are the wielders of awesome power.

It is also true that Americans have a long and deeply rooted tradition of respect for law. All the peoples of northern Europe, from whom most White Americans are descended, have similar traditions of obedience to the legally constituted authorities. It is this tradition which is being invoked when the politicians urge us to do as the old men in the black robes order us, like it or not. Either we are law-abiding citizens, and we obey, or we are lawbreakers — criminals.

At least, that's the way it used to be. But, alas, life is no longer so simple these days. Thirty years ago, in Nuremberg, Germany, we and our wartime allies donned black robes and ruled that there is a higher law than the laws written by Congresses, Parliaments, and Reichstags.

Every man, we ruled, is bound by this higher law. When it conflicts with written laws, then we must disobey those written laws. On the basis of our ruling at Nuremberg we than proceeded to hang by the neck until dead more than 5,000 law-abiding German soldiers and civilians. Their "crime" had been to faithfully obey the laws of their land.

More recently the precedents established at Nuremberg have been applied in this country — selectively, to be sure. For example, the members of our armed forces have been instructed that they must not obey "immoral" orders from their commanding officers, and they are subject to punishment if they do. On the other hand, if they guess wrong and refuse to obey a "moral" order, they will also be punished.

The situation is at least as confusing for civilians. They are taught in school that, as American citizens, they have certain inalienable rights and that those rights are set forth in the U.S. Constitution, the highest law of the land. When a citizen, who has noted that the Constitution assures him that "the right of the people to keep and bear arms shall not be infringed," is confronted with a myriad of Federal, state, and local laws which do, indeed, infringe that right, what is he to do? Many of those who reasoned that the Constitution has precedence and then acted accordingly are now reflecting on their error behind prison bars.

The same is true of those who reasoned, on Constitutional grounds, that the Federal government cannot legally compel them to rent a house they own to someone not of their own choosing, or to admit someone not of their own choosing into their lodge or craft guild or place of business, or to fill out a Form 1040 each April.

Actually, it shouldn't be confusing at all. There is a very simple common denominator which resolves all these apparent contradictions. It is this: the concept of "a rule of laws, not of men" is a myth, a fiction maintained by America's rulers to deceive those who are ruled.

The politicians and the media masters understand this. That is why they raised such a fuss a few years back when Mr. Nixon tried to put a couple of "conservative" judges on the Supreme Court, and it is why they were so disappointed when the secret wheelings and dealings of Mr. Johnson's appointee to be Chief Justice, Abe Fortas, came to light and forced his resignation. They understand that it is not what the Constitution says that is important, but what the political appointees in black robes say it says.

Thus, the victorious democrats and communists did not hang Germans for obeying German laws or for disobeying the ex post facto laws passed at Nuremberg. We hanged them because they lost the war and were no longer capable of protecting themselves from our hatred and thirst for vengeance. We hanged them for the same reason we raped their women and gave half their country away, namely, because after the war we had guns and they didn't.

It is for the same reason that the Internal Revenue Service never has to lose a moment's sleep worrying about the involved Constitutional arguments of various tax protestors, so long as the IRS is on good terms with the various political appointees in black robes who sit in the tax courts. Simply stated, the Internal Revenue Service and its friends in the courts have more muscle than all the "tax strike" groups put together, and so it really doesn't matter what the Constitution says.

That is why J. Stanley Pottinger, the smirking little Jew who heads the Justice Department's Civil Rights Division, can strut arrogantly around Boston, ordering White children into Black schools and arresting any parents who raise a fuss about it. He has an army of gunmen — armed Federal marshals — to protect him and to enforce his orders for him, and Boston's White parents do not.

And that is why the politicians in Washington can calmly go ahead with their plans to send American "technicians" to the Middle East and to empty our treasury and strip our arsenals for the sake of the Israelis, despite the overwhelming opposition of the American people to these things. The people may not like it, but the politicians and the media masters, not the people, are the ones with the muscle.

And is it ever otherwise? Is it possible to govern a people by their informed consent, to have a legal system based on something other than superior force? The answer is "yes" — when certain conditions are met: when the written law — the acts passed by Congress and the rulings issued by judges — corresponds with the moral sense of the people, with their traditions, with their deepest feelings of what is right and proper; when it corresponds with the people's common law, which is the set of unwritten rules which has evolved organically along with a people over the millennia, so that it is an integral part of that people's cultural and spiritual heritage. Then — and only then — can it rightly be called "the law of the land," to which every man owes obedience.

But these conditions do not prevail in America today, and so we do not have a "rule of law," but a tyranny. Under the present System, whoever is in a position to give the orders to the largest number of hired gunmen is the man whose view of what is "legal" prevails. So long as no one with more hired gunmen opposes him, he can order children bused and private property confiscated and the right to bear arms infringed and the patrimony of the people turned over to an alien power.

But let us also remember this: to defy a tyrant, to refuse to obey his edicts, to kill him or his enforcement agents, while it may be "illegal," is not contrary to the law of our land, in the truest sense of that phrase. Indeed, it is in harmony with that higher law to which we are all subject, the higher law under which obedience to tyrants and collaboration with their agents are themselves crimes.

(Issue No. 40, 1975)

Tests Show Students Learning Less

For the thirteenth straight year, graduating high school seniors in 1975 were dumber than those of the year before. Nearly one million college-bound seniors took the Scholastic Aptitude Tests (SAT) offered by the College Entrance Examination Board this year, and their scores were the lowest which have been recorded since the SATs were first offered more than 20 years ago. The scores began dropping in 1963 and have fallen each year since then, with a particularly sharp decline this year.

The tests measure mathematical reasoning ability and "verbal skills"—i.e., the ability to understand written English—and College Board staffers who have been studying and analyzing the declining scores for the past few years are convinced the slump is not the result of technicalities in the tests.

"There is a decline in the verbal and mathematical reasoning ability among those who choose to take the SATs," concluded Carol Halstead of the College Board. Other educators across the nation have been forced to the same conclusion.

"The verbal skills of students have gone down incredibly in the last 10 years," said Dr. Shirley Kenny, head of the University of Maryland's English department.

At the University of Wisconsin, where prospective journalism students are required to take a qualifying examination in English usage, the failure rate has increased from 25 per cent of those taking the exam in 1971 to 60 per cent this year. "Students are not convinced they need to know how to write," said Wisconsin English Professor William Lenehan.

The same, sad story is told at the country's prestige schools: "There has to be some truth in the statements that the writing experience of our students is not as rich as it used to be," said Donald Dickason, Cornell University's dean of admissions. "Our students are following the national trends, although at a slower rate."

The sharp national decline in the ability of college-bound high school graduates to reason mathematically and to read and write can be explained in part by the increasing number of Negroes who are being recruited by U.S. colleges and universities, under pressure from the Federal government. As the percentage of Negro students taking the SATs has risen, the average scores have fallen. It is in the abstract mental processes tested by the SATs that Negroes suffer their most severe genetic shortcoming.

But the scores of White students have also been falling, and this can only be attributed to two things: growing alienation, which is affecting every segment of our society, and a declining habit of self-discipline among young people.

In a sense, however, both these factors are related to the racial factor. Alienation is the inevitable consequence of the destruction of a racially homogeneous environment, while the decline in self-discipline has followed the catastrophic disruption of external discipline in America's racially mixed schools.

The ability for self-discipline—the most important and valuable ability an individual can acquire—is developed most readily in an orderly, disciplined environment. The disappearance of the latter—completely aside from racial considerations—is not unrelated, of course, to the rise of neo-liberalism as the dominant factor in the philosophy of the American educational "Establishment" in recent decades. The liberal instinctively abhors all authority, structure, form, order, discipline.

But the growing formlessness of school curricula and teaching methods is being accelerated by the influx of Blacks into formerly White schools. Since Negro children score lower on tests and fail courses more often than White children, the educators have decided that tests are "culturally biased" against Negroes and that course grades are "unfair."

For a child, Black or White, to be given a grade lower than some other child is running the risk of damaging the child's self-esteem, they reason. Thus grows the "fun-and-games" approach to education.

Since Blacks simply are not equipped by Nature to cope with the abstract reasoning required to solve problems in algebra or prove theorems in geometry, educators have begun shifting away from the former stress on problem-solving, with its requirements for sufficient in-

acquire a rigorous mastery of subject matter. Instead, the emphasis is now being placed on such ill-defined qualities as student "originality" and "creativity." Students are given a superficial overview of subject matter and misled into believing that they have mastered it.

School courses in the humanities are suffering a fate similar to the sciences. Since Black students find it hard to maintain much interest in history courses which deal almost exclusively with White civilization, history is being de-emphasized for all students. Instead of being required to study the past, with its vital lessons for the present, students are allowed to enroll in "Modern Ceramics" or "Art Forms in the Cinema." Needless to say, Black performance in such "fun" courses much more nearly equals White performance than in the older curriculum.

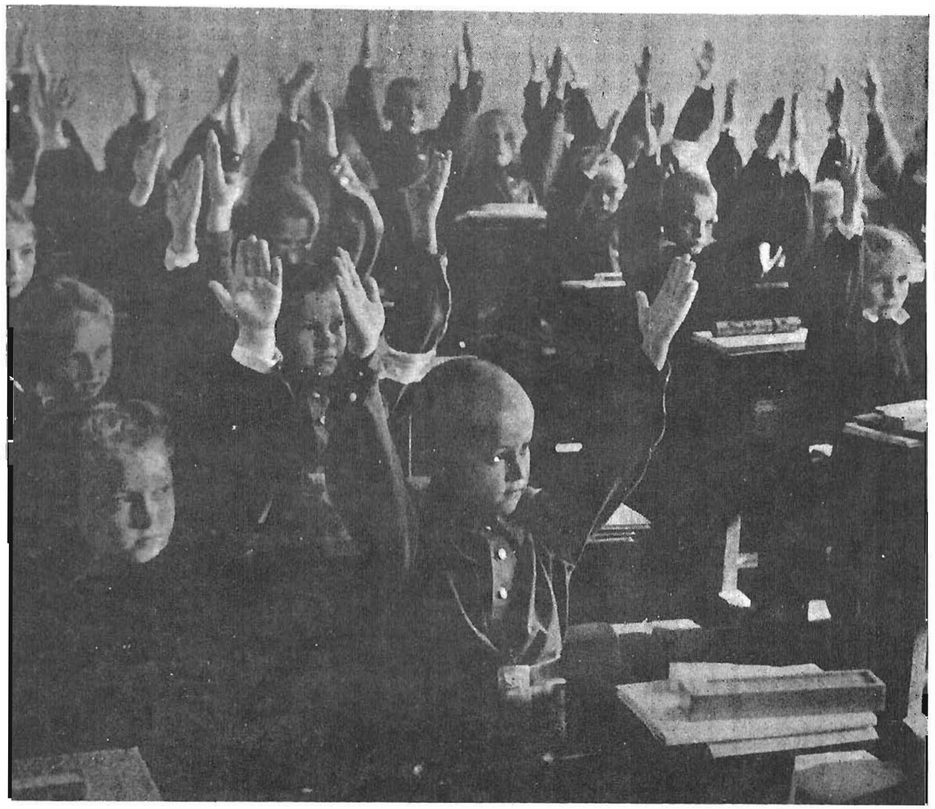
With the same result in mind, educators are looking for alternatives to the SATs. "If the skills demanded by these tests (SATs) are what it takes to get through college, then maybe it's the colleges that ought to change," says David Darland, an official of the neo-liberal National Education Association. And so a Federally subsidized program has recently developed a new set of tests—the National Assessment Tests (NAT)—which are claimed to be more "relevant" than the SATs.

The NATs have been designed to measure student mastery of such basic "life skills" as interpreting highway signs, giving correct change, telling time, understanding road maps, using telephone directories, and reading advertisements. Much to the disappointment of the NATs' designers, however, the gap between Black and White performance on the new tests remains nearly as large as on the SATs. In 1974, for example, the NATs were given to 5,200 17-year-old high school juniors. Of these, 93.8 per cent of the Whites were able to achieve a passing score of 75 per cent, while only 62 per cent of the Blacks passed.

It seems clear that all such misguided efforts to establish educational "equality" between Blacks and Whites are doomed to failure by the unavoidable facts of biological inequality. The professed equalitarian goal of "a quality education for all children, regardless of race" is being exposed as a hypocritical sham, as its advocates continue to undermine the quality of education for all children.

The truly horrendous result of the destruction of America's schools by racial mixing and permissiveness is that we are now raising a generation of White Americans who cannot compete in an increasingly dangerous and hostile world.

(Issue No. 40, 1975)



RUSSIAN SCHOOLCHILDREN still have the benefits of order and discipline in their classrooms, not to mention a greatly superior racial environment. The slack-jawed "do your own thing" philosophy of U.S. advocates of race-mixing and permissiveness has been rejected by Soviet educators. They are training a generation of disciplined, hard-working, self-confident men and women to take up the role of world leadership which America is letting slip from its grasp.

Does America Deserve to Live?

Elsewhere in this ATTACK! is an article about the loss of freedom of the press in Britain and Canada. These are freedoms which were once greatly cherished by the ancestors of the present inhabitants of those two countries. Today, however, their passing is hardly noticed.

The average Englishman may be furious with his government for insisting that he admit "sambos" and "wogs" into his social clubs, but he couldn't care less that his government is preparing to jail writers who warn of the growing power of organized Jewry. After all, he himself ordinarily reads nothing but the results of the latest soccer match. And when he is in the mood for something more, the same paperback romances will always be available at the nearest book stall.

While the Canadian police launch nighttime raids on the homes of citizens suspected of owning "racist" literature, the average Canadian remains unconcerned. He is sure that the victims of these raids are "extremists" — odd people who make a fuss about the most uninteresting things and only cause trouble for decent folk. Certainly, his daily newspaper or the TV would tell him if it were anything for him to be alarmed about.

Those Britons and Canadians with more insight than the Andy Capps, the doctors and the lawyers and the other members of the educated elite, can see the danger — that is, those of them who are willing to look. But they, too, remain silent. They feel that they cannot afford to provoke the powers that be. They have their investments to think about. Besides, they have always looked down their noses at the crude, physical tactics of those who oppose their governments' racial policies.

Britain is a much older country than America. And, in a sense, Canada, with her closer ties to the mother country, is older than America too. But Britain and Canada are only a few years ahead of America in their slide into alien-dominated police states, and the gap is shrinking.

Britain began dismembering her empire immediately after World War II, having been prepared for every sort of folly by five years of grotesquely demagogic misrule during that catastrophically fratricidal war. It took the United States another quarter of a century to reduce her own international position to the same shambles. But the freedoms which Britons and Canadians are giving up today without a whimper will very likely be given up by Americans with no more fuss within the next four or five years.

And so few voices are raised in protest! And of those who do protest, are there any, besides those in the National Alliance, who say clearly and openly and loudly — who shout for all the world to hear — that the corrupt and racially destructive System which rules this nation must be overthrown by whatever means are necessary, if White America is to survive?

"Should we hold in any less esteem the man who does nothing because he is brainwashed than the man who is enlightened and still does nothing?"

No, we are the only ones.

And yet there are millions — yes, literally millions — of Americans who understand what we are saying and agree with us, but who will do nothing. I have lost count of the number of times someone has come up to me after one of our public meetings, or on the street, and has said how much he liked a certain article in ATTACK!

"Oh, are you one of our local members?" I have answered. "No? Then are you an ATTACK! subscriber?"

The response is nearly always the same. He is not a subscriber, either; he bought an ATTACK! on the street, or a friend showed him one. He cannot be a member or a subscriber, he explains; because he is worried that the workers in the post office will report to the FBI that he is receiving mail from the National Alliance. And he has a family to support. Or a government job. Or investments. Or something else.

Sometimes the fear is not so well crystallized — just a general wariness about becoming "involved."

This same gentleman — or lady — will then chatter on about how stupid Americans are, how brainwashed, and how important it is for the National Alliance (i.e., for us, not the lady or gentleman in question) to continue reaching more and more of these benighted citizens and waking them up.

I usually restrain myself from asking what good it is to wake someone up, to arm him with the truth, if he will not then have the moral strength to use the weapon we have given him?

And, in general, should we hold in any less esteem the man who does nothing because he is brainwashed than the man who is enlightened and still does nothing?

Should it not be the other way?

Is it any nobler for America to die of cowardice rather than ignorance?

There are exceptions, of course. Some do have the courage of their convictions. Some are willing to become involved in a cause in which they believe, and the government snoops be damned! Some do become members of the National Alliance, and in that fact alone lies our hope for the future.

What is profoundly disturbing, however, is that there are so many who understand, yet so few who are willing — so many with a factually correct assessment of the situation, yet so few with the strength of character to stand up and be counted among the righteous. Even more disturbing is the thought that we know how to cure ignorance, but we are much less sure that we know how to change character, how to restore lost manhood.

A careful reading of the histories of other nations teaches us that it has always been so. There have always been only a tiny few who have been willing to take the chances and make the sacrifices upon which the fates of all their fellows have depended.

So long as those few were enough, the nations survived and prospered. When those few were too few, they went under.

When Rome was young there were always enough true Romans to assure her success and prosperity. Later, however, the Romans abandoned the faith of their fathers, squandered their patrimony, and became corrupt and decadent.

There came a time when the descendants of the warrior race which built Rome were outnumbered by their slaves and by the aliens of every hue, from every corner of the empire, who swarmed in her streets. Even those Romans whose blood had not been tainted were tainted in spirit. Addicted to soft comforts, distracted by inane recreations, they had grown more skillful at the crooked arts of the marketplace and the law court than at the martial arts, readier to calculate a profit or spin some legal sophistry from thin air than to wield their swords.

The few Romans who raised their voices in warning of the danger brought by this decadence were ignored by their fellows, who were too muddled by the conflicting babble to understand their words, too jaded and self-centered to care about them, and too timid to act on them. And so Rome fell.

And, from the long viewpoint of History, that was right and proper. Those nations live which deserve to live, and those die which deserve to die.

Does America — does the West — deserve to live? Does our race deserve to live?

That question has not yet been answered, but History is deciding the verdict now, and we will know it soon enough. We will find out in the next few years whether the enemies of the West will have as easy a time disarming and silencing Americans as they are now having with Britons and Canadians.

In the days ahead the righteous will be separated from the unrighteous, and there will be a counting of heads. Then we will see whether the few are too few.

And if they are too few, then nothing will save us. Our souls will have been tried and found wanting. Our race will become amalgamated with the mud-races of this earth, and the Great Experiment will be over. And justice will have been done.

(Issue No. 41, 1975)

Book Review

Unless we cure ourselves...



The Camp of the Saints, by Jean Raspail, translated by Norman Shapiro, published by Charles Scribner's Sons, $8.95.

I began reading The Camp of the Saints after a long and tiring day. Although I promised myself only a few chapters before retiring, I remained in the grip of Jean Raspail's forceful, apocalyptic narrative until dawn. I finished it in one sitting.

That was almost a month ago. Since then I've read several other books, all of which I could have reviewed with little or no difficulty. A few days ago I was drawn back to Raspail's book and read it for the second time. Even now I am not confident I can review it properly. Nonetheless, something must be said about this book.

The Camp of the Saints first came to my attention a couple of years ago while I was traveling around Europe. Originally published in 1973, this work sent violent shock waves through France which later reverberated across the entire continent.

Raspail's story, set in some unspecified period in the future, might, in fact, spring to life some time soon. Briefly, The Camp of the Saints is the chronicle of nearly a million starving beings from India who have boarded ships and headed west. France, terminally sick with liberalism, falls to their unarmed invasion.

The average person may feel more than a few tugs of doubt when considering Raspail's vision of the future but still might wish to read his book as "entertaining" fiction. There are other readers who simply don't care for fictional works and will pass it up for that reason. However, both categories of readers should bear in mind that this controversial novel wasn't written without considerable risk to the career of the author, who, as the recipient of the Jean-Walther literary prize and a columnist for Le Figaro, was well known to literate Europeans long before the appearance of The Camp of the Saints.

Indeed, Raspail takes his task very seriously. In the preface he points out that the idea of an invasion by the Third World, or some part of it, "is no wild-eyed dream." He explains, "Even if the specific action (i.e., the invasion), symbolic as it is, may seem far-fetched, the fact remains that we are inevitably headed for something of the sort." Raspail reminds the reader that by the year 2,000 the planet will be populated by seven billion people. Of that number only 900 million will be White.

The dust jacket of the American edition of The Camp of the Saints (published this summer) contains an arresting quote from President Boumedienne of Algeria. In an interview given in 1974, nearly two years after Raspail wrote the book, Boumedienne expressed the belief that "billions of human beings" might someday "leave the poor, southern part of the world to erupt into the relatively accessible spaces of the rich, northern hemisphere, looking for survival." The way Raspail depicts said eruption causes him what public-relations types prefer to call "image problems."

The reaction of the French media to the publication of Raspail's book shouldn't surprise regular readers of ATTACK! With rare exceptions, both the book and the author were denounced in the strongest imaginable language. Raspail became a full-blown "racist," a moral monster, a champion of everything ugly, sick, and evil.

The media's sharp response is no doubt due to the way they are treated by Raspail in the novel. For him, they are among the chief inner enemies of the nation. It is as a result of their urgings that France is ultimately swamped by invaders. Marxists, anarchists, homosexuals, over-excited university students, hippies, radical clergymen, one-worlders, racial equalitarians, and neo-liberal members of government also take a drubbing in this book. Black and Arab "guest workers" emerge as sinister national allies of the alien swell of humanity battering down France's door.

The most disturbing thing about Raspail's treatment of these anti-national characters, however, is that he draws many of their statements from real life. He culled actual editorials, speeches, pastoral letters, laws; his sampling constitutes a veritable treasure trove of neo-liberal ravings.

Evidence of the inner attitude of the media masters toward Raspail is also given by their reaction to another writer on racial matters. When Negro Communist Frantz Fanon, a hater of all things Western (with a highly cultivated rancor for the French, in particular), packed his undisguised loathing in book form, he had no difficulty finding a publisher in France. In his Les Damnes de la Terre (now almost 15 years old), Fanon wrote: "For if the last shall be first, this will only come to pass after a murderous and decisive struggle ... (for) when the native hears a speech about Western culture he pulls out his knife — or at least makes sure it is within his reach."

Fanon also observed that the overthrow of the Western world "will be carried out with the indispensable help of the European peoples" who have also decided the White man should be stamped out. Enter, stage left, the lubricous French "philosopher," Jean Paul Sartre, with the introduction to Fanon's book. "Read Fanon," he cries. "You will learn how their impulse to murder is the expression of the natives' collective unconscious." We are also told, "Fanon is the first since Engels to bring the processes of history into the clear light of day."

"Make no mistake about it," Sartre pants, "by this mad fury, by this bitterness of spleen, by their ever-present desire to kill us, by the permanent tensing of powerful muscles which are afraid to relax, they have become men ... hatred, blind hatred, which is yet an abstraction, is their only wealth."

When Fanon's book made its debut in France there were few jeers or catcalls from the media. Instead it was hailed as a masterpiece by the decadent French intelligentsia. The message spread. In New York, the Jewish-owned Evergreen Publishing Company (longtime specialists in the porno trade) published the book in English under the title The Wretched of the Earth. It received generally favorable reviews and even a plug from a former president of the United Nations General Assembly.

And at cocktail parties throughout the Western world sensitive intellectuals shivered with delight at the prospect of being humiliated — or, better yet, savagely punished — for their "racism." Sartre had, after all, noted that even "our worthiest souls contain racial prejudice." Masochism and self-hatred are now very much in style for Westerners.

Is it any wonder that Jean Raspail (or anyone, for that matter) should write a novel telling us that Western man is on the verge of extinction? That we have been softened and corrupted by a sick and unnatural social philosophy concocted by our inner enemies? That we are losing the will to survive?

The signs are all around us. As this review goes to press the European administrators of the Spanish Sahara are facing a mini-version of Raspail's apocalypse, and they are reacting just as he predicts the French will react when their time comes.

And as the storm clouds continue to gather and Western man moves closer to the abyss, the media still howl at Raspail and others who underscore the danger. The American edition of The Camp of the Saints was greeted by insult, disgust, and opprobrium. "Preposterous," snapped the New York Times. "Looney," screamed the International Herald Tribune. "Trash," brayed Time magazine.

Read Raspail's book and then look into the morning headlines and editorial sections of our leading newspapers. It shouldn't be difficult to determine who is the enemy.

Nick Camerota

(Issue No. 41, 1975)

Questions people ask

Q. Why don't all the patriotic, pro-White organizations unite instead of each one trying to win the battle against America's enemies separately? If we would join forces the way those on the other side do, we would begin winning a few battles instead of losing all the time.

A. The answer to that question is readily apparent to anyone in the leadership ranks of any of the organizations in question, but it is difficult to explain convincingly to someone who does not have such a favored view.

Very briefly, the reasons for the disunity among patriots may be roughly broken down into differences in motivation, personality problems, and differences in ideology.

Under the first heading we should note that the actual motivations which various individuals or organizations have for taking a certain stand — on racial mixing, say, or communist influences in the government — differ markedly. Some take their stand because it expresses their genuine convictions and they are determined to accomplish something in accordance with those convictions.

But there are, unfortunately, numerous so-called "patriots" — and among them are some of the most "successful" — who have no convictions at all. They are simply businessmen, salesmen, and the product they sell is whatever patriotic Americans are willing to buy at any particular time. They hold a moistened forefinger up to the breeze of patriotic opinion and decide that now is the time to push an anti-busing amendment, or opposition to the Panama Canal "give-away" — or even "patriotic unity."

And when a genuine patriot denounces one of these hucksters publicly, the response from the rank and file is, "Don't attack another patriot! We need unity, not discord."

Finally, there are a number of individuals — "old fighters" — who are sincere enough in their convictions but who have given up any real hope of accomplishing anything. They have a few devoted followers who subscribe to their newsletters and keep them barely solvent, and so they continue churning out their broadsides. It is what they know how to do, and they feel comfortable with it. They have no interest in anything beyond that.

Personality problems take several forms. There are some patriotic leaders who simply cannot get along with certain other leaders, or who do not trust them, or who are intensely jealous of them. This, happily, is a problem which is not confined to patriots.

The leaders of some organizations are on a permanent ego trip. Each is thoroughly intoxicated with the feeling of being the biggest frog in his particular pond, and the last thing he wants is to jump from his pond into a lake, where there may be bigger frogs. There are probably more than a hundred one-man "organizations" of this description in the country, and the idea of gaining anything worthwhile by somehow unifying them is simply laughable.

But, discounting the hucksters, the "old fighters," the ego-trippers, and a few especially sensitive or abrasive personalities, why can't the remaining minority of patriotic leaders get together — the ones who believe enough in the cause for which they are fighting to put it ahead of personal considerations? Alas, it is usually that fervent devotion to a cause which itself provides the stumbling block in the path of unity.

A businessman, whose sole interest is maximizing his "take," will readily make whatever compromises are conducive to a bigger profit. Ideology is simply a commodity he sells, and he is always prepared to switch to a new line of goods when sales conditions change — or to take on a new partner or to enter into a merger.

For different reasons, the organizer of a purely *ad hoc* group, with no vision beyond the achievement of an immediate and practical goal, will often be willing to join forces with whoever can help him, regardless of differences in style or beliefs.

On the other hand, the leader who has struggled for years — giving up his career and any semblance of a normal family life — in order to advance a cause which has a deep ideological significance for him will be less ready to compromise his beliefs for a temporary advantage. He takes the long view of things and is more concerned with keeping his group headed in the right direction toward a distant goal than he is with negotiating the next bump in the road.

To the exasperated patriot who wants immediate relief from creeping communism, crime in the streets, and busing, ideological quibbles may seem unimportant. He simply cannot understand why the fervent libertarian, who abhors busing as a governmental constraint on the individual's freedom of choice, cannot collaborate to stop busing with the racial idealist, who abhors busing as a racially and culturally destructive practice. He forgets that the libertarian also abhors "racism" (as a form of "collectivism"), and the racial idealist abhors the egoism, the atomistic hyper-individualism of the libertarian. Neither is willing to signify approval of the philosophy of the other by collaborating openly.

Now, all this does not mean that patriotic groups do not or cannot collaborate. They often do, and there undoubtedly will be more collaboration in the future. The National Alliance, for example, collaborates with several other groups and with individuals whose beliefs do not coincide with our own, even though such collaboration is sometimes not publicized. But it does mean that any sort of close-knit patriotic confederation, incorporating most of the presently existing groups under a unified leadership, is extraordinarily unlikely.

This, however, may not be the unmitigated catastrophe it seems. Combining weaknesses does not necessarily yield strength, just as eight cripples, by joining arms, do not yield one gladiator.

When what is needed is genuine strength, not a combination of weaknesses, the way in which this strength will be achieved is likely to be through a free play of forces — through a selective competition among different groups, from which one will emerge as the most fit to lead our people. It is a wasteful, even tragic process, but it has always been Nature's way.

Everything beautiful, noble, and of enduring value in this world has come about through such a process, which has ruthlessly weeded out weaknesses, punished mistakes, and corrected errors. That for which we are now striving will only be attained in the same way.

We must do whatever is necessary for us to win — including the joining of forces with other groups, when that can advance our cause — but we must not make the mistake of sacrificing our true strength — which is the correctness of our ideas — for the illusory advantage of a more rapid gain in numbers.

(Issue No. 42, 1976)

HST: No Use for Jews

The late Harry S. Truman has been promoted as a nostalgia item by the news media during the last year, but he can now be expected to suffer a sudden drop in media popularity as a result of some recently unveiled remarks of his concerning the Jews.

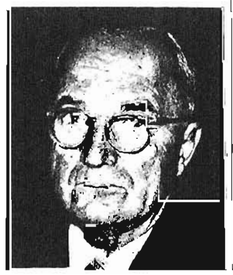
A Missouri farm boy and haberdasher who became one of America's more colorful Presidents, Truman was noted for his blunt, earthy language and his direct, unassuming manner. During the post-Watergate wave of revulsion against "Tricky Dick" Nixon and his slippery crew, the memory of Harry Truman as a straightforward "man of the people" was especially refreshing.

The media masters did not hesitate to emphasize the supposed contrast between Nixon and Truman as a means of further undermining Nixon's popularity. Truman's picture was reproduced on the covers of national magazines, and T-shirts were marketed bearing the slogan, "Harry Truman, where are you now that we need you?"

In November, however, the diaries of Truman's first secretary of commerce, the late Henry A. Wallace, were opened to public scrutiny. They contain many reports of Truman's conversations with Wallace. In one of these conversations, which took place in 1946, Truman expressed his exasperation with the American Jews who were continually pressuring him regarding American support for the Jewish effort to gain control of Palestine. Truman did not want to jeopardize America's relations with the other parties involved, namely, the British and the Arabs, but the Jews cared nothing for these considerations. Reported Wallace:

"President Truman expressed himself as being very much 'put out' with the Jews. He said that 'Jesus Christ couldn't please them when he was here on earth, so how could anyone expect that I would have any luck?' President Truman said he had no use for them and didn't care what happened to them."

Thus, it appears that Harry Truman had the same intense dislike of Jews that Richard Nixon displayed in the tapes of his White House conversations. And yet Truman, just like Nixon, was forced to give them what they wanted, to the great disadvantage of America and in violation of his oath of office. In 1946 Truman was supervising the hanging of thousands of German prisoners of war whose deaths the Jews demanded, but they were showing him little gratitude



HARRY TRUMAN

for this favor. Two years later they would force him to recognize their illegal seizure of Palestine, in return for their support in the 1948 Presidential election.

(Issue No. 42, 1976)



(Issue No. 42, 1976)

Exclusiveness, Belief in Superiority, Hostility

Zionism I: Theory

The resolution by the General Assembly of the United Nations on November 10, equating Zionism and racism, has provoked a torrent of response in the news media. Much of this response has been deliberately deceptive, and there consequently exists a state of confusion in the average citizen's mind as to just what Zionism is and what its relationship is, if any, with racism.

The Jewish response to the UN action has been to deny that Zionism is racism and to charge to the contrary that anti-Zionism is merely a thinly veiled anti-Semitism. Jews maintain that Zionism, with its call for an exclusive Jewish homeland comprising Palestine and portions of other Arab countries, cannot be separated from Judaism and the Jewish people. In the words of Chaim Herzog, Israeli ambassador to the UN:

"Zionism ... is the modern expression of the ancient Jewish heritage. The Zionist ideal, as set out in the Bible, has been and is an integral part of the Jewish religion."

The Jews are essentially correct in asserting that one cannot be against Zionism without also being against Jews. Even though many Jews do not participate actively in any of the numerous Zionist political organizations, it is an undeniable fact that Jews, non-religious as well as religious ones, are nearly unanimous in their support for the government of Israel and for the political goals of Zionism.

Those who oppose Zionism or who are totally indifferent to it are an utterly insignificant minority. As Israel's leaders are fond of boasting, "The Six Day War (of June 1967, in which the Jews seized Egypt's Sinai, Jordan's West Bank, and Syria's Golan in a surprise assault on their Arab neighbors) Zionized world Jewry."

Norman Podhoretz, editor of Commentary, the organ of the powerful American Jewish Committee, says essentially the same thing: "It has become clearer and clearer that something has happened to the Jews of America: they have all been converted to Zionism."

But is Zionism equivalent to racism? Jews are the very image of wounded innocence as they hotly deny this. They correctly point out that Jews have been the instigators, the financiers, the propagandists, the generals, and, to a great extent, the soldiers in the war against racism, both in the United States and in other parts of the world.

As just one example, the most important organization in America seeking to bring about racial mixing between Blacks and Whites, the National Association for the Advancement of Colored People, has been an almost exclusively Jewish enterprise from its founding by Jews in 1910 until the death of its last Jewish president, Kivie Kaplan, last year. A Jewish lawyer, Jack Greenberg, still heads the NAACP Legal Defense Fund, which has instigated most of the moves toward court-enforced racial mixing in the last 25 years, including the original school-integration decision by the Supreme Court in 1954, from which all of today's forced-busing orders have stemmed.

And the record of votes by Jewish legislators in the Congress and statements by Jewish spokesmen in the media is clear: they overwhelmingly favor all moves, including the racial busing of school children, which bring about increased racial mixing.

In other countries it is the same story. In South Africa, for example, the crumbling of the government's policy of apartheid and the decision to abandon Rhodesia are the direct result of Jewish pressure. Harry Oppenheimer, the Jewish multibillionaire who controls the De Beers diamond mines, practically all of South Africa's gold mines, her uranium industry, and a dozen other South African industries as well, has used his enormous wealth to buy control of many of the English-language news media in South Africa and has made substantial inroads into Afrikaans newspapers and magazines. He uses his media control to propagandize for Black-White "equality" and eventual Black rule for South Africa while simultaneously applying more direct pressures to government officials. He is supported in his efforts by South Africa's very substantial Jewish community.

So, if nearly all Jews are Zionists and if nearly all Jews believe in racial mixing, how can Zionism be a form of racism?

In trying to answer this question, it is helpful to consider what a few prominent Zionists have had to say about Zionism. Moses Hess (1812-1875) is regarded as the real father of the modern, political form of Zionism. In his book Rome and Jerusalem, published in 1862, he wrote:

"We Jews shall always remain strangers among the goyim (Gentiles) .... It is a fact that the Jewish religion is above all Jewish nationalism .... Each and every Jew, whether he wishes it or not, is automatically, by virtue of his birth, bound in solidarity with his entire nation .... One must be a Jew first and a human being second."

Hess was more a Jewish nationalist than a Jewish racist — although he clearly did consider Jewishness to be a matter of birth rather than conviction. Other Zionists were much more explicit on this point. Louis Brandeis, a former U.S. Supreme Court justice and a leading Zionist, stated it succinctly: "Jews are a distinct nationality of which every Jew, whatever his country, his station, or his shade of belief, is necessarily a member."

The Zionist historian Simon Dubnow wrote in his book, The Foundation of National Judaism (published in 1906):

"Assimilation is common treason against the banner and ideals of the Jewish people.... But one can never 'become' a member of a natural group, such as a family, a tribe, or a nation. One may attain the rights or privileges of citizenship with a foreign nation, but cannot appropriate for himself its nationality too. To be sure, the emancipated Jew in France calls himself a Frenchman of Jewish faith. Would that mean, however, that he became a part of the French nation, confessing to the Jewish faith? Not at all. Because in order to be a member of the French nation one must be a Frenchman by birth, one must be able to trace his genealogy back to the Gauls, or to another race in close kinship with them, and finally one must also possess those characteristics which are the result of the historic evolution of the French nation. A Jew, on the other hand, even if he happened to be born in France and still lives there, in spite of all these, he remains a member of the Jewish nation, and whether he likes it or not, whether he is aware or unaware of it, he bears the seal of the historic evolution of the Jewish nation."

All three Zionists quoted above may be correctly regarded as racists, in that they reject the prevailing notion of the day that only the individual has any real significance and that it is wicked even to take into consideration the biological and cultural connections of the individual to a "natural group" (to use Dubnow's term) of which he is a member.

It can be argued, nevertheless, that Jewish racism is at least a little different from the racism of most other peoples, in that it does place relatively less emphasis on purely biological connections and relatively more on other tribal connections: a shared culture, history, and attitude toward the non-Jewish world.

But this is to be expected in a people who exhibit as much biological diversity as the Jews do. They have absorbed physical traits from many of the other races among whom they have lived, until today, although most Jews still have many racial factors in common, they cannot be easily classified as a distinct race — and certainly not as a homogeneous race.

That which defines the Jews is only partly racial. They are also a partly national, partly religious, partly historical, partly cultural entity.

Indeed, because Jews are much more uniform psychically than physically, it is very difficult to decide whether they are more nearly a racial entity or a cultural entity. But that may be an irrelevant point. The fact is that Jews, now and always, have regarded themselves as a distinct, separate, and very special category of people — the "chosen people," the "people of God," and, as such, superior to all other peoples of the earth.

This idea that all Jews, whatever the country of their birth, are members of a single tribe, separate from and superior to all others, is the central theme of Zionism and of Judaism. Nahum Goldmann, president of the World Zionist Organization, touched on it when he said:

"Diaspora Jewry (all Jews outside Palestine) has to overcome the conscious or subconscious fear of so-called double loyalty. It has to be convinced that it is fully justified in tying up its destiny with Israel's. It has to have the courage to reject the idea that Jewish communities owe loyalty only to the states where they live."

Dr. Goldmann expressed himself more clearly in addressing the Jews of Germany, before World War II, attempting to persuade them to emigrate to Palestine:

"Judaism can have nothing in common with Germanism. If we go by the standards of race, history, and culture, and the Germans have the right to prevent the Jews from intruding into the affairs of their volk.... The same demand I raise for the Jewish volk, as against the German.... The Jews are divided into two categories, those who admit that they belong to a race distinguished by a history thousands of years old, and those who don't. The latter are open to the charge of dishonesty."



NAHUM GOLDMANN, top Zionist leader. He speaks openly of a "Jewish race" and urges Jews everywhere to be loyal only to Israel.

If the racism expressed by Goldmann in the above statements were all there is to it, it would be hard to find fault with Zionism. Racism — the feeling of belonging to a "natural group," of owing loyalty to that group, of wanting to preserve its identity and promote its welfare, of preferring to associate with members of that group rather than with aliens — is a universal, natural, and healthy condition of mankind. Indeed, it is a natural condition of all living things, in a sense, and they all owe their very existence to its universality.

But Zionism — whether one prefers to call it Jewish nationalism or Jewish racism — goes far beyond that. It is a distorted racism, a perverted and predominantly negative racism, expressing itself more in hostility toward other peoples than in positive aspirations for the Jewish people.

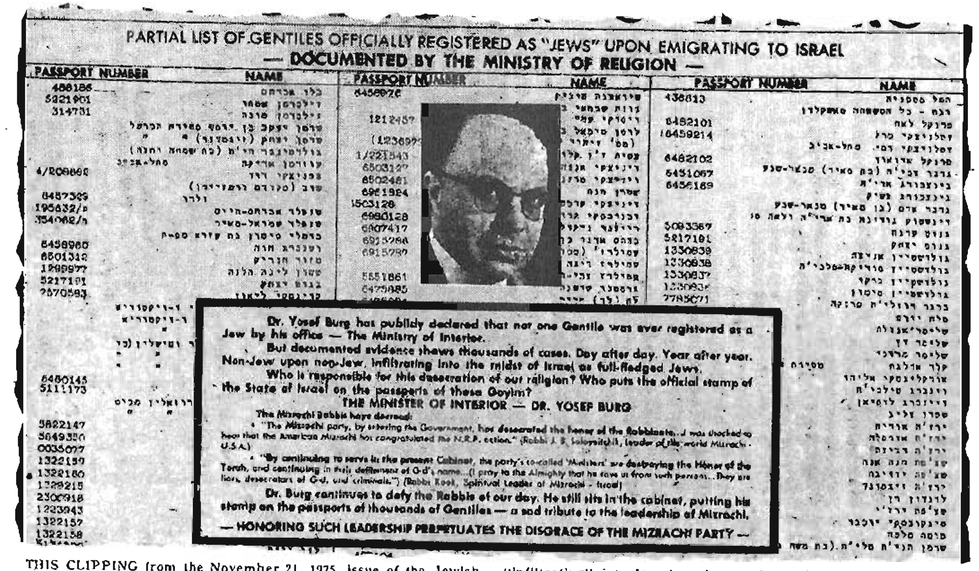
This has been true from the time of Moses, who instructed his fellow Jews to massacre without pity the Gentiles whose lands they wanted to seize, lest they later be inconvenienced by the survivors:

"But if ye will not drive out the inhabitants of the land from before you, then it shall come to pass that those which ye let remain of them shall be pricks in your eyes and thorns in your sides and shall vex you in the land wherein ye dwell." (Numbers 33:55)



ISRAELI AMBASSADOR to the UN, Chaim Herzog, sneers at "goyim" in the UN General Assembly as he contemptuously tears up their resolution condemning Zionism. It is arrogant behavior like this which has earned the Jews the well-deserved hatred of all the other peoples of the world.

Despite Denials, Zionists Believe in Race



PARTIAL LIST OF GENTILES OFFICIALLY REGISTERED AS "JEWS" UPON EMIGRATING TO ISRAEL
— DOCUMENTED BY THE MINISTRY OF RELIGION —

PASSPORT NUMBER	NAME	PASSPORT NUMBER	NAME	PASSPORT NUMBER	NAME
486186	כלל אברהם	6456926	אוראנד אנדרי	436813	הל מסשה שאפלרו
5321901	דיקלרל שאר		גוזת שבתאי		רגא - כל משפחה שאפלרו
314781	דיקלרל סוזה	1212457	דיקלרל יוסף	6482101	פרנק לאה (בת מרים)
	פרנק יצחק (בן רחל מפרחת הכרמל)		לוין מיכאל	6459214	דיקלרל מרב
	פרנק רחמים (דיקלרל)	(123659	(בת יעקב)		דיקלרל רפי - תל-אביב
	גוזלרל מרים (בת שמחה רחלה)	1221543	פטיה ר'ל אלי	6482102	פרנק אהרון
4/809865	גוזלרל אדיקה	6503127	דיקלרל אנדרי	6451067	גרבר דבורה (בת מאיר) סבאר-שבע
	פרנקלרל רחל	6502421	דיקלרל מרים	6456189	גרבר אהרון
6487309	שוב (כהנים דמיירוב)	6951984	שוחן מרים		גרבר מרים
	דיקלרל	1503128	דיקלרל קרול		גרבר שרה (בת מאיר) סבאר-שבע
195632/a	שוקלר אברהם-חיים	6980128	דיקלרל בנימין		גרבר יוסף בן מאיר ולאה זה
3540982/a	שוקלר סבאר-סאיר	6907417	דיקלרל יעקב	5083367	גוזל קרמן
	שוקלר סיפורן בת צדיק ספיר	6913288	כהנא אהרן בן	5817101	גוזל רחמן
6498960	דיקלרל חנה	6915289	שוקלר (בת)	1330838	גוזלשטיין אהרון
6501318	סיגר תורין		שוקלר	1330838	גוזלשטיין מרים-רבקה-שלומית
1998977	דיקלרל לילה הלוה	5551861	דיקלרל יהודה	1330837	גוזלשטיין יעקב
5217101	גוזל רחמן	6479985	דיקלרל מרים	1330838	גוזלשטיין יוסף
7870583	גוזל רחמן (בת)			1330837	גוזלשטיין מרים
	דיקלרל			2785071	גרבר אהרון מרדכי
	דיקלרל				פרנק יוסף
	דיקלרל				שוקלר אברהם
	דיקלרל				שוקלר דן
					שוקלר מרדכי
6480145	רוזנטל מרים			מרים	קלר אהרון
5111173					אוזרקובסקי אליהו
					דיקלרל שלמה
5822147					דיקלרל יוסף
5649320					דיקלרל אהרון
0035077					דיקלרל דבורה
1322180					סבאר חנה אמה
1322180					סבאר רחל רבקה
1322915					דיקלרל יוסף
2300918					דיקלרל רחל
1223943					סבאר דניאל
1322157					סיגרמן יעקב
1322158					פוסה שלמה
					שוקלר חנה סבאר (בת משה)

Dr. Yosef Burg has publicly declared that not one Gentile was ever registered as a Jew by his office — The Ministry of Interior.

But documented evidence shows thousands of cases. Day after day. Year after year. Non-Jew upon non-Jew, infiltrating into the midst of Israel as full-fledged Jews.

Who is responsible for this desecration of our religion? Who puts the official stamp of the State of Israel on the passports of these Goyim?

THE MINISTER OF INTERIOR — DR. YOSEF BURG

The Mizrachi Rabbis have decreed:

• "The Mizrachi party, by entering the Government, has desecrated the honor of the Rabbinate...I was shocked to hear that the American Mizrachi has congratulated the N.R.P. action." (Rabbi J. B. Soloveitchik, leader of the world Mizrachi - U.S.A.)

• "By continuing to serve in the present Cabinet, the party's so-called 'Ministers' are destroying the Honor of the Torah, and continuing in their defamation of G-d's name...(I pray to the Almighty that he does it from such persons)...They are traitors, desecrators of G-d, and criminals." (Rabbi Kook, Spiritual Leader of Mizrachi - Israel)

Dr. Burg continues to defy the Rabbis of our day. He still sits in the cabinet, putting his stamp on the passports of thousands of Gentiles — a sad tribute to the leadership of Mizrachi.

— HONORING SUCH LEADERSHIP PERPETUATES THE DISGRACE OF THE MIZRACHI PARTY —

THIS CLIPPING from the November 21, 1975, issue of the Jewish Press, which claims to have the largest circulation of any English-language weekly newspaper for Jews, complains that Gentiles are "infiltrating" into Israel posing as Jews, thus "desecrating" the Jewish state and religion. In the eyes of orthodox Jews, "goyim" (Gentiles) are mere cattle, not human beings.

Decision, published in 1921), and addressed to the German people:

..."We are not hyphenated Jews (i.e., German-Jews); we are Jews with no qualifications or reservations. We are simply aliens; we are a foreign people in your midst, and, we emphasize, we wish to stay that way. There is a wide gap between you and us, so wide that no bridge can be laid across. Your spirit is alien to us: your myths, legends, habits, customs, traditions and national heritage, your religious and national shrines, your Sundays and holidays... they are all alien to us. The history of your triumphs and defeats, your war songs and battle hymns, your heroes and their mighty deeds, your national ambitions and aspirations, they are all alien to us. The boundaries of your lands cannot restrict our movements, and your border clashes are not of our concern. Far over and above the frontiers and boundaries of your land stands our Jewish unity... Whosoever calls the foreign (Gentile) land a fatherland is a traitor to the Jewish people... A loyal Jew can never be other than a Jewish patriot...We recognize a national unity of diaspora Jews, no matter in which land they may reside. Therefore, no boundaries can restrain us in pursuing our own Jewish policy..."

And the "American" Zionist, Samuel Untermyer, said in 1933: "Other races have come and gone. The Jew has survived. Persecution cannot crush him. The Jews are the aristocrats of the world."

Such unbridled and reckless arrogance, stemming from the persistent Jewish notion that the children of Israel have been "chosen" to rule the world and must, therefore, remain aloof from the goyim, destined to be their slaves when the Messiah comes, has led to a great deal of friction between the Jews and their Gentile hosts throughout the ages. And yet even this negative and peculiarly Jewish form of racism could be tolerated, if that were all.

The Jews could all go off to the Middle East and finish butchering the Palestinians, or they could all settle on a large island by themselves somewhere, and they could then indulge their narcissist fantasies and their hatred of the rest of mankind to their hearts' content, and we would not care.

But gathering the Jews of the world together in one place is not really part of the Zionist scheme. They want an exclusively Jewish homeland, all right, but they also want to maintain their death grip on the economies and the governments of the Gentile lands where they live as minorities. Zionism is built not only on the ideas of Jewish exclusiveness and Jewish superiority, but also on the idea of Jewish world dominion.

Not a world dominion achieved by force of Jewish arms or by any frontal assault on the hated goyische world, but a dominion brought about by infiltration and subversion, by the encouragement of weakness and decadence among the Gentiles, by the imperceptibly slow injection of a Jewish spiritual poison into the hearts and minds of the goyim, destroying their will to resist.

And therein we have the explanation of the seeming dilemma: Jews who have devoted all their talents and energies to combatting racism being themselves charged with racism by the world community. Yes, Jews are against racism — racism among the Gentiles, that is, because they want to destroy the unity of the Gentile nations. And, yes, Jews (or Zionists, if you prefer) are racists, because they, more than any other people, realize the necessity of maintaining their own unity.



THEODOR HERZL, one of the "founding fathers" of Israel. He dreamed of an all-Jewish state from which the Gentile world would be ruled, in fulfillment of Jewish "prophecies."

The condemnation by the United Nations of Zionism is, on the whole, a welcome move, but it nevertheless fails to face the issue as squarely as it should. The UN has condemned the Jews for their behavior in Palestine, for practicing both physical and cultural genocide against the Palestinian people. But that is only a negative form of the same racism which is practiced by all healthy peoples. What the Jews are doing to the Palestinians is what the Turks did to the Armenians, what the Serbs did to the Croats, what the American pioneers did to the Indians, what the Germans did to the Jews (although hardly to the tune of 6,000,000 as the Jews claim). It is the way of the world, even if, in our Western squeamishness, we would like to see more positive and fewer negative expressions of this natural and universal racism.

And so, in this regard, the Jews are at least justified in their claim that the UN condemnation of Zionist racism is hypocritical, because most of the members of the UN practice their own forms of racism. But if the UN were really an honest organization, it could have issued a denunciation of Zionism against which the Jews would have no defense.

The UN could have pointed out that Jewish racism is a unique evil — a unique danger to the world — not because the Jews want Palestine all to themselves or even because they aspire to world rule, but because of the truly unique way in which the Jews go about implementing their Zionist designs.

Recognizing more clearly than any other people the importance of racism as a natural defense — as Nature's way of maintaining racial integrity — the Jews deliberately go about neutralizing the racism of their intended victims, thus destroying their unity, their cohesiveness, and their will to resist. It is a tactic which has proven extraordinarily effective in the past, a tactic to which the Western peoples in particular have proven susceptible.

It is for this reason that the Germans, the one nation in modern times which developed a defense against Jewish racism, named the Jews "der Weltfeind" — the world enemy.

(Issue No. 42, 1976)

Aggression, Torture, Mass Murder

Zionism II: Practice

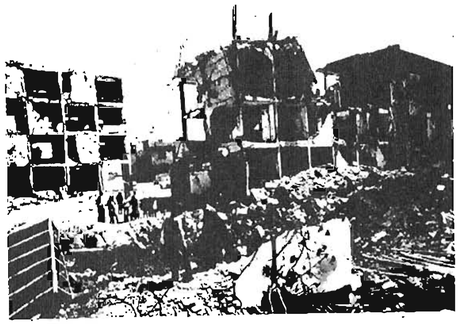
The treatment of the Arab inhabitants of Palestine by the Jewish conquerors of that unfortunate country provides an excellent example of Zionism in practice.

After Zionist political pressure had resulted in the United Nations resolution of November 29, 1947, calling for the partitioning of Palestine and the handing over of a large portion of Palestine to the Jews as a "homeland," war broke out. The Jews quickly moved to seize as much of the Arab portion of Palestine as they could, in addition to the portion awarded to them in the UN resolution.

In the Jewish land-grabbing campaign which followed, unrestrained terror was used to induce Palestinian villagers to flee their land, leaving it to be taken over by Jews. The occupants of entire Arab villages were massacred by the Jews for this purpose.

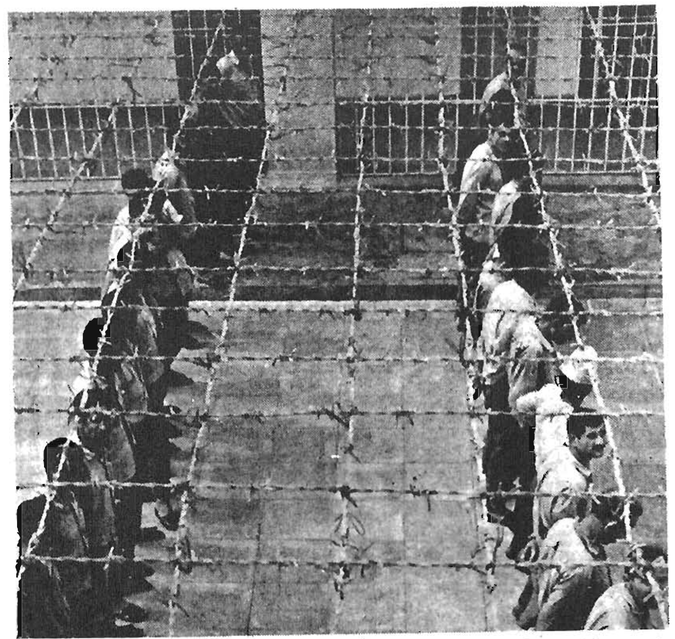
The Jewish terrorists invoked the Talmud to justify their atrocities against the Arabs. According to the teachings of the rabbis, they pointed out, "the earth was created only for the sake of the Jews," (Vayikra Rabba 36). Therefore, it was permissible to slaughter the goyim (non-Jews) like the cattle they were, if the Jews might benefit thereby.

One of the more infamous instances of the application of this theory is the massacre at Deir Yassin. On the night of April 9-10, 1948, under the cover of a truce between Zionist and Arab forces in the area, Jewish terrorists occupied the Palestinian village of Deir Yassin and began systematically murdering all the Arab men, women, and children on whom they could lay their hands. Many of the victims were horribly mutilated by the sadistic Jews, and their corpses were afterward thrown down the village well to poison it. Altogether 254 Arabs were murdered in Deir Yassin that night.



DOZENS of Palestinian refugee children were killed when Israeli terror-fliers — in U.S.-supplied F4 Phantom jets — bombed this refugee housing project in Lebanon last year. Jews consider the Palestinians whose land they stole a nuisance to be exterminated. Although the Zionist-controlled U.S. news media often give brief reports of the Israeli terror-bombing of the refugee camps and even show pictures of damaged buildings, they never let Americans see things like the Arab refugee children burned by napalm (below) or the mutilated victims of Zionist murder squads.





ARAB POLITICAL PRISONERS stand at attention under barbed-wire nets. In one of dozens of Israeli concentration camps for Arab dissidents. Arabs, having virtually no political rights in Israel, are often imprisoned for indefinite periods without a trial. The only country in the world with more political prisoners than Israel is the Soviet Union.



NAZI concentration-camp victims? No, these are the corpses of Arab villagers butchered by Jewish terrorists at Deir Yassin.

When morning came the Jews rounded up more than 100 Arabs who had survived the massacre by hiding in cellars or in the surrounding orange groves.

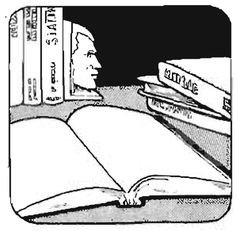
These Arabs were tied together and taken to the Jewish quarter of Jerusalem, where they were forced to take part in a Jewish "victory parade." As the roped Arab prisoners were led through the streets, Jewish mobs spit at them and showered them with stones — in a manner reminiscent of the way they had treated another prisoner more than 1,900 years ago, as he was being led to his execution.

The Arab survivors of Deir Yassin were not executed, however, but were turned loose and hastened on their way with a volley of small arms fire directed at their feet, so that they could spread the story of the massacre to other Arabs and terrify them into abandoning their land.

(Issue No. 42, 1976)

Book Review

Marxism's Essence Bared



The Gulag Archipelago: Part II, by Aleksandr Solzhenitsyn, published by Harper and Row, $15.

To many of us, Aleksandr Solzhenitsyn is as much an enigma as present-day Russia. A.S. (he is famous enough for elevation to the "initials only" caste) seems, at times, a contradictory ideological amalgam. Consequently, he has used — or has been used by — a variety of political interest groups.

America's "responsible conservatives" (Buckley and the National Review crowd, Ronald Reagan, the Hoover Institute gang) ecstacise over A.S.'s much-vaunted anti-Communism. At the same time, members of the Establishment Left (the New York Times, a clutch of labor leaders, and trendy-left lights of lesser renown) have treated Solzhenitsyn with a certain deference. They haven't bothered themselves much about A.S.'s anti-Communist panoply; beneath it they see a "dissident" (how they love that word) writer whose anti-Soviet stance sometimes serves their purposes. Even the crazy-left Ramparts magazine and the Trotskyite Pathfinder Press, quick to bark at anything they perceive as Stalinoid, have found some limited uses for A.S. But they, along with most of the Establishment Left, find a richer blend of dissent brewed by the brothers Medvedev, Yevgeny Yevtushenko, and Andrei Sakharov (a heady mixture of philo-Semitism and communism) more to their taste.

The Soviets, of course, aren't at all taken with A.S. and his anti-detente antics. They attempted a counter-attack through the Novosti press agency, a government appendage with close ties to the KGB, by selling the rights to a book by A.S.'s first wife, Natalya Reshtovskaya, to the American publishing firm of Bobbs-Merrill. In her tortured confessional, entitled Sanya: My Life With A.S., she accuses her former husband of every manner of moral turpitude. And, significantly, Natalya's account smears A.S. with the tarbrush of anti-Semitism. The Soviets, mindful of the Jewish control of America's communications media, sought to destroy the emigre author by charging him with the one "sin" the flaccid Western world presently finds unpardonable.

Long before the release of Natalya's book there had been rumblings in the Jewish community that A.S. might, in fact, be an anti-Semite. However, the November 13, 1975, issue of the influential New York Review of Books seems to exonerate Solzhenitsyn. In a lengthy article on A.S., Leonard Shapiro notes:

"In the case of Soviet Jews, Solzhenitsyn has expressed sympathy with those who genuinely seek a new home in Israel ... Those who are determined to see Solzhenitsyn as an anti-Semite will no doubt be reinforced in their prejudices by the fact that in his rogues' gallery of Gulag torturers Jews play a very prominent part. Is he to be blamed for recording a fact of history, when the evidence shows that a very disproportionately large number of Jews, until the Great Terror of the Thirties, did indeed serve in the ranks of the Soviet secret police?" (emphasis added)

Case closed? Hardly. Shapiro hasn't had the last word, and the debate among members of his tribe proceeds. Meanwhile, Solzhenitsyn continues his obeisances to the Jews — and drops a few more "facts of history" which cause certain of their number no small amount of anguish. But enough has been said of this unsavory subject. Here we are chiefly concerned with Gulag Two as a chronicle of A.S.'s spiritual struggle.

Solzhenitsyn writes about the horrors of the Gulag "solely from a sense of obligation." He explains that "too many stories and recollections have accumulated in my hands, and I cannot allow them to perish."

Once a devout Marxist, A.S. underwent a profound metamorphosis during his imprisonment in the Soviet destructive-labor camps. For it was there he experienced communism's real essence. No Marxist dialectical shield could protect his body or intellect from the excruciating pain and mind-numbing brutality of that doctrine's practical application. He views the camps as a cancer which metastasized and spread throughout the entire country.

Solzhenitsyn makes it clear that Stalin, far from being the "distorter" of the communist system he is portrayed as today, merely followed the master plan drawn by that system's chief architect, Lenin. A.S. also points to a program of extermination methodically plotted by the creators and overseers of the Gulag. It is among the major ironies of the epoch that such creatures as Naftaly Frenkel, the Jewish communist who was the planner of the slave-labor system, fell victim to their own creation.

A.S. provides the reader with graphic descriptions of camp life. He demonstrates, through numerous examples, the animalization of the inmates (especially the younger ones), the suffocation of their spirit, and the annihilation of all human emotion. For others, however, the camps offered the possibility of spiritual rebirth. Part four of his work, "The Soul And The Barbed Wire," is extremely impressive. I fear reprinting extracts; I might end up quoting the whole of it.

In some respects, Gulag Two is nearly impossible to review. As A.S. suggests: "No one can tell us the most important thing about these camps .. (and) the whole scope of this story and this truth is beyond the capabilities of one lonely pen."

One thing is obvious. A.S. not only preserved his humanity but emerged from his struggle a stronger man, one who offers the Gulag a blessing for fortifying his spiritual resources. Moreover, he writes with little bitterness toward his keepers. "Our torturers," he remarks, "have been punished most horribly of all: they are turning into swine, they are departing downward from humanity."



Prisoner Solzhenitsyn

But Solzhenitsyn makes no attempt to spare himself from criticism. He once accepted an offer from camp authorities to turn informer, and he signed his pledge with the code name "Vetrov." "Those six letters," he reflects, "are branded in shameful grooves on my memory."

Although I highly recommend Gulag Two (despite its choice as one of the ten best books of 1975 by the New York Times), a certain amount of criticism is due. For one thing, Solzhenitsyn propounds essentially conservative ideas. His sweeping condemnation of all revolutions — and his mistaken notion of National Socialism, in particular — will (and should) distress the most politically aware segment of our people. It must be borne in mind that the fire of revolution can also purify. But the revolutionaries A.S. most frequently excoriates are those who have escaped from the inner pages of Dostoevsky's The Possessed — and whose brooding, alien spirits must seek only destruction in order to justify themselves.

Gulag Two is a stern rebuke to the Marxist mythmakers and certainly ranks as an important contribution to our understanding of communism. Americans would do well to read it.

Nick Camerota

(Issue No. 43, 1976)



10. Aron Solts



11. Naftaly Frenkel



12. Yakov Rappoport



13. Matvei Berman



14. Lazar Kogan



15. Genrikh Yagoda

On page 78 of Gulag Two, Solzhenitsyn gives us the photographs of six top administrators of the Soviet slave-labor system during the 1930's — the only six Gulag commissars portrayed in the book. All six are Jews. Is Solzenhitsyn trying to tell us something?

Jews, the USSR, and Communism

It is an article of faith among the members of the so-called "radical right" that the Soviet Union today is as firmly under the thumb of a ruling minority of Jewish commissars as it was in the years immediately after the Bolshevik revolution of 1917. All the wails by world Jewry about "Soviet anti-Semitism," just as the lukewarm Soviet backing of Israel's Arab opponents, are seen as pure subterfuge aimed at deceiving the Gentile West as to the true state of affairs behind the Iron Curtain.

It is, on the other hand, an article of faith among nearly everyone else — from "responsible conservatives" to the AFL-CIO's George Meany to those who take their ideological cues from the New York Times or the Washington Post — that the Soviet Union is run by fanatical anti-Semites who single out Soviet citizens of the Jewish faith for especially harsh persecution.

To question the first article of faith is to lay oneself open to the suspicion of being in cahoots with the Jews, while to question the second is to bring down on one's head the immediate charge of being an anti-Semite.

The fact is that neither article of faith has any correspondence with reality, as we shall see in what follows. Before we can understand the true situation of the Jews in the Soviet Union today, however, we must understand how that situation has developed and changed during the last few decades. Indeed, it will be helpful for us to look much further back than that.

The Jews of Eastern Europe trace their origins to two principal sources. One of these sources — and by far the more important one for the Jews of Russia — was a Tatar tribe, the Khazars, who moved from Asia into the area north and northwest of the Caspian Sea in the second century. In the eighth century the Khazars converted en masse to Judaism, after their king, Bulan, came under the influence of a traveling Jewish merchant.

Two centuries later the Khazar kingdom was destroyed by Varangian warriors from Scandinavia, who established their hegemony over the Slavic peoples of Russia, Poland, and the Ukraine, but communities of Khazar Jews had already entrenched themselves solidly throughout this area.

The other source was the Jews repeatedly expelled from virtually every country of Western Europe throughout the Middle Ages. During the various expulsions (from England in 1290, from Germany in 1298 and numerous subsequent occasions, from France in 1306, from Austria in 1421, from Spain in 1492, from Portugal in 1497, etc.) the evicted Jews filtered into other countries which, for the moment, would have them. One of those countries was Poland, which in those days comprised a vast territory including much of the Ukraine and western Russia.

The incoming trickle of part-Semitic Jews from the west amalgamated with the non-Semitic Khazar Jews already in Poland, with the Khazar element predominating. Thus, when



JEW OF RUSSIA

Russia annexed huge sections of Poland in the 18th century, she also acquired a substantial infestation of these racially mixed Polish Jews.

Both Jewish elements were racially, culturally, and spiritually alien to the Gentile Russians, and a deep-seated hostility between Jews and Russians was established from the time they first came in contact. Relations between the two races were not helped by the tendency of the Jews to monopolize trade, to ingratiate themselves with the nobility at the expense of the peasantry, and, in general, to soak up all the available money of the country.

Remembering that prior to the 18th century much of what is now Russia was Poland, we can get an idea of Jew-Gentile relations there from the Jewish historian Abram Sachar's widely read History of the Jews. Sachar writes:

"... All through the twelfth century Jews (in Poland) prospered as merchants, traders, and tax-farmers. Many of them were in charge of the mints, and the Polish coins sometimes bore the names of the princes in Hebrew characters! After ... the middle of the thirteenth century ... the Jews ... became the only commercial class in a country of landlords and peasants."

Four hundred years later, in the 17th century, "Jews continued to serve the nobles as tax-collectors, tax-farmers, financiers, and particularly stewards and overseers of their estates. But these positions, while adding to their power, increased popular animosity. The peasants, who were being exploited by the nobles, hated the tools of tyranny more than tyranny itself."

Indeed, the Russian peasantry hated the Jews so intensely that, for the sake of keeping down public unrest, the tsars strictly limited the area of the country within which Jews were allowed to settle. That area, the Pale of Settlement, comprised much of western Russia and was the scene of nearly continuous conflict between its Jewish and its Russian inhabitants.

Throughout the 19th century a series of tsars attempted to alleviate Russia's festering Jewish problem by assimilating the Jews into the mainstream of Russian society. The Jews, however, bitterly resisted every effort to "Russianize" them. They refused to work on the land or to engage in manual labor, and they continued to use two languages: Russian for doing business with Gentiles, and Yiddish for talking to one another.

The efforts of the tsars — notably Alexander I (1801-1825), Nicholas I (1825-1855), and Alexander II (1855-1881) — did have two important effects, however. One of these effects was a great increase in revolutionary activity among Russia's Jews. One conspiracy after another was hatched against the Russian government, leading to numerous public disturbances and assassination attempts. In 1881 one of these conspiracies culminated in the successful assassination of Tsar Alexander II.

By the end of the 19th century, virtually every Jew in Russia was committed to one or the other — or both — of two far-reaching movements intended to upset the existing order and replace it with one more congenial to Jews. These movements were Marxism and Zionism.

The other effect of the tsars' efforts — which included compulsory schooling for Jews — was that the Jews began extending their range of activities to include the professions (medicine, law, teaching) as well as commerce. In accord with their usual practice, they attempted to monopolize these new fields of endeavor for themselves, and they very nearly succeeded. The Russian census of 1897 revealed that Jews occupied seven out of every eight professional



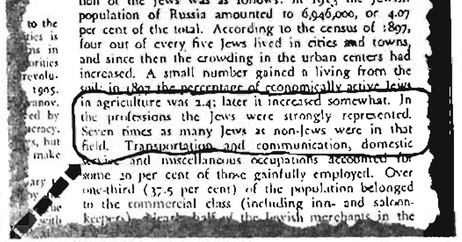
V. I. LENIN, the infamous "Russian" revolutionary, had at most one Russian grandparent

positions. This insured a passionate anti-Semitism on the part of the small but growing number of middle-class Russians who found their sons elbowed out of the admission lines to Russia's medical and law schools by Jews.

As the 20th century dawned, Russia found herself saddled with approximately half of the world's Jews — nearly seven million of them — all bitterly opposed to the government and in turn bitterly hated by the great masses of Russian people among whom they lived. The Russian secret police — the Okhrana — made strenuous efforts to halt Jewish subversive moves, but the Jews used their connections with Jews outside Russia to great advantage in this regard. As just one example, Iskra (which means "spark"), the newspaper of the Russian Social-Democratic Labor Party, which later became the Communist Party, was edited and printed by Jews in Munich, Germany, and then smuggled into Russia. Other Jews from Russia carried on their revolutionary activities in Switzerland, the Netherlands, the United States, and other places beyond the reach of the tsars' police.

Prior to 1900 nearly all the adherents of the various Marxist revolutionary factions in Russia were Jews. Because of the strong hostility which existed between the Jews and the Russian population, the overwhelming Jewishness of the revolutionary movement constituted a major obstacle to the spread of Marxism among Russian workers. With the delegates to the various Marxist congresses which were held between 1900 and 1907 more often addressing their audiences in Yiddish than in Russian, it is easy to understand why not many Russians were attracted to the movement.

After the events of 1905, which included a great deal of popular unrest stemming from Russia's humiliating defeat in the Russo-Japanese War, a conscious effort was made to bridge the gap between Jewish Marxists and their potential Russian recruits by promoting those few Russian Marxists already in the revolutionary ranks to leading positions. One who benefited some years later from this effort was Josef Djugashvili (actually not a Russian, but a Georgian), a young man unknown outside



Just before the first World War the economic situation of the Jews was as follows: in 1913 the Jewish population of Russia amounted to 6,946,000, or 4.07 per cent of the total. According to the census of 1897, four out of every five Jews lived in cities and towns, and since then the crowding in the urban centers had increased. A small number gained a living from the soil; in 1897 the percentage of economically active Jews in agriculture was 2.4; later it increased somewhat. In the professions the Jews were strongly represented. Seven times as many Jews as non-Jews were in that field. Transportation and communication, domestic service and miscellaneous occupations accounted for some 20 per cent of those gainfully employed. Over one-third (37.5 per cent) of the population belonged to the commercial class (including inn- and saloon-keepers), [illegible] half of the Jewish merchants in the

UNIVERSAL JEWISH ENCYCLOPEDIA reveals virtual monopoly Jews established in the professions in Russia, holding seven-eighths of all professional positions. This was at a time when they were crying to the world about how the tsars were "oppressing" them!



THE GRAVE DIGGERS OF RUSSIA were overwhelmingly Jewish. This 1917 photograph of a meeting of communist leaders in Petrograd (previously St. Petersburg, now Leningrad) is typical, with four of the five top communists seated at the table known to be Jews. They are, from left to right: Moses Uritsky, Petrograd Cheka boss; Lev Trotsky (Bronstein), later Red Army commissar; Yakov Sverdlov, second president of the "Soviet Republic"; and Grigori Zinoviev (Apfelbaum), president of the Petrograd Soviet. The ethnic affiliation of the fifth man at the table is unknown.

communist ranks even as late as 1917, but who would later be known to the world as Josef Stalin.

A much more important Marxist than Stalin in the early years was another man generally regarded as a Russian, although he was actually one-quarter Jewish, at least one-quarter Kalmuck (Mongol), one-quarter German, and at most one-quarter Russian, with his Kalmuck heritage showing up most strongly in his face. His name was Vladimir Ilyich Ulyanov, but he is much better known by his underground pseudonym, "Lenin."

A number of competent historians have recorded the struggles between the various Marxist factions in Russia and between the Marxists and the Russian government which led to the eventual triumph of Lenin's Bolshevik faction over all his competitors and, finally, over the government. No attempt will be made here even to summarize these struggles. Frank L. Britton's little booklet, Behind Communism, is recommended to the reader who wants to delve further into this interesting subject.

Despite the efforts to "Russianize" the Communist Party, both before and after the 1917 revolution, the leadership cadres remained overwhelmingly Jewish until the late 1930's. One organ of the Soviet regime in particular which was notoriously non-Russian was the secret police, known by a sequence of acronyms and initials which soon came to strike terror into the heart of every Russian: Cheka, GPU, OGPU, NKVD, NKGB, MGB, KGB.

The masses of the Russian people, in fact, were so much outsiders to the various Marxist factions squabbling over the corpse of Isarist Russia that the greatest danger faced by the early Bolshevik commissars was a bullet in the back from another Jew — not from a Russian. Thus, Moses Uritsky, the bloodthirsty Cheka boss of Petrograd, was murdered on August 30, 1918, by the Jew Kanegiesser, a member of the Social Revolutionary faction. And on the same day Lenin was critically wounded by bullets fired at him by Fanny Kaplan, another Social Revolutionary — and a member of a long line of Jewesses who have turned to political assassination, the latest in this line being Sara Kahn (usually identified in the controlled news media by her pseudonym, "Sara Jane Moore").

Lenin recovered from Fanny Kaplan's bullets, but he died on January 21, 1924, from a stroke, following a long illness. During Lenin's last years the most powerful communist in Russia was easily Lev Trotsky (born Bronstein), the Jewish commissar of the Red Army.

Trotsky's chief rival was to be Stalin, who became General Secretary of the Communist Party in March 1922. Stalin was a cleverer political infighter than Trotsky. In order to bring down Trotsky he allied himself with Jewish Politburo members Lev Kamenev (born Rosenfeld) and Grigori Zinoviev (born Apfelbaum). Within a year after Lenin's death the Stalin-Kamenev-Zinoviev triumvirate had successfully outflanked Trotsky.

And, although Zinoviev outranked Stalin at the time of Lenin's death, it did not take Stalin but a few months after he and his allies had undermined Trotsky's position for him to gain the upper hand over both Kamenev and Zinoviev. By 1927 Stalin had emerged as the virtual dictator of the Soviet Union.

Stalin's rise to supremacy did not go undisputed, however. Even after 1927 various individuals and coalitions of communists made the fatal mistake of attempting to unseat him. Stalin was able to maintain and consolidate his power only because he possessed extraordinary skill in the cut-throat game of conspiracy and counter-conspiracy which raged in the Communist Party hierarchy for more than a decade after the revolution. In cunning, ruthlessness, suspiciousness, and deviousness he was a match for any Jew in Russia.

The attitudes and patterns of thought formed during the early years of vicious infighting stayed with Stalin all his life. He never lost the feeling that he was surrounded by enemies who were conspiring against him, and until his death he continued to employ the divide-and-rule tactics which enabled him to claw his way to the top.

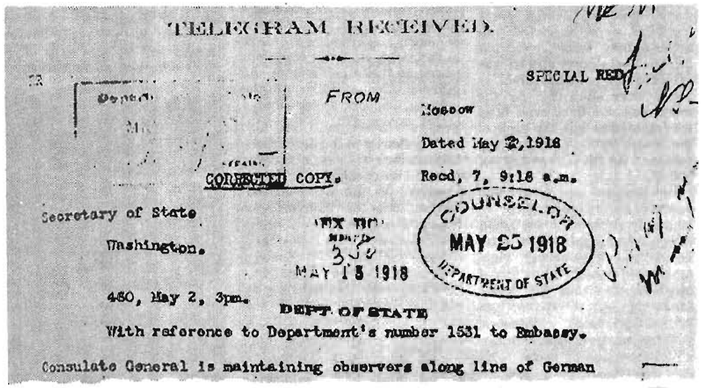
The series of arrests and show trials of the late 1930's, known as "the Great Terror," were primarily a manifestation of Stalin's paranoia. During the

SPECIAL TO B'NAI B'RITH MESSENGER

LONDON (WNS)—To show that Russia treats its Jews well, Soviet Premier Nikita Khrushchev this week remarried at a reception at the Polish Embassy that not only he himself and Soviet President Klementi Voroshilov, but also "half of the members of the Presidium," the governing body of Russia, have Jewish wives.

MR. KHRUSCHEV made this remark to Israeli Ambassador Joseph Avidar, who was among the guests. The Soviet Premier told Avidar that Dowager Queen Elizabeth of Belgium, on a recent visit to Moscow, had raised the question of a special Soviet attitude toward Jews in a talk with President Voroshilov and that Voroshilov had told her that the Russian leaders did have a special attitude towards Jews since so many of them had Jewish wives.

THIS OLD CLIPPING from the B'nai B'rith Messenger, a Jewish newspaper, reveals something which very few Americans realize: the very close relationship between the Gentile rulers of the Soviet Union and the Jews. Not only were Khrushchev and "half the members of the Presidium" married to Jewesses, but also Krushchev's successor, Leonid Brezhnev. And in the past this relationship was even closer. Lenin's wife, Nadezhda Krupskaya, was a Jewess, and Stalin was married for a time to Rosa Kaganovich, the sister of one of the USSR's most powerful Jewish commissars. Furthermore, Stalin's daughter Svetlana, now in the United States, was once married to Mikhail Kaganovich, her stepmother's nephew.



TELEGRAM RECEIVED.

SPECIAL RED

FROM

Moscow

Dated May 2, 1918

Rec'd, 7, 9:18 a.m.

CORRECTED COPY.

Secretary of State

Washington.

COUNSELOR MAY 25 1918 DEPARTMENT OF STATE

MAY 15 1918

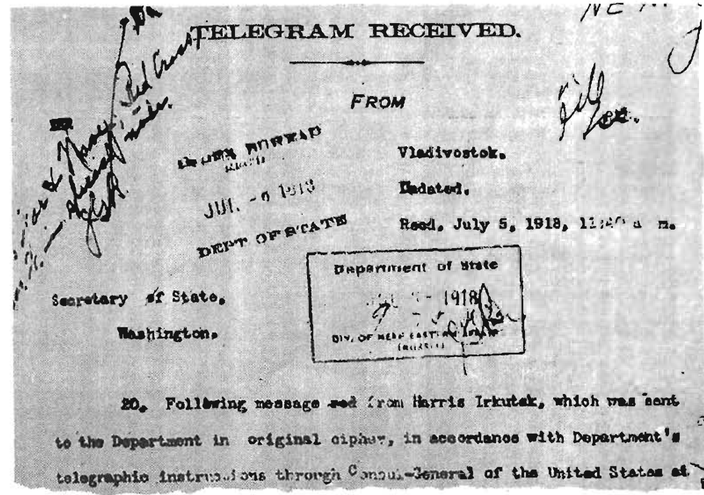
480, May 2, 3pm.

DEPT OF STATE

With reference to Department's number 1531 to Embassy.

Consulate General is maintaining observers along line of German

First two reports received relate to condition at and near Vitebsk, Vyazma, and Bryansk. At Vitebsk food shortage. Jews predominant in local Soviet Government, anti-Jewish feeling growing among population which tends to regard oncoming Germans as deliverers.



TELEGRAM RECEIVED.

FROM

Vladivostok.

Dated.

JUL - 6 1918

DEPT OF STATE

Rec'd, July 5, 1918, 11:40 a m.

Department of State

Secretary of State,

Washington.

20. Following message sent from Harris Irkutsk, which was sent to the Department in original cipher, in accordance with Department's telegraphic instructions through Consul-General of the United States at

shipment to Germany while Russians starve. Fifty per cent of Soviet Government in each town consists of Jews of worst type, many of whom are anarchists. It would be grave mistake on our part to officially recognize Bolshevik who scarcely represent (illegible) per cent of Russian

DURING THE LAST DAYS of World War I, when the Bolsheviks were taking over Russia, U.S. diplomatic and military officials in Russia sent many reports back to Washington. Both the above telegrams are in the U.S. National Archives. The upper one, State Department document 861.00 / 1757, was sent on May 2, 1918, by the U.S. consul general in Moscow, Summers. The lower one, State Department document 861.00 / 2205, was sent from Vladivostok on July 5, 1918, by U.S. consul Caldwell. Both describe the predominance of Jews among the Bolsheviks.

years of the Great Terror Stalin more-or-less continuously purged and repurged the Communist Party, destroying in the process all enemies, both real and imaginary, and liquidating all factions, actual or potential, which might conceivably challenge his rule.

It is true that during the years 1937-1939 a great many Jewish communists were killed, and that when the smoke had cleared there were fewer Jews and more Russians in the upper ranks of the party than before. Stalin's purges can in no way be interpreted as an anti-Semitic move, however. Jewish party members were liquidated, not because they were Jews, but because every party official was regarded as a potential threat by Stalin. More often than not the secret police official who fired the fatal bullet into the back of the Jewish victim's head in the cellars of the NKVD was himself a Jew.

And Russians also were killed in droves during the purges — in far greater numbers, in fact, than Jews. And, although the liquidation of so many high-ranking officials brought a flux of non-Jews up from the lower ranks of the hierarchy as replacements, Jews still remained by far the largest ethnic group in the Soviet power structure at the outbreak of World War II.

When Hitler launched his blitzkrieg attack on the Soviet Union in June 1941, determined to stamp out the menace of Jewish Marxism once and for all, Stalin's worries turned in a new direction. The Jews, not only in Russia but everywhere, had suddenly become his most important allies in the death struggle with Hitler.

As soon as the Germans invaded the Soviet Union Stalin could count on the moral backing of Jewry everywhere. More importantly, with their enormous power of the press and of the purse, they could insure him the material support of the United States government.

The behavior of the Jews in the USSR in the early days of the war caused him considerable worry, however. As the Germans advanced, tens of thousands of Russia's Jews loaded their suitcases with currency and headed for the Far Eastern provinces, where they immediately went into business as black marketeers. This had a very bad effect on the morale of the Russian masses, who were being exhorted to sacrifice everything in the fight against the fascist invaders.

Stalin kept the problem in check by having a few hundred Jewish currency speculators and black market dealers publicly shot, but he could hardly afford to take any stronger measures against them, or the Jews in America and Britain might simply call off the war; and he would be left alone to deal with Hitler.

World War II convinced Stalin of one thing: he could never again feel safe against external enemies with the Soviet bureaucracy in the grip of a people who had no fundamental loyalty to Russia. Like the pharaoh who "knew not Joseph," he asked himself whether it might not happen that "when there falleth out any war" — a war against a philo-Semitic power instead of an anti-Semitic one next time, perhaps — Russia's Jews would "join also unto our enemies." He began taking steps to remedy this dangerous situation as soon as the war was over.

Acting with great discretion at first, Stalin started weeding Jews out of the upper levels of the Soviet hierarchy. It was necessary to proceed slowly for two reasons.

First, Jewish communists in the United States, Canada, and Britain were still funneling very valuable atomic and military secrets to him. Like U.S. atom-spies Julius and Ethel Rosenberg, Jews everywhere still regarded the Soviet Union as a Jewish paradise.

Second, Soviet society was utterly dependent upon its Jewish managers and technocrats for its continued functioning. For three decades Jews had virtually monopolized the bureaucracy and the professions, and it was necessary to train a new generation of Russians to replace them.

After the Zionist seizure of Palestine in 1948 — which was immediately given an official blessing by the Soviet Union — Stalin greatly accelerated his weeding-out program. Zionism — loyalty to a foreign power — was equivalent to treason, and every Jew, whether he professed loyalty to Israel or not, was regarded as at least a potential Zionist.


The Jewish
Communal Register
of New York City
1917-1918

פנקס הקהלה
דנויארק רבתי
ת ר ע " ח

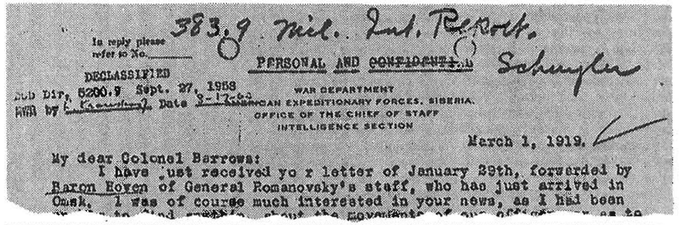
EDITED AND PUBLISHED
by the
Kehillah (Jewish Community) of New York City
356 SECOND AVENUE
NEW YORK CITY

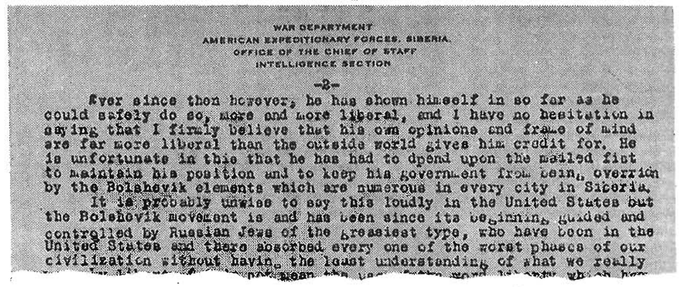
Schiff, Jacob Henry, was born in 1847, at Frankfort-on-the-Maine, Germany. He received his education in the schools of Frankfort. In 1865 he came to America, where he settled in New York City. Here, he joined the staff of a banking house. In 1873, he returned to Europe where he made connections with some of the chief German banking houses. Upon returning to the United States, he entered the banking firm of Kuhn, Loeb and Company, New York, of which he later became the head. His firm became the financial reconstructors of the Union Pacific Railroad, and since then is strongly interested in American railroads. Mr. Schiff's principle of "community of interests" among the chief railway combinations led to the formation of the Northern Securities Company, thus suppressing ruinous competition. The firm of Kuhn, Loeb & Co., floated the large Japanese War Loans of 1904-5, thus making possible the Japanese victory over Russia. Mr. Schiff is director of numerous financial companies, among them the Central Trust Company, Western Union Telegraph Company, the

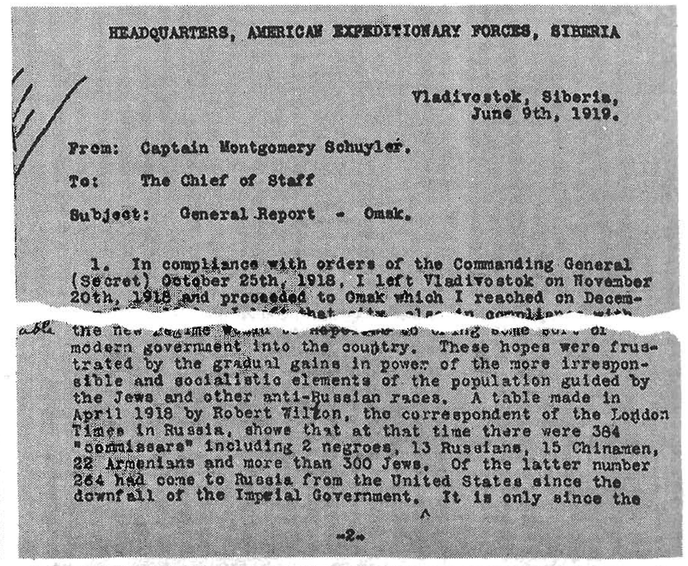
Mr. Schiff has always used his wealth and his influence in the best interests of his people. He financed the enemies of autocratic Russia and used his financial influence to keep Russia from the money market of the United States.

When last year, Mr. Schiff celebrated his seventieth birthday, all the factions of Jewry in the United States and elsewhere united in paying tribute to him.

JACOB SCHIFF, described here on pages 1018-1019 of New York's Jewish Communal Register for 1917-1918, was one of the wealthiest Jewish capitalists in America. He headed the powerful Wall Street banking firm of Kuhn, Loeb. Yet Schiff, after first bankrolling the Japanese against the Russians in 1904, gave Trotsky and other Jewish communists $25 million to launch the Bolshevik revolution of 1917. And some Americans still believe that there is a fundamental antithesis between Jewish capitalism and Jewish communism!


383.9 Mil. Int. Records.
In reply please refer to No.
PERSONAL AND CONFIDENTIAL
Schuyler
DECLASSIFIED
Sub Dir. 8200.9 Sept. 27, 1968
With by [illegible] Date 3-17-69
WAR DEPARTMENT
AMERICAN EXPEDITIONARY FORCES, SIBERIA.
OFFICE OF THE CHIEF OF STAFF
INTELLIGENCE SECTION
March 1, 1919.
My dear Colonel Barrows:
I have just received yo r letter of January 29th, forwarded by Baron Boyen of General Romanovsky's staff, who has just arrived in Omsk. I was of course much interested in your news, as I had been


WAR DEPARTMENT
AMERICAN EXPEDITIONARY FORCES, SIBERIA.
OFFICE OF THE CHIEF OF STAFF
INTELLIGENCE SECTION
-3-
Ever since then however, he has shown himself in so far as he could safely do so, more and more liberal, and I have no hesitation in saying that I firmly believe that his own opinions and frame of mind are far more liberal than the outside world gives him credit for. He is unfortunate in this that he has had to depend upon the mailed fist to maintain his position and to keep his government from being overrun by the Bolshevik elements which are numerous in every city in Siberia.
It is probably unwise to say this loudly in the United States but the Bolshevik movement is and has been since its beginning, guided and controlled by Russian Jews of the greasiest type, who have been in the United States and there absorbed every one of the worst phases of our civilization without having the least understanding of what we really


HEADQUARTERS, AMERICAN EXPEDITIONARY FORCES, SIBERIA

Vladivostok, Siberia,
June 9th, 1919.

From: Captain Montgomery Schuyler.

To: The Chief of Staff

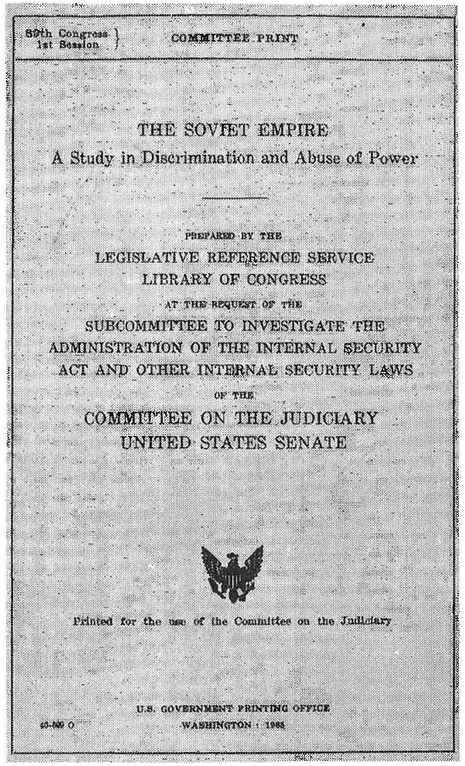
Subject: General Report - Omsk.

1. In compliance with orders of the Commanding General (Secret) October 25th, 1918, I left Vladivostok on November 20th, 1918 and proceeded to Omsk which I reached on Decem-
[illegible] the new regime would [illegible] some sort of modern government into the country. These hopes were frustrated by the gradual gains in power of the more irresponsible and socialistic elements of the population guided by the Jews and other anti-Russian races. A table made in April 1918 by Robert Wilton, the correspondent of the London Times in Russia, shows that at that time there were 384 "commissars" including 2 negroes, 13 Russians, 15 Chinamen, 22 Armenians and more than 300 Jews. Of the latter number 264 had come to Russia from the United States since the downfall of the Imperial Government. It is only since the
-2-

BOTH THESE MILITARY INTELLIGENCE REPORTS are in the U.S. National Archives in Washington. They were written by Captain Montgomery Schuyler, U.S. Army. The first was sent from Omsk on March 1, 1919, and the second from Vladivostok on June 9, 1919. Both describe the civil war then raging between the Russians and the Jewish-led Bolsheviks, in which the Bolsheviks carried out terrible massacres of Russian civilians and prisoners of war. Such information was carefully suppressed by the U.S. news media. Schuyler, like all other U.S. observers then in Russia, was appalled by the idea of the whole Russian nation falling into the hands of a vicious and sadistic gang of greasy Jewish cutthroats.

Stalin Concern about Jews Grew after WWII

Between 1948 and 1953, Stalin's changed attitude toward the Jews filtered down to the Russian masses. On the law books anti-Semitism was still equivalent to anti-Sovietism — an equivalence established by Lenin's infamous edict of August 9, 1918 — and, as revealed by Solzhenitsyn in his First Circle, an ordinary Russian could still be given a 10-year sentence at hard labor for casually using the word "zheed" (kike) — but, at least, one was no longer shot for such an offense, as was the case before the war. A few bold Russians defied the law, and poems, short stories, and a few pamphlets began circulating surreptitiously, which reflected, for the first time in 30 years, the deep-smouldering resentment of the people against the Jews.


89th Congress
1st Session
COMMITTEE PRINT

THE SOVIET EMPIRE
A Study in Discrimination and Abuse of Power

PREPARED BY THE
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ACT AND OTHER INTERNAL SECURITY LAWS
OF THE
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UNITED STATES SENATE

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That Khrushchev's attitudes toward Soviet Jewry are reflected in Soviet policy and practice is readily perceived by the drastic reduction of the number of Jews in the party and Government organizations. As far as is known there are no Jews in the upper echelons of the party or Government with the exception of V. E. Dimchitz, First Deputy Chairman of the Planning Office. Before World War II, 41.1 percent of the deputies to the Supreme Soviet of the U.S.S.R. were Jewish; by 1965, the figure had dropped to 0.25 percent. Jews were also under-represented in the Supreme Soviets of most Union Republics, especi-

THE SENATE JUDICIARY COMMITTEE issued the above report in 1965. Its purpose was to show that the Jews are being "discriminated against" by the Soviet government, but in doing so it inadvertently revealed that the Jews had formerly constituted more than 40 per cent of the Supreme Soviet of the USSR! The extract is from page 63 of the report.

In Romania, Poland, Czechoslovakia, Hungary, and other Soviet satellites Stalin's program was also underway. The Soviet-puppet governments which had been installed in these countries in the wake of their "liberation" by the Red Army were almost completely "kosher." Now the Jewish party bosses and commissars — Ana Pauker in Romania, Rudolf Slansky in Czechoslavakia, Matyas Rakosi in Hungary — were being summarily deposed and replaced by Poles, Czechs, Hungarians, etc.

It was in this period — the period of the "Cold War" — that Jews began their public wailing about "Soviet anti-Semitism." In fact, there is a fundamental connection between Stalin's weeding-out program and the onset of the Cold War. It was the postwar recognition by the Jewish masters of America's mass media that their fortunes had changed in the USSR that led to a deliberate effort on their part to shift American public opinion and governmental policy away from the pro-Soviet stance which they themselves had generated during World War II. But that is another story in itself.

Stalin died on March 5, 1953. There are persistent rumors that his death came just on the eve of a planned roundup of all the remaining Jews in the Soviet Union — and that it was Stalin's plan for this "final solution" of Russia's Jewish problem which led to his death by poison at the hands of one of his associates or doctors. At this time we have no way of knowing the truth of the matter. We do know, however, that Stalin's program to Russify the upper ranks of the Soviet bureaucracy had been largely accomplished by the time of his death.

With Stalin dead the Jews of Russia were out of any danger of being abandoned by the Soviet government to the wrath of the Russian people. During the period of "de-Stalinization" which followed, most of Stalin's measures against the Jews were relaxed. But the government was not handed back over to the Jews. Russian communists were in the saddle now, and they intended to stay there.

And thus it has continued to the present. And the Jews in the United States and other Western countries maintain their nonstop serenade of the Gentile public with tales of woe and persecution in the USSR.

Undoubtedly, many Jews actually believe they are being persecuted by the Soviet government. After all, are they not God's "chosen people," who by right should rule over the Russians? Is it not "persecution" to deny them this right?

In any event, believed by the Jews or not, this serenade is largely believed by their gullible Gentile audience, and it serves as a very useful means of maintaining the pressure of Western public opinion against the Soviet government. As long as the Soviets are dependent upon trade with the West, they are obliged to tread lightly where Soviet Jews are concerned.

Thus, Henry Kissinger's policy of detente (rather, partial detente, the prospect of detente), which is facetiously attacked by many American Jews and their Gentile henchmen (Senator Jackson, for example) actually serves the Jews very well. It insures that their present position in the Soviet Union will not deteriorate further, as it did under Stalin. And what is that position today?

Jews, who today account for just under one per cent (0.9) of the total population of the Soviet Union, occupy approximately the same percentage (0.8) of senior party and government positions in that country.

But Jews constitute 1.9 per cent of all students and 5.5 per cent of all faculty members at Soviet institutions of higher education. They account for 7 per cent of all Soviet scientists. They hold 14 per cent of the doctoral degrees in the Soviet Union. And they make up more than 20 per cent of the highly paid members of the performing arts, entertainment, and mass communications professions. These figures (except the last) are from the May 1974 issue of Commentary, a magazine published by the American Jewish Committee, which is in the forefront of those organizations lamenting the "persecution" of Soviet Jews.

The truth is that Jews are not now and never have been persecuted by a communist government. They constitute a privileged minority in the Soviet



JEWS HAVE BEEN WAILING for 25 years about how they are being "persecuted" in Russia — just as they were "persecuted" in Germany before that, and in Poland, and in Romania, and in Hungary, and in Spain, and ... This race of professional martyrs regards any Gentile resistance to Jewish efforts to take over a country as "persecution." And there always seem to be plenty of gullible Gentiles in other countries to believe them.



Union today, a minority which holds a higher percentage of soft jobs and enjoys a higher standard of living than any other ethnic group — including Russians — and which is the only minority which has been allowed to emigrate.

It is also true that Jews in the Soviet Union are not as privileged a group today as they were before World War II. But Stalin did not persecute Jews when he curtailed some of their privileges; he simply set out to correct the gross inequity which existed in the Soviet Union between the power wielded by Jews and that wielded by Russians and other ethnic groups. It is this long-overdue correction which the Jews of the world so indignantly refer to as "persecution."

Today's Soviet leaders are not passionate men, not idealistic men, not religious men. They are not the sort of men burning with a sense of justice, with a craving to right old wrongs and settle old scores. They are not the sort of men, in short, to persecute Jews, for what is the profit in that?

They are cold-blooded businessmen-gangsters, not basically unlike the sort we are familiar with in this country. They do what is necessary to protect their power, but they do not waste their time and energy on such trifles as justice.

But the day may come when the Russian masses will rise up and throw off the communist yoke which was put on their necks nearly 60 years ago. If that day does come, then the Jews will really have something to scream about.

(Issue No. 43, 1976)

Drifter's Story

Spandau: The Secret Diaries, by Albert Speer, translated by Richard and Clara Winston, published by Macmillan, $13.95.

When the July 20 conspirators, who sought to murder Adolf Hitler on that date in 1944, put together a proposed list of cabinet members who would assume control of Germany after the assassination of the Fuehrer, they included Albert Speer, the minister of armaments and war production. However, the question mark placed after Speer's name by the conspirators probably spared him the much deserved justice meted out to the others. After reading Speer's first work, Inside The Third Reich, and now his Spandau diaries, the question mark of over thirty years ago assumes a far greater significance in my mind.

Speer's disgraceful conduct at the Nuremberg "war crimes" trials can never be forgiven. He is not a man like the martyred Alfred Rosenberg, a philosopher — one lit from within by idealism — for whom truth must always be more important than consequences. Nor does he resemble his fellow prisoner Rudolf Hess, the lone inmate of Spandau, a man with no power but the moral force of his firm beliefs, who still remains unbroken. Consequently, Speer is incapable of taking the full measure of such outstanding historical personalities, no matter how well he knew them.

Perhaps the single most revealing insight into Speer's character is found in his diary entry of July 28, 1949, which reads, in part: "I cannot talk myself out of it; I am faithless. And this is not only because Hitler has forfeited all claim on my loyalty; loyalty to a monster cannot be. But I sometimes ask myself whether there is not some inexplicable instinct within me that always, whether I want it or not, makes me succumb to the spirit of the times; as though the prevailing current always carried me along. My feeling of guilt at Nuremberg was certainly completely sincere, but I wish I could have felt it in 1942. I would have more confidence in my own judgment if today, at least from time to time, I were in opposition to the Zeitgeist, which now condemns Hitler." (emphasis added)

Speer's prison diaries are filled with other remarkable flashes of essentially honest introspection. He provides fairly generous samples of his nocturnal dreams, as well as some rather telling daydreams (in my view, these are the more important).

Because the diaries were written surreptitiously and at odd intervals, certain of Speer's ideas are never fully elucidated. Even his sententious moral debates never actually come close to a resolution of key issues. Early entries are often quite lengthy. As the years in prison pile up and Speer's mood shifts, he writes much less. Streaks of bitterness frequently appear in the more laconic entries, and, all considered, it is sometimes difficult to read Speer's words without being overtaken by a sense of melancholy.

The diaries contain many worthwhile historical anecdotes. One conversation between the German Leader and Field Marshal Keitel, which Speer transcribed on December 26, 1950, is especially noteworthy. In it Hitler says: "You know my opinion of Franco. Two years ago, when we were about to meet, I thought he was a true leader, but I met a fat little sergeant who couldn't at all grasp my far-reaching plans. We ought to keep these Red Spaniards on the back burner — there are many thousands of them, after all. They're lost to democracy, and to that reactionary crew around Franco too. We have real chances there. I believe you to the letter, Speer, that they were impressive people. I must say, in general, that during the civil war the idealism was not on Franco's side; it was to be found among the Reds. Certainly they pillaged and desecrated, but so did Franco's men, without having any good reason for it ... When I think of that I understand a good many things."



Speer with Hitler

The Spandau diaries certainly make fascinating reading. However, Speer, a deeply flawed individual, can be alternately engaging and repulsive. Since one can never be entirely sure of his motives, the reader is urged to use a certain amount of caution in approaching either of his books. For Speer seems, at times, excessively poised, too eager to confess his "guilt" and settle old scores by slandering safely departed comrades. Yet, a discerning eye will see a side of Adolf Hitler that hasn't been shown in many histories of the Third Reich, and it is not altogether bad. But Speer is a man too much given to temporizing — and shooting for international bestsellers — to be deeply concerned with bringing forth the whole truth. And that is why the same question mark of long ago still remains after his name.

Nick Camerota

(Issue No. 45, 1976)

Ali's Wisdom

In this era of falsehood and corruption, it is refreshing to hear a little simple wisdom on racial matters from a well-known public figure. It is embarrassing, however, that that wisdom should have to come from a Black rather than someone of our own race.

In a recent interview published by Playboy magazine, Muhammed Ali, the Black heavyweight-champion boxer, who is a devotee of the Black Muslim religion, made the following comments:

".....If I could be President of the U.S. tomorrow ..... or be in an all-black country of 25,000,000 Negroes and my job would be to put garbage in the truck, I'd be a garbageman. And if that included not just me but also my children and all my seed from now till forever, I'd still rather have the lowest job in a black society than the highest in a white society. If we get our own country, I'd empty trash ahead of being President of the U.S. .....



MUHAMMED ALI

"Before I was a Muslim, I had one white girlfriend for two days, that's all. I wasn't no Muslim then, but I just felt it wasn't right. ..... Black men with white women just don't feel right. They may think it's all right and that they're in love, but you see 'em walking on the street and they're ashamed — they be duckin' and they be cold. They're not proud. Once you get a knowledge of yourself you see how stupid that is .....

"Man, I was in Chicago a couple of months ago and saw a white fella take a black woman into a motel room. He stayed with her two or three hours and then walked out — and a bunch of brothers saw it and didn't even say nothin'. They should have thrown rocks at his car or kicked down the door while he was in there screwing her — do something to let him know you don't like it. How can you be a man when another man can come get your woman or your daughter or your sister — and take her to a room and screw her — and, nigger, you don't even protest?....

"A black man should be killed if he's messing with a white woman ... Raping, patting, abusing, showing our women disrespect — a (White) man should die for that ..... We will kill you, and the brothers who don't kill you will get their behinds whipped and probably get killed themselves if they let it happen and don't do nothin' about it."

In response to a question from his interviewer as to what should be done about a Black Muslim woman who goes out with a White man, Ali answered: "The she dies. Kill her too."

And, although Ali didn't say it, the same should apply to the White woman who betrays her race. Kill her too!

(Issue No. 45, 1976)

Prisoner of Peace

On May 10 an 81-year-old man, sitting in a solitary prison cell in Berlin, will complete his 35th year of confinement as a political prisoner — a longer period than any other political prisoner in modern times. His name is Rudolf Hess, and the "crime" for which he has been imprisoned so long was trying to stop the Second World War.



RUDOLF HESS

On the night of May 10, 1941, Hess, who was Adolf Hitler's deputy, made a solo flight to England in an effort to establish personal contact with British leaders and initiate a peace settlement between Britain and Germany. He hoped that his dramatic peace mission would capture the imagination of the English people and bring an end to the war.

Instead, however, Churchill, who throughout his political career was a puppet of Jewish interests, immediately had Hess arrested and held in solitary confinement. Churchill's backers were determined that nothing should halt the war until the German people had been crushed.

After the war Hess was cynically tried and condemned to lifelong imprisonment for "crimes against peace" by the infamous Nuremberg Tribunal. Sitting as members of this tribunal were representatives of the U.S. and Soviet governments, neither of which had even been at war at the time of Hess's peace mission and subsequent arrest!

Now, as Hess begins his 36th year of imprisonment, the dark forces whose eternal hatred he incurred back in 1941 when he tried to halt their war are determined that he shall die in his prison cell.

(Issue No. 45, 1976)

Equalitarian Theorists Worried

Bassou: Man-Ape Hybrid?



BASSOU, so named by the local Berbers, is an embarrassment to those who insist that every animal which qualifies as "human" is "equal" to every other such animal.

Bassou lives in the Valley of Dades, near the town of Skoura, in Morocco. He sleeps in the trees there and subsists on dates, berries, and insects. He wears no clothes (although he was persuaded to don a burlap sack for the photographs which appear here), uses no tools, and speaks only in grunts.

The local Berbers have been aware of Bassou's presence for at least the past 25 years, but they shun him in superstitious fear and have been unable to give any clue as to his origin. Western scientists have also been aware of Bassou for a number of years, but, for the most part, they too shun him in superstitious fear. For Bassou's existence raises some very troubling questions for the true believers in the TV religion of universal human equality. It has been hard enough for them to try to fit Blacks and Whites together into that scheme, without having to worry about Bassou.

What is Bassou? No one really knows. He displays both ape-like and manlike characteristics. Those who have studied him, however, have been reluctant to accept the suggestion that he is the product of a mating between a human being — Negro or Berber — and an anthropoid ape, all three of which Morocco has an abundance.

Yet, Bassou is clearly something special, and not just a deformed human being. With arms so long his fingers hang below his knees when he stands upright; with massive, bony ridges above his eyes and a sharply receding forehead; with jaws, teeth, chin, and cheekbones all showing pronounced ape-like characteristics, he is a true ape-man.

There have been rumors for centuries — ever since Africa was opened to European exploration — of apes raiding African villages and mating with Negro women. Thus, the King Kong legend. Scientists have never been able to confirm these rumors, and it has been assumed that, even if such matings did occasionally take place, there would be no offspring.

But there has never been a scientific effort — largely for religious reasons — to actually determine whether a union between some human sub-species — a Negro, say — and some species of ape, might be fertile. Numerous other examples of inter-specific matings which yield hybrid offspring are known. The mule is a cross between a horse and a donkey, and the liger is a cross between a lion and a tiger, for example.

If Bassou is indeed such a hybrid — and no other plausible explanation for him has yet been brought forward — then his existence throws a real monkey wrench into the neo-liberal theory of the separateness of man from the rest of Nature. It forces us to face the continuity of Nature's hierarchy. And it makes us ask some questions.

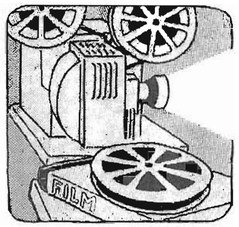
What is human? Where shall we draw the line? Shall we include Bassou and begin worrying about whether his "human dignity" has been abused? And if we include Bassou — and if he is a hybrid — what of his parents? Shall we include one but not the other? If we include both, are we to turn loose all the chimpanzees and gorillas now in our zoos and register them to vote?

Perhaps we need to re-examine the whole myth of racial equality and begin to face reality.

(Issue No. 44, 1976)

Film Review

A Close Look at Hell



Taxi Driver, directed by Martin Scorsese, screenplay by Paul Schrader, a Columbia release.

There are a good many things wrong with Taxi Driver; the worst is that the flick attempts entirely too much. Martin Scorsese, the frail and undisciplined director (never a big favorite of mine), could have made at least five separate films out of Taxi Driver. The doleful and appropriately neurotic musical score which snakes through the film makes the whole event harder to take.

A native New Yorker, Scorsese is a lapsed Catholic and ex-seminarian who, to his credit, supplies a certain moral vision without becoming didactic. He claims there is much religious symbolism in Taxi Driver. None of it is evident to me, but, what the hell, it's his film and he can say whatever he chooses about it. Somehow I just can't see Cybill Shepherd as the Virgin Mary. (I've had this long-smoldering thing for Cybill which probably prevents me from seeing her through Scorsese's eyes.)

I saw Taxi Driver after reading a panegyric to New York City by a recently retired N.Y. Times reporter who, in his neo-liberal wisdom, wrote off all the rest of America as a backwater blighted by racism and infested with Birchers and Babbitts, all haters of Fun City's delightful ethnic aroma. Very cute stuff. However, Martin Scorsese's New York City is the real one, and, for that reason alone, Taxi Driver is worth seeing. For all its shortcomings, this film is a forceful guided tour through an urban cesspool, an unflinching look at life at the bottom, and, most importantly, a finely realized portrait of alienation.

The central character, an insomniac hack driver named Travis Bickle, is an isolated and fractured personality lost in the oversized, alien Babylon, and he aches for some kind of human relationship. Most reviewers I have read lack any real sympathy for Travis (played superbly by Oscar winner Robert De Niro). Admittedly, Travis is a marginal sort with few interests; however, they dismiss him all too quickly as a lone psychopath who simply gets nuttier as the film progresses. Travis is far more than this: his insanity is the natural result of a profound alienation produced by a cracked social order, and, as such, he is part and parcel of the whole mess. He is the unseen danger lurking just outside society's door. Under too much stress he may gain entry and pay off the System in the only currency he has been able to accumulate: rage and violence.

Midway through the film, Travis spies a lovely campaign worker (Cybill Shepherd) who is hustling for a vacuous, Jimmy Carter-type Presidential candidate. He offers to take her out for an afternoon snack, and, after some hesitation, she accepts. He turns on the charm and impresses her with the sort of insights only loners and outsiders seem to possess. Yet he fails to see her as she is: beautiful, yes, but as simple as a sheep, given to quoting snatches from Kris Kristofferson records, bound up in the politics and mores of a sinking System. Predictably, the relationship doesn't get far.

Before their bust-up, Travis accidentally winds up chauffeuring Cybill's candidate to a posh Manhattan hotel. Recognizing him, Travis tells the carpetbagger that he has another vote. Pleased, the slick fellow asks the cab driver what he, as President, should do about New York. Travis ponders this awhile and answers by calling the city "an open sewer" inhabited mostly by "scum" and suggests flushing "the whole fucking thing down the toilet." The proposal is greeted by an uneasy silence.

The loss of fair Cybill, an attempt to rescue a raffish, 12-year-old girl (Jodie Foster) from prostitution, the filth and cruelty of the city, and the hopelessness of his own existence all combine to drive Travis around the bend. The searing and brutal denouement and the film's ironic finish (right, I won't reveal either; be sure to bring a strong stomach if you view it) make Taxi Driver an experience which won't be easily shrugged off.

A question frequently asked — and seldom answered — is what to think of those like Travis who attempt acts of "propaganda by deed"? Perhaps Elisee Reclus, a French anarchist, provided a partial answer when he wrote: "If an isolated individual filled with rage takes his revenge on a society which brought him up badly, fed him badly, advised him badly, what can I say? It is the result of terrible forces, the consequences of deep passions, the eruption of justice in its primitive phases. To take sides against the unfortunate man and so justify, however indirectly, the system of humiliation and oppression that weighs on him and millions of his fellow men — never!"

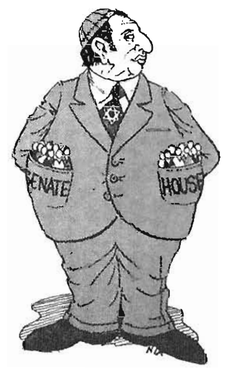


Director Scorsese and actor De Niro (in cab) take a break during filming of "Taxi Driver."

A concluding note: the quotation from Reclus should not be taken as a personal endorsement of anarchy. I tend to side with another writer who once suggested that our choice is not one of anarchy vs. true authority; instead, it is likely we will have anarchy — and then true authority.

Nick Camerota

(Issue No. 45, 1976)



(Issue No. 45, 1976)

White Survival Is at Stake

Crisis in Rhodesia

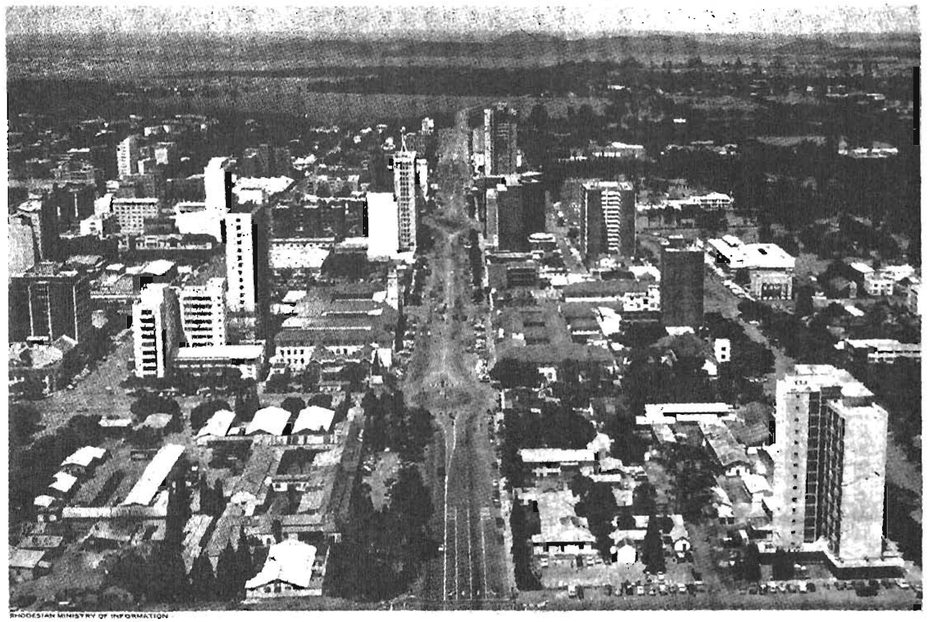
The White government of Rhodesia is "illegal" and "racist," U.S. Secretary of State Henry Kissinger told a meeting of the World Affairs Council in Dallas on March 22, and the United States must do more to force the White Rhodesians to turn their country over to the Black terrorist groups now attempting to "liberate" it.

What Mr. Kissinger wants for Rhodesia is a repeat of what took place in Angola a few months ago. Except that he doesn't want the Cuban and Soviet forces now in Africa to actually invade Rhodesia the way they did Angola, he says. He wants it to be an all-Black enterprise.

The destruction of White Rhodesia has been Kissinger's goal throughout his public career. In September 1973, during the public hearings on his nomination to be Richard Nixon's secretary of state, he told the members of the Senate Foreign Relations Committee that his policy would be to bring the United States into full compliance with the United Nations trade embargo designed to starve Rhodesia into submission. (ATTACK! Assistant Editor Nick Camerota testified against Kissinger during those hearings, calling Kissinger's anti-White and anti-American record to the attention of the U.S. Senate.)

And last month one of Kissinger's subordinates, William E. Schaufeler, assistant secretary of state for African affairs, told the Senate Foreign Relations African Subcommittee that the United States is backing those who are fighting for Black rule in Rhodesia, whether they are communists or not. On March 19 he testified that the United States is preparing to send aid to Mozambique as a reward for "implementing United Nations sanctions" against Rhodesia.

Mozambique, which borders Rhodesia on the east, is ruled by Black Marxist dictator Samora Machel. That country has been the principal haven for Black terrorists waging guerrilla warfare in Rhodesia. On March 3 Mozambique sealed her border with Rhodesia, halting all Rhodesian rail traffic to the Indian Ocean port of Beira, and seized 16 Rhodesian train crewmen. Nearly 25 per cent of Rhodesia's exports formerly flowed through Mozambique.



RHODESIAN MINISTRY OF INFORMATION

SALISBURY is the modern, clean, and decent capital of Rhodesia. With a mild climate, nearly three times the area of England, Scotland, and Wales combined, and much land suitable for agriculture, Rhodesia attracted its first White settlers in the 1850's. Unlike the Boers, who encountered no Blacks when they first settled South Africa in the middle of the 17th century, Rhodesian Whites had to contend with hostile, warring Bantus from the beginning. Their experiences paralleled those of the American pioneers, who, during the same time period, faced Indian raids as they settled the West.

Rhodesia today has 270,000 White citizens, primarily of English and Dutch ancestry, and nearly six million Negroes. White Rhodesians, although they have maintained their racial pride and avoided mixing with Blacks, have gone to great lengths to improve the lives of the Blacks in their country, providing them with vastly better schools, medical care, housing, and employment opportunities than they enjoy elsewhere in Africa.

Mr. Kissinger is encouraging the interpretation of his policy in southern Africa as one designed principally to limit the expansion of Soviet power. His recent rhetoric against Cuban and Soviet intervention in Rhodesia support that interpretation. But U.S. aid to the pro-Soviet government of Mozambique is harder to understand. And, of course, there remains the fact that the White Rhodesian government Kissinger is trying so hard to wreck is staunchly anti-Soviet.

But these contradictions are certainly no more confusing than the ones presented us by Kissinger's policy during the Vietnam war. Then he portrayed himself — with the convenient collaboration of the controlled news media — as a "hardliner" and a "hawk," while all the while he was secretly working to scuttle the American war effort and arrange a shameful surrender to the communists.

Nor do other explanations put forward by supporters of the present U.S. policy toward Africa make any sense.

Some try to justify the anti-White stance of the United States in terms of matter-of-fact realpolitik. If we support the "racist" regimes of Rhodesia and South Africa, they say, all of Black Africa will be our enemy and will turn to the Soviet Union or China for aid. On the other hand, if we support the Black "liberation" movements, then the Blacks will be our friends, will block Soviet influence in Africa (in gratitude for our support, presumably), will allow us to trade with them, and will give us other unspecified advantages.

The events of recent years hardly confirm this naive view. Although the U.S. government has been consistently hostile to White governments in Africa since World War II and has given billions of dollars in aid to various "emerging" Black nations, it would be difficult to name a single one we can truly call a "friend" today — and harder still to think of a single concrete benefit all our efforts at friendship have gained us.

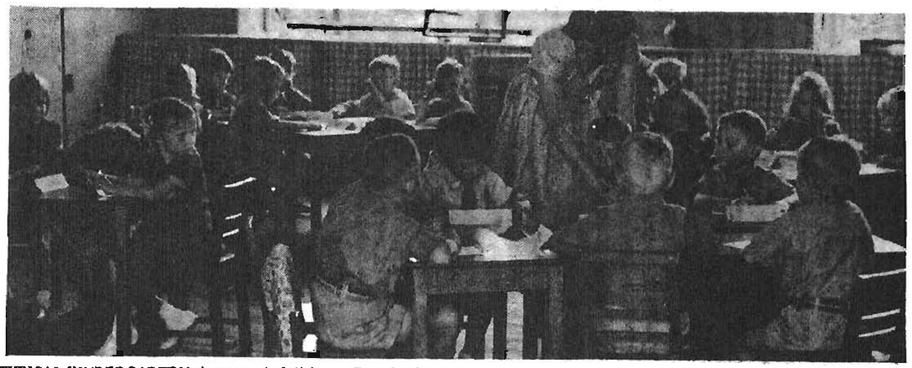
We gave moral support and encouragement to Jomo Kenyatta's "Mau Mau" butchers when they were murdering English farmers in Kenya. We participated in the United Nations bestiality in the Belgian Congo, which plunged that outpost of White civilization back into Black savagery. And, most recently, we applauded the bloody expulsion of the Portuguese from Angola. Yet, all this anti-White activity and sentiment on our part has resulted only in a vast increase in Chinese and Soviet influence in Africa, with a parallel decline in American influence. A glance at the voting record of Black Africa in the United Nations General Assembly should be proof enough of this.

It would probably be an oversimplification of the truth to say that the U.S. government actually planned it that way from the beginning. After all, until last month's statement of U.S. support for Marxist Mozambique, American aid was funneled preferentially to Black terrorist groups who claimed to be anti-communist or, at least, anti-Soviet — as in Angola, for example. And our CIA did make a number of bumbling attempts to have anti-American African leaders assassinated and to steer the course of the various Black "liberation" factions in a pro-Western direction.

Still, it is difficult to understand how any secretary of state in his right mind could actually believe that the security and welfare of the American people would benefit by helping to scuttle all the White, Western, solidly anti-communist governments in Africa — every one of them an ally of ours. In competing with China and the USSR to win the favor of the Black governments which replaced them, we have always been at a distinct disadvantage. In the first place, what nation — even a Black one — needs as a "friend" a country with so little sense of where its own interests lie that it habitually stabs its allies and co-racialists in the back?

Even after all they have witnessed in Africa in the last 30 years, the American people still might find it within the realm of reason if the policy of their government toward Africa in general and Rhodesia in particular at this time were one of non-involvement. Still angry and confused about what happened in Vietnam, not really understanding who betrayed them or why, they might reasonably be willing to let the politicians in Washington adopt an isolationist policy and tell the White Rhodesians that they will have to solve their own problems — we're keeping our hands off. That would not be a wise or a good policy, but it might be understandable.

But non-involvement is not Mr. Kissinger's policy. He is involving America in Africa as deeply as he can — on the side of the Black terrorists! He is giving America's support, both moral and material, to the Black terrorists who are trying to destroy Rhodesia.



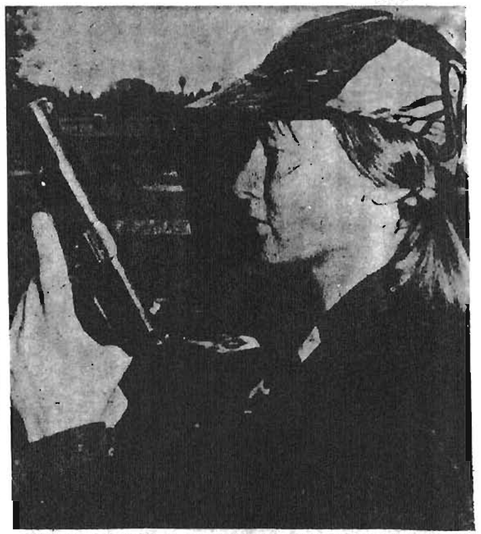
TYPICAL KINDERGARTEN classroom in Salisbury. These healthy, racially superior, well-behaved children represent not only the future of Rhodesia but also of the White race everywhere. If White Americans stand by and allow the Kissinger policy to succeed in destroying these children, then our own children will one day pay the price.



THESE RHODESIAN BOYS are fishing near Bulawayo, Rhodesia's second-largest city. Of rugged, predominantly Nordic, pioneer stock, most Rhodesians enjoy outdoor sports. Rhodesia has a climate and terrain similar to many areas of the United States, and Rhodesians treasure the natural beauty and wildlife of their country, guarding it against the thoughtless plundering common elsewhere in Africa.



THE RHODESIAN ARMY is small, but it is of exceptionally high quality and is regarded as the best counter-terrorist force in the world. Its 5,000-man (White) strength is supplemented by reserve forces which could bring the total number of Rhodesian men — and women — under arms in an emergency to more than 20,000. Rhodesia's soldiers are motivated by the knowledge that if they fail in their task their wives and children will be exposed to indescribable horror at the hands of the Blacks.



RHODESIAN WOMEN are volunteering for the Women's Service Corps, which will serve as a backup unit for the regular army. Here a volunteer trains with a 9-mm. pistol at a range in Salisbury. She will not be butchered by Blacks without putting up a good fight!



BLACK "FREEDOM FIGHTERS" IN ANGOLA celebrate their victory over the Portuguese. Henry Kissinger wants to turn the 270,000 Whites of Rhodesia over to the tender mercies of a gang like this.

During the long guerrilla war in Angola, the Blacks perpetrated hundreds of unspeakable atrocities, news of which was suppressed by the controlled media in America. One of the Black terrorist bands in Angola which was backed by the U.S. government was led by Holden Roberto. The following is an account of an attack by Roberto's gang on a Portuguese experimental agricultural station at M'Bridge, in northwestern Angola. It was related by one of the few survivors of that attack, a Portuguese subforeman named Manuel Lourenco Neves Alves:

"...At six o'clock that morning I woke up with the noise, and when I came to the window of my room I saw the house of the manager being attacked by hundreds of Blacks, maybe 400 of them ... I grabbed my hunting rifle and started to shoot at them from my window, but I was running short of ammunition, and my African (Negro) houseboy, Joao, made a dash for the house next door to collect more ammunition. He never made it. A band of terrorists caught him, killed him with catana (machete) blows, and then cut off his head and sexual organs. Then the crazy savages lifted those things in the air like trophies, and they began jumping about in a dance, yelling and whistling and laughing.

"They were bringing out the other captured men onto the ground in front of the installations, and they started slaughtering them in the most horrible ways. The screaming victims were still alive when the beasts cut their eyes out of their sockets, cut their hands off, castrated them, and cut their bellies open and pulled their insides out....

"Oh, God, what they did to my old friend, Jose, truly the kindest man who ever lived. The terrorists skinned him alive .... I can still hear (his) piercing screams. ...

"Then came the turn for the women and the children. The beasts made no color discrimination. They slaughtered White, mulatto, and Negro alike. They would throw the smaller children high into the air, let them drop on the soil to break their bones, and then the bastards would play a brutal game of football with the bodies of those dying children. ...

"Afterwards they started on the women... They were disrobed and raped savagely by scores of those beasts. I refuse to describe some of the horribly obscene things they did to those poor women before they finally killed them. ... The savages cut the breasts off practically each one of them and pushed sticks of wood through their lower parts as they died. Almost like cannibals they abused the body of a pretty White girl of 18, and then they tied her to a tree, crucified her, cut off her breasts, and put one in each of her outstretched hands..."



BELGIAN CHILD being evacuated from Stanleyville, Belgian Congo, after Belgian paratroopers temporarily broke a Black reign of terror in that city, following the UN-imposed "liberation" of the Congo. This 10-year-old girl was raped repeatedly by Black "freedom fighters" before her rescue, but she was luckier than hundreds of other White women and children, who were savagely murdered when the "simbas" had finished with them. Americans may have conveniently forgotten what happened in the Congo, but the Rhodesians have not.

and material, to the Marxist-led Black murder-gangs whose openly avowed aim is to drown all the White men, women, and children of Rhodesia in their own blood. He is using our resources to help African Negroes kill our White kindred, our blood brothers and sisters. And we, if not actually cheering him on, are sitting on our hands and letting him get away with it. This is simply beyond all reason, beyond all understanding.

For an explanation of what is happening, we must look outside the realm of reason. We must forget about realpolitik; at least, we must conclude that if Mr. Kissinger is practicing realpolitik in Africa, it is for the benefit of someone other than the American majority. We must turn from the phony and deceitful masters of realpolitik to their entranced followers, whose motives are altogether different.

They are the pious believers in democracy, who mindlessly chant their mantra, "One man, one vote!"

They are the soul-sick devotees of the religion of universal equality, the self-flagellating moral degenerates whose spirits are too small and mean to accept and uphold with pride their racial birthright.

They are the eager and short-sighted scramblers for favor in the eyes of the high priests of the New Orthodoxy, the ones who smugly and self-righteously parrot the words they have been taught as a justification for the present policy of national and racial suicide: "Because it's right."

There are none so blind as those who will not see, none so deaf as those who will not hear. To those who find it convenient to assert that America's present policy in southern Africa is "right," facts have little meaning. It does little good to ask them if it is "right" that the Whites of the Republic of South Africa, who were there before the Negroes moved into that part of the continent, should abandon all that their pioneer ancestors so laboriously built up from the wilderness, just because they are now outnumbered by Blacks who were later brought into the country from the north as laborers.

And is it "right" that the Whites of Rhodesia, whose ancestors found the Black aborigines of the region between the Limpopo and the Zambezi eating one another when they arrived, should feel guilty for having tried to lift these Blacks out of the Stone Age?

Is it "right" that, having freed these Blacks from tribal slavery and given them a vastly higher standard of living than they previously enjoyed — or than is now enjoyed by the "liberated" Blacks of Angola, Zambia, and Mozambique — White Rhodesians should feel obligated to also turn over to them their farms, their cities, their mines and factories, their schools and hospitals, their roads and railways, and all the other creations of White effort and genius?

Is it "right" that White Rhodesians, having seen what happened — and is still happening — to Portuguese women and children in Angola, to Belgian women and children in the Congo, to British women and children in Kenya and Tanganyika after they foolishly handed over the reins of government to Blacks, believing the assurances that White minority rights would be protected, should believe the same lies themselves and surrender their own women and children to the same fate?

Is it "right" that White Rhodesians should meekly surrender to manifestly evil and regressive forces rather than stand and fight those forces with all their strength, regardless of the odds against them?

No, none of these things are right, but it does little good to argue that with Mr. Kissinger's admirers. They have been infected with a spiritual virus which is immune to reason. It is a virus which has run rampant, not only in America, but throughout Europe and the rest of the White world, even in South Africa.

It is a disease which confuses the minds, drains the spirits, and saps the wills of those it touches. It brings with it guilt and shame and self-hatred, where there is no reason for these things. It robs its victims of the determination to survive and instills in them instead a death-wish.

We can see its ravages around us everywhere. The White race, a race of conquerors and masters, a race of law-bringers and civilization-builders, has lost faith in itself. We are unwilling any longer, most of us, to face the challenges of life, to struggle, to overcome.

We shrink in horror from conquest. We blush at the prospect of rule. We stand paralyzed by self-doubts, as aliens pervert our laws and savages destroy our civilization.

We are willing to accept every humiliation, always ready to turn the other cheek. We have been persuaded that we can no longer prevail, by reason of our natural superiority, over the colored swarms of this earth and must, therefore, seek their favor. We tremble at the thought of how we have "wronged" them in the past, and we hope that, after sufficiently punishing us for the transgressions of our parents, they will deign to let us share this overcrowded planet with them and will, perhaps, even throw us a few crumbs as a reward for our penitence.

We humble ourselves before monkeys we have outfitted in judges' robes, invested with the authority of mayors, or promoted to the highest ranks of our armed services. We have lost — we have voluntarily renounced — our manhood. We grope, on our hands and knees, for the womb to which we long to return.

Yet, the disease has not infected all of us. Rhodesia is one of the last bastions of the White world which has not fallen. In Rhodesia there are still White men and women who understand what it means to be White. And they understand, above all, that if they bare their necks to the enemy, as their soul-sick kinsmen in other lands are urging them, they will not, like beaten dogs, save their lives, but will have their throats ripped open.

Therefore, they will stand their ground and fight, while everywhere else we are surrendering. And that is why it is so important to us — and to our children and to their children, forever — that White Rhodesia prevail over her enemies.

And it is also why it is so important to Kissinger and his tribe that White Rhodesia perish. Rhodesia is a symbolic obstacle to the final humiliation and subjugation of the hated White race. One can feel the venom of their Talmudic hatred in virtually every news dispatch about Rhodesia which appears in the controlled media.

Despite the heroism of the Rhodesian people and their qualitative advantages over their enemies, their numerical disadvantage is so severe that they are now in extreme jeopardy. As their one natural ally, the Republic of South Africa, gradually backs away from them, that jeopardy grows.

White South Africans, under the influence of the same virus-spreaders who have poisoned us here in America, may think that by throwing Rhodesia to the wolves they can placate the hordes howling for their own blood, but they are mistaken. If Rhodesia falls, then South Africa, despite her immensely greater resources, will be only a few years behind her.

And, though the danger may seem much more remote here, America's fate also hangs on the same side of the balance with Rhodesia's. If we once more betray our racial kinsmen, we shall not escape the ultimate retribution of a just Nature for that unnatural act.

The time has come for White Americans to make some difficult decisions:

Do we want to throw off the disease now afflicting us and become whole once again?

Can we face up to the fact that we are still living in a world where the inflexible rule is "kill or be killed"?

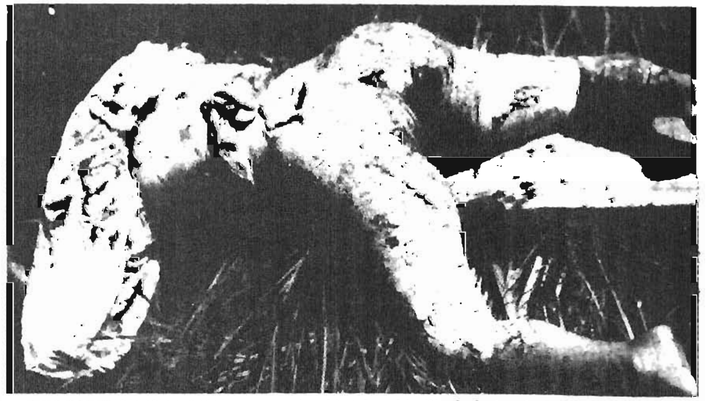
Can we face life's challenge once again, or will we remain too soft-minded to do the hard, unpleasant, even brutal things which must be done — thus making a more brutal future certain by our inaction?

Is there left in us a residue of will to survive as a race — or has that task become too difficult for us?

Will we keep retreating, keep surrendering, until there is no place left to retreat, no surrender to make but the final one — or will we draw the line now and make our stand with our brothers in Rhodesia?



THESE RHODESIAN farm children are as determined as their parents not to be pushed off the land they have worked so hard to make productive. They must carry arms at all times, since Black terrorists are stepping up their attacks on White farms.



THIS PORTUGUESE WOMAN was raped and butchered by Blacks in Angola. It is harder to sympathize with the Portuguese than with the Rhodesians, because the Portuguese followed the same colonial policy in Angola that they did in Brazil, namely, a policy of racial mixing with the non-White natives. Angolese Blacks were not only educated in the same schools as the Portuguese, but were allowed to intermarry with them. This church-promoted policy of miscegenation and "equality" did not help the Portuguese in Angola when their government back in Lisbon turned Marxist and betrayed them to the Blacks, however.



HENRY KISSINGER



IAN SMITH



HARRY OPPENHEIMER

JEWISH PRESSURE is squeezing Ian Smith, Rhodesia's prime minister, from two directions. It is the anti-White foreign policy of the United States, dictated by Kissinger, which sets the pattern for the rest of the Western world, thus isolating Rhodesia economically. And it is the anti-White domestic policy of Harry F. Oppenheimer which is slowly but surely cutting off the Republic of South Africa's support for Rhodesia. Oppenheimer, the Jewish multi-billionaire who controls 85 per cent of the world's production of diamonds and a substantial portion of the world's gold production, virtually owns South Africa. His immense Anglo-American Corporation has tentacles grasping at every knob and lever of South Africa's booming industrial machine. Among his many holdings are the De Beers diamond fields. Oppenheimer's foremost goal in life is to destroy South Africa's White society and replace it with a Black one. It is his influence on the South African government which is primarily responsible for domestic racial-integration measures and for the withdrawal of military backing for Rhodesia. In the South African Parliament the Jewish-led Progressive Party has already moved to deny Rhodesia other benefits.



HOLDEN ROBERTO led one of the terrorist factions which butchered Portuguese settlers in Angola. For some unfathomable reason, U.S. Secretary of State Henry Kissinger declared that Roberto's F.N.L.A. faction was "pro-Western," and he arranged for our CIA to supply the F.N.L.A. with money, weapons, and advisers. In view of the results of Mr. Kissinger's policies in Vietnam and elsewhere, perhaps we should not be surprised that Roberto's U.S.-equipped terrorists were very efficient at murdering White Portuguese, but failed miserably at stopping the takeover of Angola by Cuban and Black Marxists.



JOHN VORSTER, the prime minister of the Republic of South Africa, is a puppet who takes his orders from Harry Oppenheimer. Vorster's administration, while keeping up an outward show of support for the policy of apartheid (separate development for Blacks and Whites) has quietly begun introducing racial integration into South Africa at the same time it has been withdrawing its commitments to Rhodesia. With South Africa's wholehearted support, Rhodesia could whip all the Blacks in Africa, but Vorster has made it clear that this support will not be available.



SAMORA MACHEL, communist dictator of "liberated" Mozambique, preaches death and destruction for all Whites in Africa. Formerly, he was obliged to allow land-locked Rhodesia to use the Mozambican port of Beira and a rail line across Mozambique for her exports and imports, because his desperately poor country needed the revenue which this brought from Rhodesia. But promises of compensation from Britain and the United States led him to seal his border. Machel has already received $30 million from Britain's Labor government for this action, and Kissinger is promising more.

(Issue No. 45, 1976)

Churches Bent on Suicide

There is no more striking symptom of the terrible illness of Western civilization than the self-destructive behavior of the Christian churches in recent years. And that behavior is displayed nowhere more starkly than in the attitude and actions of the churches relative to the Black-White conflict in Africa.

It was six years ago that the World Council of Churches, representing 267 different Protestant and Orthodox denominations from many countries, established its Fund to Combat Racism. Each year since then money from the Fund has been awarded to various non-White groups, engaged in "liberation" struggles against "White racists."

In 1974, for example, at the annual convention of the WCC in Geneva, $450,000 was handed out, the bulk of it, $322,000, to Black "liberation" groups in southern Africa. Of this sum, $197,000 was given to various guerrilla factions then waging war against the Portuguese presence in Africa, including $60,000 to the Marxist "Frelimo" group in Mozambique. Another $30,000 went to two Black terrorist groups in Rhodesia.

Black gratitude for this support has been less than overwhelming. Now that the Frelimo terrorists have driven the Portuguese from Mozambique and their leader, Black Marxist Samora Machel, has become dictator, Christian missionaries in Mozambique are being rounded up and put into forced-labor camps. Diplomatic sources in Maputo (formerly Lourenco Marques, the capital of Mozambique) say that as many as 150 missionaries and church workers are also being held without formal charges in the central prison there and in a jail in the port city of Beira.

Mission schools and churches have been nationalized by the communist government of Mozambique and converted to stables and warehouses. There are many reports of imprisoned priests being tortured and executed.

Nor is the situation in Mozambique an exception to the rule. Similar treatment has been dealt out to the Christian churches and their representatives in Uganda, the Congo, and other African countries which have recently gained their independence with church help. The churches can expect the same fate shortly in newly "liberated" Angola.

And yet the churches' frenzy for self-destruction continues. Their commitment to, and support for, anti-White terrorists in Africa and elsewhere is stronger than ever.

Nor is this activity limited to the World Council of Churches. The Roman Catholic Church, anxious not to seem less anti-racist than its Protestant competitors, has also taken an activist role. Roman Catholic Bishop Donal Lamont, of Umtali, Rhodesia, has spent more time in recent years acting as a mouthpiece for Black terrorist groups than he has preaching the gospels to his White parishioners. One of Bishop Lamont's pet projects is the repeal of the Byrd Amendment, which allows Rhodesian chromium ore to be imported into the United States.

As might have been expected, there has been a certain amount of protest from individual White Christians, who have objected to the money they drop in the collection plate each Sunday being used to buy weapons to kill White Rhodesian and Portuguese farmers. In the case of the World Council of Churches the lame excuse has been offered that their grants are intended for "humanitarian" purposes only: medical supplies and social services, but not weapons.

In other statements, however, WCC leaders have left little doubt that they have no real objections to terrorist activities — as long as the terrorists are Black and their victims are White. After its meeting in Uppsala, Sweden, in 1968, the WCC's official report of the proceedings contained the statement: "Some of us hold that Christians may well participate in a violent struggle for liberation, if there appears to be no other way left. Others of us would argue that as Christians we are committed to non-violence under all circumstances. Despite this difference of opinion, we are agreed that as Christians we cannot condemn liberation movements which take recourse to violence as a last resort against oppressive systems."

The commitment of the member churches of the WCC and of their Catholic counterparts goes far beyond financing Black guerrillas in Africa and then abstaining from condemning their terrorism against Whites. For example, the Christian churches have been in the forefront of efforts in the Republic of South Africa to undermine racial separation (apartheid) there.

White priests, ministers, bishops, and deacons have defied the laws against racially mixed public assemblies by holding integrated worship services. They have filed lawsuits against the government and issued inflammatory statements to the press. And, most important, they have tirelessly agitated directly among the Blacks, urging them to rebel.

It almost seems that the Christian churches in general, both inside and outside the WCC, are now giving expression to a deeply ingrained death-wish. They are, as a whole, betraying the race which has nurtured them and are baring their throats to alien races who have neither understanding nor sympathy for Christian doctrines.

There has been, of course, a great deal of subversion of the Christian religious community in the last century. Jewish influence has spread through both the Catholic and Protestant churches, resulting in radical changes in church doctrines. Seminarians are exposed to this influence and later transmit it to their congregations when they become priests.

But deliberate subversion appears to account for only part of the problem. There is also a large element of natural decadence present. This decadence is showing up not only in the Christian churches in America and Europe and in the "progressive" Catholic and Protestant denominations of southern Africa, with their largely English-speaking members and their substantial Marrano contingents, but also in the much more conservative and fundamentalist Protestant churches in southern Africa.

The Dutch Reformed churches, composed of three Calvinist sects which represent most of southern Africa's Afrikaans-speaking Whites and which were formerly considered bastions of resistance to the forces of racial suicide, are showing definite symptoms of the same disease afflicting other Christian churches. One prominent Dutch Reformed minister, the Reverend D. F. Malan, has recently joined the priestly chorus in South Africa calling for Black "equality." He is the son of the former Nationalist Party leader, Daniel F. Malan, whose name is most closely associated with the apartheid system.

At the rate the churches are headed downhill now, it will be surprising if Christianity survives its second millennium as a significant force in the life of the West. Our principal concern must be to see that it does not succeed in pulling the race down with it.

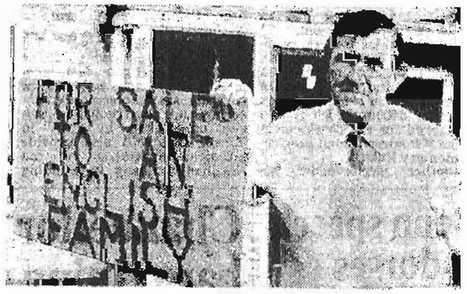
(Issue No. 46, 1976)



ANGLICAN BISHOP defies South African tradition and law, preaches integration to racially mixed crowd in Cape Town.

Lunatic-Liberal Assault on White Housing is Worldwide

Briton Jailed for 'Sale' Sign



ROBERT RELF and his sign are shown in this photograph from the May 8 issue of the London Times. After he was jailed Relf announced: "We have come to a sorry pass where an Englishman has been jailed for putting England first. ... If they think for one moment I will go down on my hands and knees to apologize, then they have another think coming. For the past 30 years Germany has been embarrassed by Rudolf Hess; from today England is going to be embarrassed by a man named Relf, because I shall never apologize." (Rudolf Hess is the National Socialist leader who flew to England on a solo peace mission in 1941, hoping to halt World War II, and has been held in prison, at Jewish insistence, ever since.)

Last month Robert Relf, a 51-year-old homeowner in Warwickshire, England, was sent to prison for refusing to take down a sign in his front yard which read "For Sale to an English Family."

The British government's Race Relations Board, whose function is to secure enforcement of Britain's infamous Race Relations Act, earlier brought charges against Mr. Relf because of the last two words in his sign.

According to Mr. Michael Beloff, the Race Relations Board's Jewish counsel, the sign discriminates against potential buyers who are ethnically non-English.

When the judge of the Birmingham County Court ordered Mr. Relf to remove his sign, he refused and told the judge that he thought the Race Relations Board, which he described as composed of "White renegades," was attempting to hand Britain over to a minority of Black immigrants.

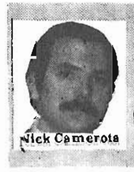
"The 'For Sale' board will remain until it rots and falls down. If it does, I shall replace it with another one," Relf said. The judge then ordered him jailed.

A closely related court decision restricting the rights of White homeowners in advertising their property, was handed down in the United States just a few days before Mr. Relf was jailed in England. On April 28 the U.S. Court of Appeals for the Third Circuit, in Philadelphia, upheld a law which totally bans the display of "For Sale" or "Sold" signs in Willingboro, New Jersey.

The law was passed in 1974 as Blacks began moving into formerly White areas of the community of 45,000, and Whites began moving out. A forest of "For Sale" signs sprang up, and this, in the eyes of the neo-liberal town council, prompted "panic" selling by other Whites. To halt the White outflow from Willingboro, the council forbade the public display of all such signs, thus making it much more difficult for Whites to sell their homes.

"We consider the limited denial (of free speech) to result from a reasonable exercise of the police power in furthering the public welfare by forestalling panic selling and its offspring, segregation," said the court in its April 28 decision.

(Issue No. 46, 1976)



Nick's Observations

Nick Cameron

Requiem for the Right

Conservatism is dead. Long before hanging itself like Judas, Conservatism recruited the pallbearers for its own funeral. It committed racial suicide by pressing Jews like Allen Stang, Nathaniel Weyl, Victor Lasky, and Morrie Ryskind to its bosom. It feted tired, old Oreos like George Schuyler, who married a White woman, in an attempt to counter charges of "racism." Thus, Conservatism's craving for "respectability," a balm for timid souls, made it possible for all and sundry — regardless of race — to gain full membership in The Club. It wasn't long, of course, before Conservatism's countenance began to change.

Again following the example of Judas, Conservatism became excessively concerned with matters of the purse. Profits edged people out of the Conservative Weltanschauung, and the latter-day advocates of laissez faire picked up the cudgels of class warfare as deliberately as the Marxists. But the promised Armageddon never came to pass; the contestants, it turned out, were brothers under the skin. Conservatism's economic theorists, the Friedmans and Rothbards, belonged to the same race of materialists that spawned Marx and Marcuse. Some Rightists, itching for a somewhat different sort of action, followed another New Moses of Conservatism, Ayn Rand, into the far-flung spiritual deserts of "objectivism" — a euphemism for runaway egotism.

The so-called "hard right" wing of Conservatism, with its talk of "Insiders," was no better. Their malleus maleficarum, a paperback entitled None Dare Call It Conspiracy (authored by a man of uncertain pedigree), attacked National Socialism by poaching the theories of Leon Trotsky. Those who read and believed this gospel dwelled in a fright-filled nether world light-years away from reality. "Rockefeller," they whispered, huddled together in safe, suburban homes, "will soon drop the mask and take over completely. Our freedoms will be annulled by a fascist-socialist dictatorship." Such individuals could not recognize "freedom" or "fascism" if it bit them on their hind quarters. They were utterly useless for real political struggle.

Conservatism's belly-crawling fear of the Enemy (real or imagined), its senile retreat into a largely mythical past, its insistence on seances to call back from the dead all that once was — these were some of the symptoms of a species on its way to extinction. And, by following a program of weakness and compromise, Conservatism finally killed itself.

Can we mourn the death of Conservatism in good conscience? Are we required to shed tears for those who suckled the worst enemies of our race at their breasts, the same tribe which obligingly helped Conservatism fasten the noose around its own neck? Must we say kind words for those who placed their faith in collapsing political institutions instead of in a race capable of creating new institutions to better serve its purpose?

Of course not. But the real struggle for national liberation demands that our people dispose of the Conservative carrion and push ahead into the future without fear. For, as a great seer once wrote: "(We) know that with this conception we stand as revolutionaries in the world of today and are also branded as such. But our thoughts and actions must in no way be determined by the approval or disapproval of our time, but by the binding obligation to a truth which we have recognized. Then we may be convinced that the higher insight of posterity will not only understand our actions of today, but will also confirm their correctness and exalt them."

(Issue No. 46, 1976)

Patriots' Notebook

survival tips for the American jungle

Self-Defense I

It is hoped that the information provided in this series may be of some benefit to those of our people who, in the face of increasingly erratic and hostile behavior from their government and the minorities it serves, still have a modicum of racial pride and self-reliance and the desire to survive until, through an organized effort, we can make an end of the plague which now besets us and restore sanity and order to our land once again.

The average American, in choosing a weapon or weapons to be used for the defense of his person, his family, and his property, should consider several factors carefully before making a decision.

The most important factor is **effectiveness**. A weapon must be chosen which is fully adequate for the situations in which its use is anticipated. Here we will consider the defense of a home or apartment from either individual intruders or bands of marauders, such as might be expected during a Negro riot or other large-scale breakdown of law and order.

If one is concerned only with burglars or other individual intruders, almost any firearm—either a long gun or a handgun—may be adequate. But the citizen who wants to be prepared for the conditions of life toward which our government is inevitably leading us needs a weapon with **firepower**. Who wants to look forward to having to use a handgun or a bolt-action .22 to defend his family from a rampaging mob of 40 or 50 Blacks bent on rape and pillage?

To handle such a situation one needs a submachine gun, an automatic or semiautomatic rifle or carbine, or a semiautomatic or pump-action shotgun. (All fully automatic weapons have already been outlawed by the government.)

For the citizen who wants to avoid illegality as long as he can, two weapons are specifically recommended: the semiautomatic, .30 caliber, U.S. M1 carbine, with several 30-round magazines (in a few jurisdictions, the use of this weapon with a 30-round magazine may already be illegal); and the 12-guage, semiautomatic or pump-action shotgun, with a minimum capacity of five cartridges (preferably seven).



U.S. M1 Carbine

The M1 carbine is to be preferred over heavier and more powerful semiautomatic weapons, such as the .30-06 M1 Garand and various semiautomatic sporting rifles, primarily because it offers greater firepower. Its ballistics are adequate for human targets at all ranges which are likely to be encountered in purely defensive situations. Furthermore, its light weight, small size, and negligible recoil recommend it for use by a woman or any inexperienced shooter.

A 12-gauge shotgun (don't even consider a shotgun of smaller bore) sawed off to the legal limit of 18-inch barrel length and loaded with No. 4 buckshot is a formidable weapon for dealing with a mob. Since each cartridge contains 27 pellets, with a five-round autoloader one can lay down a well-dispersed barrage of 135 projectiles of .25 caliber each in about two seconds.

Such a lethal hail of lead is beyond the capacity of any submachine gun and will make an awful lot of Black mincemeat. An experienced shotgunner can do nearly as well with a pump-action weapon.



Autoloading Shotgun

One advantage of a shotgun is its flexibility. Although No. 4 buckshot is recommended for general usage, giving a four-foot-diameter killing pattern at 40 yards, any 12-gauge cartridge that is handy can be used in a pinch.

The 12-gauge rifled slug extends the effective range of the shotgun to well over 100 yards; it will practically tear a man in half at that distance and will penetrate automobile bodies and wooden walls as well.

Finally, shotguns, because of their widespread use for sporting purposes, will probably be the last firearms to be banned by the government.

(Issue No. 48, 1976)

Black Delusions Encouraged



APRIL 2[illegible] 1976 — BILALIAN NEWS

Beethoven and Haydn

By Dr. Abd-ul-Hakim Muhammad

CHICAGO—Beethoven and Haydn were Black. Many of the great figures in European, American, and indeed, world history were Black descendants of Africa. Every Bilalian ought to know this fact, know about these great men, and identify with them—not simply because of our common origin, but even more because of their contributions to human advancement.

Why should we study Beethoven so we can bop down ghetto streets saying: "Yeah, Beethoven was Black, too, so we is bad!" One day, we ought to be able to set Beethoven's bust in the lobby of our concert hall, erected by us on our plot of ground, so that as we pass on our way to performances of Ellington's "Black and Tan Fantasy," William Grant Still's "Afro-American Symphony," and some more contemporary symphonic works by Bilalians, we can say, "Beethoven was great, too."

BILALIAN NEWS (formerly "Muhammad Speaks") is the publication of the Black Muslims. They have concluded that the historically correct name for Negroes is "Bilalians." Don't ask why.

The public schools have really gone overboard in the last decade, trying to instill a sense of self-pride in Blacks. Black students may not have learned much else, but they certainly think they have learned that they belong to a race of great explorers, inventors, philosophers, etc.

White liberals taught them that a Black explorer discovered the North Pole (Admiral Peary's valet, whom he took along on his 1909 Arctic expedition, was a Negro), and the Blacks have taken it from there. The newspaper clipping reproduced below represents the latest stage in this galloping delusion of Black grandeur.

(Issue No. 47, 1976)

"No Conspiracy," Media Masters Claim

The July/August issue of **MORE**, a five-year-old New York publication which bills itself as "the media magazine," carried a long article titled "Does a Zionist Conspiracy Control the Media?" The article, after posing the question already answered affirmatively by former Vice President Spiro Agnew, arrives at a conclusion rather different from Agnew's. A great deal of fascinating information is divulged along the way.

After first admitting somewhat bashfully that, well, yes, there *are* an awful lot of Jews in the news media — in fact, the media are positively *lousy* with them — the article goes on to argue that this staggering preponderance of Jews really doesn't *mean* anything, because: 1) most media Jews are not all that Jewey, and 2) they hate each other's guts.

In support of the first argument, it is pointed out that the tendency among media Jews is assimilationist rather than Zionist. A number of them are name-changers: for example, CBS chairman William Paley (Palinsky) and *New York Times* editor John Oakes (Ochs). Some married non-Jewish spouses: for example, *Washington Post* owner Katherine Graham (*nee* Meyer). And some claim they wouldn't be caught dead inside a synagogue: for example, *New Yorker* publisher Peter Fleishmann.

Some media Jews are so assimilationist-minded they are even anti-Zionist. In support of this contention **MORE** lists the *New York Times* as an anti-Zionist newspaper!

Media Jews don't like each other, claims **MORE**, for several reasons, the most important of which is simple social snobbery. "Old line" Jews from Germany *(New York Post* owner and publisher Dorothy Schiff) look down their noses at more recently immigrated Jews from Poland and Russia (Paley, Sarnoff, Newhouse), whom they consider "too pushy." The Schiffs referred to late RCA chairman David Sarnoff as "that Russian radio man."

Thus, the article lamely concludes, the idea that the Jews who control America's mass media could form any sort of "cabal" or "conspiracy" is preposterous. The overwhelming Jewish preponderance in the media is simply a coincidence and certainly nothing for the Gentile public to become excited about.

On the other hand, **MORE** laments, all too many Americans may not see it that way, and the Jewish media masters are plainly worried by Agnew's recent charges: "The reaction among Jews in the media seems to be one of deep uneasiness, coupled with resentment and a kind of fear."

Oh, and, by the way, the editor and publisher of **MORE** is Michael *Kramer;* the associate publisher is Arthur *Sachs;* the executive editor is Ron *Rosenbaum;* the managing editor is Claudia *Cohen;* the associate editor is Richard *Pollak;* the two senior editors are Philip Nobile (?) and David *Rubin;* and the business manager is Ann *Epstein.* That's obviously just a coincidence too.



STRAIGHT from the horse's mouth. This compilation of 25 prominent Jews in the news media, complete with photographs, came from the July/August issue of *MORE*, a media-oriented magazine with an all-Jewish management. *MORE* was trying to prove that the news media are not controlled by a Zionist conspiracy, but it pretty well proved just the opposite.

(Issue No. 48, 1976)

Patriots' Notebook

survival tips for the American jungle

Self-Defense II

The three principal criteria which we shall consider in choosing a handgun for self-defense are *effectiveness, practicality,* and *concealability.*

Effectiveness is largely a factor of the cartridge, rather than the gun which fires it. We want a cartridge with enough powder and a heavy enough bullet to give us a reasonable probability of killing—or, at least, quickly incapacitating—anyone we shoot.

On this basis we can tentatively classify certain cartridges as acceptable and others as unacceptable. Acceptable are: .357 magnum, .38 special, .44 special, and .44 magnum in revolver cartridges; and 9 mm parabellum, .38 super auto, and .45 ACP in semiautomatic pistol cartridges. Generally unacceptable, except where other criteria outweigh effectiveness, are all .22 and .25 caliber cartridges. And in a borderline category are the .32 ACP (7.65 mm) and .380 ACP (9 mm short) cartridges. This listing is, of course, far from complete, and many readers undoubtedly have a favorite handgun which handles an effective cartridge not listed above, perhaps the high-velocity 7.63 mm Mauser or the powerful .44 auto magnum.

But this brings up our second criterion: practicality. No handgun is practical unless ammunition is readily available for it. Today this is a minor consideration, but in the near future, when an ordinary citizen can no longer simply walk into a sporting-goods store and purchase a box of handgun cartridges, it will be very important.

How much better it is, then, to choose a cartridge which will always be available! That means a cartridge used by police or military personnel. Even after all handguns and handgun ammunition have been outlawed, there will certainly be a black market in standard military and police cartridges.

There are, for all practical purposes, just four such cartridges: .357 magnum, .38 special, .45 ACP, and 9 mm parabellum. One or both of the first two are used by 95 percent of the civilian policemen in the United States, and the third is standard for military policemen. A few police departments have adopted the 9 mm parabellum, and many detectives and Federal police agents use this cartridge.


.357 Magnum Revolver

A number of different manufacturers make handguns for these four cartridges which are reliable and accurate. If you are considering purchasing a new weapon and money is not an urgent consideration, stick to Smith & Wesson or Colt.

If you choose a revolver—and if you are not concerned about concealability—then your best choice is a weapon chambered for the .357 magnum cartridge, because it will also handle the slightly shorter .38 special cartridge (which is of the same caliber, despite the nomenclature), whereas a .38 special revolver will *not* accept .357 magnum cartridges.

If you choose a semiautomatic pistol, it is hard to beat Smith & Wesson's new 9 mm M59, with its double-action feature and its 15-round capacity, giving it twice the firepower of most other semiautomatics.


9mm Pistol

When concealability becomes an important criterion, it is difficult to avoid compromising the first two criteria. There are a number of .25 caliber semiautomatic pistols which are extremely compact and are popular for this reason alone, but there are also .38 special revolvers which have been designed especially for concealability. One notable example is Smith & Wesson's aluminum-frame, shrouded-hammer, 5-shot "Bodyguard" model.

(Issue No. 49, 1976)

'Holocaust' Myth Being Revived

In September the U.S. Immigration and Naturalization Service announced that it intends to begin proceedings to revoke the U.S. citizenship of a number of Americans of German, Polish, Hungarian, Latvian, Lithuanian, Romanian, Ukrainian, and Croatian descent, so that they can be deported.

The purported reason for the attempt to denaturalize and deport these citizens is that they committed "war crimes" in Europe more than 30 years ago. The *real* reasons, however, are altogether different. They have their roots in a massive, self-serving propaganda program organized by the extraordinarily powerful Jewish minority in this country. This program antedates World War II by many, many years and profoundly affects the lives of all Gentile Americans.

The active participation of the U.S. Immigration and Naturalization Service in this Jewish program goes back to 1963. Jewish groups demanded—and were granted—the privilege of surveying the naturalization documents of non-Jewish Americans who had immigrated to this country grom Germany and a number of other European nations in which Jews have been historically detested by the local populaces. The primary job of surveying and investigating these documents is handled by the Anti-Defamation League of B'nai B'rith (ADL), the sinister Jewish secret-police force which has compiled secret, computerized files on literally millions of law-abiding Americans. When the ADL turns up a promising lead, it is forwarded to Tel Aviv, Israel, where even more extensive files are maintained, for a follow-up investigation.

In 1963 the Jewish snoopers turned up the name of a 43-year-old New York housewife, Hermine Braunsteiner Ryan. Mrs. Ryan is a German who married an American serviceman and came to this country with him in 1958. In 1963 she became a naturalized U.S. citizen. But when the ADL ran her citizenship papers through their computer, they discovered that in 1943 she had been a guard in a German prison camp for Jewish females, where communists, black marketeers, and other Jews were interned; i.e., she was a "war criminal."

The Jews began a 13-year program of persecution of Mrs. Ryan which continues to this day. During the first phase of the program the U.S. Immigration and Naturalization Service initiated proceedings to revoke her citizenship. These proceedings were stretched out for years as the Jews produced witness after witness, all flown in from Israel at government expense, who claimed to have been beaten or otherwise mistreated by Mrs. Ryan some thirty years earlier. The controlled news media gave continuous coverage to the lurid stories told by these Jewish witnesses.

Finally, a New York Jewish judge, Jacob Mishler, ordered Mrs. Ryan deported to Germany to be tried for "war crimes." Her trial is now in its second year and is being given the same non-stop coverage by the controlled media in Germany that the denaturalization and deportation proceedings were given here.

Their spectacular success in the Ryan case encouraged the Jews to pressure the Immigration and Naturalization Service to proceed against other alleged "war criminals" in the United States. The pressure was applied by two Jewish legislators who are members of the House Judiciary Committee's subcommittee on immigration, Joshua Eilberg (D-PA) and Elizabeth Holtzman (D-NY). Eilberg, the chairman of the subcommittee, also enlisted the aid of U.S. Attorney General Edward Levi, a long-time officer of the ADL.

Under this pressure, the Immigration and Naturalization Service compiled a list of more than 90 persons, most of them naturalized Americans in their 60's and 70's who came to this country after World War II, against whom it said it intends to initiate proceedings after further investigation.

Is this continued harassment and persecution of the conquered enemies of a long-past war merely an expression of the eye-for-an-eye ethic of vengeance which is basic to Judaism? In any other race such persistent hatred would be strange indeed, but we must remember that the Jews still celebrate, in their annual *Purim* feast, their vengeance against the ancient Persians, led by Haman, who were opposed to Jewish subversion in Persia. During *Purim* the Jews ritually pound to pieces, amid shouts of glee, specially baked cookies called "Haman's ears" and gloatingly read aloud the passage from the Old Testament *Book of Esther* in which the hanging of Haman and the murder of 75,000 Persian patriots is described. And that happened 2,500 years ago!

But, as a matter of fact, the continuing Jewish obsession with rooting out and punishing 70-year-old ex-Nazis goes far beyond a mere desire to inflict more suffering on their enemies.

The Jews have, in addition to their peculiarly long-lived brand of hatred, three perfectly sound reasons for their vendetta against their World War II enemies. These reasons have been coldly and soberly expounded in numerous Jewish publications (i.e., those not intended for Gentile eyes), excerpts from several of which are reproduced here.

First, it must be remembered that the Jews were given a really good scare by the Germans. Hitler completely smashed the power of the Jews in Central Europe. He closed down their pornography mills and their trade in female flesh. He broke their death grip on the German education system, just as on the German legal and medical professions. He drove them from their counting-houses with a whip. He put an end to their monopoly of the German news media.

After the war started, Hitler also rooted the Jews out of the political, economic, social, educational, and cultural lives of Poland, Hungary, Romania, and the Baltic states, generally with the eager assistance of the local populations. And if the United States had not come to the rescue of the Soviet Union, there can be no doubt that Hitler would have achieved his goal of destroying forever the menace of Jewish bolshevism in Europe. As it was, he dealt the Jews the most devastating blow they have suffered in modern times, killing somewhere between quarter of a million and a million of them in the process (*not* six million, as they still insistently claim).

Infinitely more dangerous to the Jews than being forced to flee German-occupied Europe with only a portion of their wealth or being thrown into a labor camp was the *idea* Hitler gave to the world, the *example* set by him and his fellow National Socialists. If the Germans could free themselves from Jewish influences—could take back their schools and their newspapers and their banks—why not the French? Or the British? Or even the thoroughly Judaized Americans?

The thought of such a development passed over world Jewry like a cold chill. It must be stopped at all costs! Any inclination of the Gentiles to rebel must be nipped in the bud! The terrible vengeance they wrought upon Germany, using America as their weapon, was not enough. There were still too many Gentiles who might think that, even though Hitler had failed, they might succeed. These daring and restless souls must be so thoroughly intimidated that they would not dare follow their inclinations to oppose the Jews in deed or in word or even in thought. It was with this motivation that the *American Hebrew,* in its edition of March 1, 1946, raged:

"*We must fill our jails with anti-Semitic gangsters. We must fill our insane asylums with anti-Semitic lunatics...we must harass and prosecute our Jew-baiters to the extreme limits of the law. We must humble and shame our anti-Semitic hoodlums to such an extent that none will wish or dare to become* (their) *'fellow-travelers'.*"

This campaign of intimidation continues to the present day, in the current actions of the Immigration and Naturalization Service. And the young Jews who picketed outside the Ryans' residence in Queens, New York, day after day, for months, screaming obscenities and spitting on Mrs. Ryan whenever she came ourside; her long ordeal at the hands of the Jewish-manipulated

courts in New York; and, finally, the revoking of her citizenship and her expulsion from her adopted country—these things served as a warning to other Gentiles of what happens to those who raise their hands against "the chosen people."

But there are two other reasons for the Jews' behavior in this regard, and they are even more compelling. One of them is, like the fright engendered by Hitler, proximate and specific, while the other stems from more general considerations of long standing.

The proximate reason is Israel. This bandit-state, such a thorn in the side of all the Western nations since its misbegotten birth just three years after the end of World War II, owes its existence to one thing: an imagined "guilt" on the part of the West for the so-called "Holocaust" which supposedly snuffed out the lives of six million Jews during the war.

The way the Jews explain it, the West *could have* stoped Hitler before he had a chance to begin de-Judaizing Europe—*if* the West had *really wanted* to stop him. The implication is that the West, deep down, was not at all sorry to see the Jews getting their lumps. Therefore, all the Gentiles of the West must share with Hitler (also a Gentile) a collective guilt for the "Holocaust."

But, the Jews quickly add, there is a way the West can be absolved: namely, by supporting Israel. Each new billion-dollar grant in foreign aid to Israel, each new shipment of tanks or jet aircraft, will wash away some of the West's guilt for not really caring—even for being secretly glad—about what was happening to the Jews during the war.

Finally, there is a reason which stems from the general problem of the peculiar Jewish mode of existence as privileged minority among a non-Jewish majority in every country except Israel. Throughout their 4,000-year history the Jews have faced two threats as a consequence of this peculiarity: assimilation or extermination by the majority. Sometimes the first threat has been greater and sometimes the second, but they have both always been present, and the Jews long ago developed a unique and typically clever way of dealing with both of them simultaneously.

To combat assimilation, Jewish leaders deliberately built a wall of hostility separating the Jews from the rest of mankind. They deliberately fostered paranoia among their own people, instilling in them a sort of persecution complex which, together with their religious teachings of the inherent superiority of Jews to all other peoples, served to increase Jewish solidarity at the same time it encouraged a suspicious aloofness toward Gentiles.

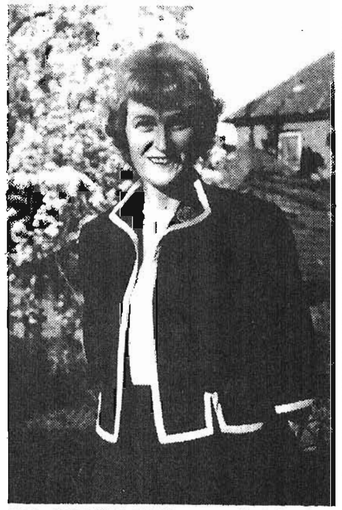
But this carefully inculcated Jewish attitude of hostility, suspicion, and aloofness, necessary to maintaining the Jews' separateness and minimizing the danger of assimilation, has always had the effect of generating a reciprocal hostility on the part of the Gentile majority against the Jewish minority and thus raising the other danger—that of extermination. To forestall that, the Jews have traditionally used a public relations approach designed to confuse the Gentiles and keep them off balance.

It is a remarkable fact that the key to both these defensive efforts—against the dangers of assimilation and extermination—has always been, for thousands of years, the maintenance of a continuous din in the ears of both Gentiles and Jews about the "persecution" of Jews by Gentiles. And for the last 35 years or so the principal theme in that din has been Hitler's move to solve Europe's Jewish problem in the period 1933-1945, a theme dubbed by Jewish propagandists "the Holocaust."

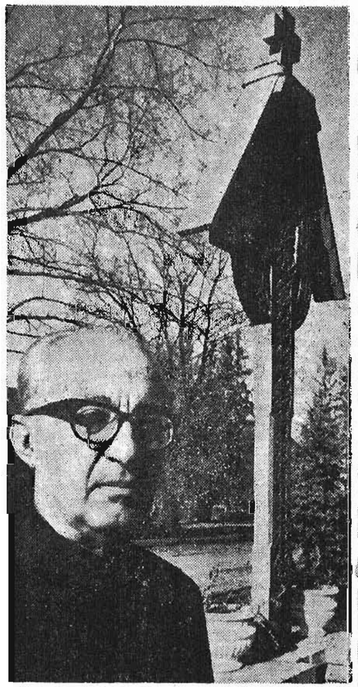
There is reason to believe, however, that the Jews are now looking for a new theme to take the place of, or at least supplement, the "Holocaust." Yitzhak Shargil, a news staffer for the Jewish Telegraphic Agency, in a story titled "Anxiety and Gloom Mark Assimilation Symposium" which has been carried by most Jewish-community publications in this country, reported on an emergency conference which was held in Tel Aviv, Israel, in July. The conference, attended by Jewish leaders in banking, education, the news media, and politics from all over the world, was called to explore new ways to halt assimilation.

The problem facing the conference was summed up by Shmuel Ettinger of Hebrew University in Jerusalem: "Memories of the Holocaust and the hostility of the Gentile environment are not strong enought to prevent cultural and social assimilation," he said. It is clear from this that the Jews have an ambivalent attitude toward Gentile hostility: they need it, and they worry when it is not strong enough to keep Jews and Gentiles apart—but they are always in fear that it may get out of hand again, as it did in Germany.

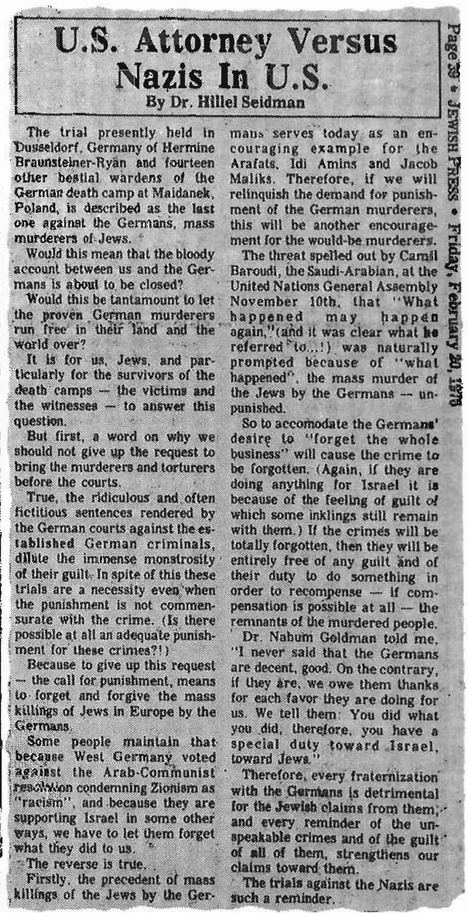
It can truly be said that the Jews are the world's only race of professional martyrs—a unique breed, indeed, and one which other races seem unable to comprehend and, therefore, to cope with. Upon first studying the matter one is inclined to attribute the Jewish success in hoodwinking the rest of the world to a long and diligent practice of the art of deception, which has gradually been brought to a state of near perfection over the centuries and is handed down from generation to generation, a bit more polished and refined each time.



MRS. HERMINE RYAN, a naturalized American married to a New York City electrical technician, was the first victim of the new Jewish campaign to keep the myths of World War II alive a little longer. After years of vicious harassment by New York Jews, Mrs. Ryan was deported to Germany in 1973, where she was immediately imprisoned. Under Jewish pressure the West German government in 1975 put her on trial in Duesseldorf, along with 14 others. This massive "show trial" is expected to last at least another year. Mrs. Ryan's husband, Russell, has spent all the family's savings on seven trips to Germany since 1973 and on medical expenses for his wife after she became ill in prison. He says the strain of the Jewish harassment has aged his wife 20 years and made life a nightmare for both of them. But the Jews are not satisfied with what they have done to the Ryans, and they are loudly clamoring for more victims. At a Washington conference in January, Nahum Goldmann, president of the World Jewish Congress, warned other Jews: "The postwar 'guilt complex' among Western nations for failing to halt the Nazi slaughter of Jews—a factor which heightened sympathy and support for a Jewish state—has diminished." Goldmann and other Jewish leaders see more "war crimes" trials as a way of rejuvenating this Gentile "guilt complex," which has been so useful to the Jews for the last 30 years.



BISHOP VALERIAN TRIFA, head of the Romanian Orthodox Church in America, is one of the naturalized Americans the Jews are trying to have deported for "war crimes." Bishop Trifa's "crime" is that in 1941, as president of the National Union of Romanian Christian Students, he made a speech denouncing Jewish subversive activities in Romania. The Jews' hatred of Bishop Trifa is especially venomous because his 45,000-member church, like the Russian Orthodox Church in exile, is one of the very few organized Christian groups which have resisted all Jewish attempts to force a revision of their doctrines in a direction of the Jews' choosing. If the Jews are successful in forcing the U.S. government to deport Bishop Trifa to communist Romania, he will face a death sentence there.



U.S. Attorney Versus Nazis In U.S.

By Dr. Hillel Seidman

The trial presently held in Dusseldorf, Germany of Hermine Braunsteiner-Ryan and fourteen other bestial wardens of the German death camp at Maidanek, Poland, is described as the last one against the Germans, mass murderers of Jews.

Would this mean that the bloody account between us and the Germans is about to be closed?

Would this be tantamount to let the proven German murderers run free in their land and the world over?

It is for us, Jews, and particularly for the survivors of the death camps — the victims and the witnesses — to answer this question.

But first, a word on why we should not give up the request to bring the murderers and torturers before the courts.

True, the ridiculous and often fictitious sentences rendered by the German courts against the established German criminals, dilute the immense monstrosity of their guilt. In spite of this these trials are a necessity even when the punishment is not commensurate with the crime. (Is there possible at all an adequate punishment for these crimes?!)

Because to give up this request — the call for punishment, means to forget and forgive the mass killings of Jews in Europe by the Germans.

Some people maintain that because West Germany voted against the Arab-Communist resolution condemning Zionism as "racism", and because they are supporting Israel in some other ways, we have to let them forget what they did to us.

The reverse is true.

Firstly, the precedent of mass killings of the Jews by the Germans serves today as an encouraging example for the Arafats, Idi Amins and Jacob Maliks. Therefore, if we will relinquish the demand for punishment of the German murderers, this will be another encouragement for the would-be murderers.

The threat spelled out by Camil Baroudi, the Saudi-Arabian, at the United Nations General Assembly November 10th, that "What happened may happen again," (and it was clear what he referred to...!) was naturally prompted because of "what happened", the mass murder of the Jews by the Germans -- unpunished.

So to accomodate the Germans' desire to "forget the whole business" will cause the crime to be forgotten. (Again, if they are doing anything for Israel it is because of the feeling of guilt of which some inklings still remain with them.) If the crimes will be totally forgotten, then they will be entirely free of any guilt and of their duty to do something in order to recompense — if compensation is possible at all — the remnants of the murdered people.

Dr. Nahum Goldman told me, "I never said that the Germans are decent, good. On the contrary, if they are, we owe them thanks for each favor they are doing for us. We tell them: You did what you did, therefore, you have a special duty toward Israel, toward Jews."

Therefore, every fraternization with the Germans is detrimental for the Jewish claims from them; and every reminder of the unspeakable crimes and of the guilt of all of them, strengthens our claims toward them.

The trials against the Nazis are such a reminder.

Page 20 • Jewish Press • Friday, February 20, 1976

JEWISH LEADER explains to fellow Jews the need to continue harping on 35-year-old events of World War II and to continue staging phony "war crimes" trials: "...If they [the Germans] are doing anything for Israel it is because of the feeling of guilt...every reminder...of the guilt of *all* of them strengthens our claims..." Note the emphasis on the word "all." Jews claim all Germans, even those born after World War II, are *collectively* guilty. This is quite a different attitude toward the concept of collective guilt than the Jews have shown when that concept has been applied to them—in connection with the crucifixion of Jesus, for example. But the Jews like the idea of collective guilt for the Germans, because it pays—and how! They have milked the West German People for $22 billion since World War II, or $7,000 for every Jewish man, woman, and child in Israel, and they are still greedy for more.

One can also see a relationship between this art and the traditional Jewish skill in bargaining and in the other arts of the market place. And the same consideration applies to the uncanny aptitude Jews have shown for mimicry and to their extraordinarily high concentration in the theater world.

But there is also disturbing evidence that the Jewish practice of deception in the martyrdom profession is a biological phenomenon rather than a cultural one—i.e., that it is in their genes. For one thing, it has been remarkably constant throughout recorded history, rather than showing a continuing improvement, as one would expect of something practiced.

A century and a half ago the German philosopher Arthur Schopenhauer referred to the Jews as "the great masters of lie." But Martin Luther, the Great Reformer, said exactly the same thing of them more than 300 years earlier.

And we can trace their record back for 1900 years, to the writers of antiquity. The Roman historian Tacitus, in fact, writing in the first century A.D., implied that the Jews had *always* been mistrusted by the other Asiatic peoples among whom they lived.

And there is, of course, the judgement of Jesus the Galilean, as recorded by his disciple John. To the Jews Jesus said: "Ye are of your father the devil...he is a liar and the father of liars."

Indeed, the more one studies the behavior of the Jews the more one leans toward a biological explanation. Consider, for example, the matter of "genocide," a term of which Jewish writers seem to be excessively fond these days. It is a well-documented, if not publicly recognized, fact that the Jewish people have distinguished themselves as master practitioners of genocide through the ages.

The great English historian Edward Gibbon wrote, in his *History of the Decline and Fall of the Roman Empire:* "Humanity is shocked at the recital of the horrid cruelties which (the Jews) committed in the cities of Egypt, of Cyprus, and of Cyrene, where they dwelt in treacherous friendship with the unsuspecting natives...In Cyrene they massacred 220,000 Greeks; in Cyprus 240,000; in Egypt a very great multitude. Many of these unhappy victims were sawed asunder, according to a precedent to which David had given the sanction of his example. The victorious Jews devoured the flesh, licked up the blood, and twisted the entrails like a girdle round their bodies."

And the Old Testament is full of gloating reports of genocide practiced against the non-Jewish inhabitants of Palestine, as well as King David's fiendish treatment of the Gentiles who fell into his hands, as mentioned by Gibbon. The *Book of Joshua,* for example, is little more than a boastful accounting of one campaign of racial extermination after another: "And they utterly destroyed all that was in the city, both man and woman, young and old, and ox and sheep and ass, with the edge of the sword."

In modern times the Jewish lust to spill non-Jewish blood has not abated a bit. In eastern Europe, in the years between 1917 and 1945, the Jews perpetrated a series of ghastly mass atrocities, most of them under the aegis of the Soviet secret police, which was a thoroughly kosher institution until the post-World War II years. (Alexander Solzhenitsyn, among many others, has revealed the nearly exclusively Jewish leadership of the NKVD. See his *Gulag II.* Also see "Jews, the USSR, and Communism," in ATTACK! No. 43.)

There are all too many eyewitness accounts available of these Jewish atrocities, but most of them remain unknown to the American public, because our controlled mass media have maintained a total blackout on the subject. Here is an extract from one such account. Dated June 30, 1941, it was written by a member of a German inspection team which entered the Polish-Ukrainian city of Lvov immediately after it had been abandoned by the fleeing Soviets:

"In three prisons of Lvov mountains of male and female corpses, which were horribly mutilated, were found. Among them were bodies of very young people, even of children...Very soon, in advancing into the cellars, we found a layer, composed of a viscous mass, into which the corpses had congealed...The cellars had ceilings that were splashed with blood, and in a room which had apparently served for interrogations the floor was covered with a layer of dried blood that was 20 centimeters (8 inches) *deep. The bolshevik hangmen had literally waded in blood...From the prison in Leona Sapiehy Street, 10 bodies were taken to the Forensic Academy for post-mortems to ascertain the cause of death. Generally, all these bodies showed heavy and multiple injuries that had been caused by blunt instruments. Many of the women had been raped, and their breasts had been cut off. Also the private parts of the males had been the objects of bolshevik perversion ..."*

And how do the Jews try to explain their genocidal record? They set up a nonstop wailing

Priority project is a memorial to Six Million

It is understandable that people engaged in political activity should believe in its efficacy, but the politically-minded often attribute the effects of non-political influences to their own efforts.

The strong pro-Israel feeling in American public opinion is too often attributed solely to the "Jewish vote" and "Jewish money," and fear is expressed that a decline in the Jewish vote and a minimization of financial contributions as a factor in elections may erode pro-Israel sentiment.

The greatest danger, however, is the receding awareness of the Holocaust. The growing generation does not see Hitler as vividly as the older generation saw him — a personification of all that is worst in human nature. The growing generation does not have the same sense of guilt as the older generation over the fact that the civilized world abandoned the Jew to Hitler and did not oppose Hitler until he began to overrun the nations of Europe and threaten the security of America.

It was not politics as much as remorse for the unrescued Six Million that aroused the support of American public opinion for Israel. It was not politics as much as shame over sharing in Hitler's bigotry that turned millions of Americans away from narrow attitudes towards a more open society.

There is no reason why efforts in the political arena should be dropped or lessened, but there should be an awareness that as the memory of Hitler recedes, the costly understanding that the public achieved in the Hitler era is also receding. That is why one of the greatest needs of the Jewish community is to create a Yad Vashem, an effective memorial to the Six Million in the nation's capital, where leaders of the nation and visitors will be encouraged *to learn a great lesson of history.*

Such a memorial should occupy a choice site not too distant from Capitol Hill and the White House. Whatever the cost, it would be money well spent. It could do more for Jewish identity and survival, as well as for non-Jewish awareness of the viciousness of anti-Semitism than far more expensive and less pertinent efforts.

GENERATE GENTILE GUILT is the idea behind this project, plugged in an editorial in the May 27, 1976, issue of *The Jewish Week.* In the June 6; 1976, issue of the same newspaper the editor wrote: "Important as it is to make Jewish youth aware of what a callous world allowed to happen to Six Million of their co-religionists, it is equally important to confront non-Jewish people with the world's guilt. It is important also to counteract the considerable propaganda of anti-Jewish interests who seek to create the impression that the Holocaust never happened. The non-Jewish public should be confronted by a permanent memorial-museum documenting the unbelievable bestiality of the Hitler regime and to drive home the point that the world might have prevented much of it."

the Anatomy of Nazism

Published by:

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Of course, part of the Nazi propaganda technique was simply the art of fabrication. Hitler wrote: "A definite factor in getting a lie believed is the size of the lie. The broad mass of the people, in the simplicity of their hearts, more easily fall victim to a big lie than to a small one."

Before Austria was invaded, Hitler said [illegible]: "The question

"BIG LIE" propaganda technique is Jewish, and Hitler warned against it in *Mein Kampf,* published in 1925. But the Jews, through their control of the news media, have successfully convinced most Americans that Hitler invented the "big lie" technique and advocated its use. In a pamphlet published by the ADL, sections of which are photographically reproduced above, they even have the brazenness to quote part of Hitler's warning, taken out of context, in a deliberately deceptive attempt to pin the "big lie" on him. And they have used the "big lie" with equal success in convincing Americans that Jews, actually unwelcome troublemakers and exploiters among every Gentile people on whom they have settled, have been the sensitive and blameless "victims" of Gentile "persecutions" through the ages—most recently the "Holocaust"—and that Gentiles consequently should tolerate continued Jewish depredations without complaint and should continue to lavish money and arms on the bandit state of Israel.

A page from *Mein Kampf.*

232 MEIN KAMPF

It required the whole bottomless falsehood of the Jews and their Marxist fighting organization to lay the blame for the collapse on that very man who alone, with superhuman energy and will power, tried to prevent the catastrophe he foresaw and save the nation from its time of deepest humiliation and disgrace. By branding Ludendorff as guilty for the loss of the World War, they took the weapon of moral right from the one dangerous accuser who could have risen against the traitors to the fatherland. In this they proceeded on the sound principle that the magnitude of a lie always contains a certain factor of credibility, since the great masses of the people in the very bottom of their hearts tend to be corrupted rather than consciously and purposely evil, and that, therefore, in view of the primitive simplicity of their minds, they more easily fall a victim to a big lie than to a little one, since they themselves lie in little things, but would be ashamed of lies that were too big. Such a falsehood will never enter their heads, and they will not be able to believe in the possibility of such monstrous effrontery and infamous misrepresentation in others; yes, even when enlightened on the subject, they will long doubt and waver, and continue to accept at least one of these causes as true. Therefore, something of even the most insolent lie will always remain and stick — a fact which all the great lie-virtuosi and lying-clubs in this world know only too well and also make the most treacherous use of.

The foremost connoisseurs of this truth regarding the possibilities in the use of falsehood and slander have always been the Jews; for after all, their whole existence is based on one single great lie, to wit, that they are a religious community while actually they are a race — and what a race! One of the greatest minds of humanity has nailed them forever as such in an eternally correct phrase of fundamental truth: he called them 'the great masters of the lie.' And anyone who does not recognize this or does not want to believe it will never in this world be able to help the truth to victory.

about how *they* are the innocent and defenseless victims of genocide committed by others! They introduce a United Nations resolution making genocide an international crime! They organize whole regiments of professional "concentration-camp survivors" and send them around the college lecture circuit to show off their tatooed serial numbers and tell their audiences how they barely escaped being converted into lampshades or bars of soap!

And when, more recently, rumors began reaching the West of the gruesome tortures being inflicted on Arab prisoners in Israeli prisons, what did the Jews *instinctively* do? They formed half-a-dozen international committees to investigate and denounce the torture of political prisoners—in Chile, in Brazil, in Argentina, in South Korea, in Northern Ireland—everywhere, in fact, except in Israel!

This is what is known as the "big lie" technique: conceal your own guilt by accusing your accuser—or potential accuser—more loudly than he can possibly hope to accuse you. (Easy enough to do, when you control virtually all the news media.) And, in fact, after Hitler explained in 1925 in his *Mein Kampf* how the Jews use the "big lie" in politics, they immediately began a "big lie" campaign to pin the blame for the invention of this technique on him!

The new media witch-hunt for a hundred or so aging Germans, Poles, Latvians, Rumanians, and other alleged "war criminals" has already begun. All the vast, Jewish propaganda machinery has been started and is picking up speed. Synchronized with the propaganda campaign are the Jew-controlled Department of Justice and the Immigration and Naturalization Service. The artificiality of the whole operation—as well as its actual purpose—could hardly be more obvious.

But once again the Jews are counting on their unexcelled skill in the use of the "big lie" to blind the Gentile public to the truth. Once again they are counting on the average, straightforward American never suspecting the cunning, calculated deceit which lies behind the contrived mask of outraged piety and innocence—never suspecting that the Jew or Jewess who, in a press or television interview, seems to be explaining so candidly that the Jews are "not seeking vengeance but only justice" in their hunt for more "war criminals" is actually, behind a solemn countenance, laughing at the Gentile world because it is so easily deceived.

They are counting on the simple, good-hearted American people—so easy to sway by a clever appeal to their emotions—never suspecting that the apparently sincere Jews, who are able to put on such a perfectly staged performance as they recite with dignity and restrained emotion how they have suffered at the hands of the Nazis and other "anti-Semites," are actually the greatest mass-murderers of all time. They are counting on Americans never suspecting that this race which preaches to them the virtues of tolerance for minorities and equal justice for everyone actually has a religion which teaches *them* that all *goyim*, or non-Jews, are like cattle and should be treated as such.

Can such brazenness, such bounding impudence (or *chutzpah*, as the Jews proudly call it) really be human? Is there really a Satan, who has possessed the Jewish people and uses them as his instruments? Was Jesus right? Is this what the Jews *really* mean when they boast that they are "the chosen people"?

Such questions are primarily of interest to theologians. But there is a much more down-to-earth question which is of vital concern to every American: when will we snap the Jewish spell of lies and deceit which now binds us? When will we wake up?

(Issue No. 49, 1976)

Who Was Karl Marx?

Although it is well known that the founder of communism was a Jew, there is still a great deal of confusion in patriotic circles about the details of Marx's Jewishness. The extract below, reproduced photographically from the October 30, 1975, issue of the Chicago *Jewish Sentinel*, should clear up this confusion.

In particular, it points out that Marx was not only born a Jew but was the descendant of a long line of rabbis and talmudists. The Christian "conversion" of his father, born Hirschel ha-Levi, was strictly for business reasons, and Marx's family retained its influential connections with the leadership of international Jewry.

Inside Judaica

Insights on questions of Jewish interest by Dr. Frederick Lachman, Executive Editor, Encyclopaedia Judaica

Q. Was Karl Marx A Jew?

A. Born in the Rhineland town of Trier (then West Prussia), Marx was the son of Jewish parents, Heinrich and Henrietta Marx. Heinrich Marx became a successful lawyer, and when an edict prohibited Jews from being advocates he converted to Protestantism in 1817. In 1824, when Karl was six years old, his father converted his eight children, the authoritative Encyclopaedia Judaica reports. Heinrich, whose original name was Hirschel ha-Levi, was the son of a rabbi and the descendant of talmudic scholars for many generations. Hirschel's brother was chief rabbi of Trier. Heinrich Marx married Henrietta Pressburg, who originated in Hungary and whose father became a rabbi in Nijmegen, Holland.



Karl Marx (born Levi)

(Issue No. 50, 1977)



Last Issue Best

Dear Dr. Pierce:

The November issue of ATTACK! came in the mail this morning. It is, I think, the very best issue you have produced thus far, and I congratulate you on two admirable articles.

If the boobs cannot see in Rhodesia the shape of things to come for themselves, they are not worth preserving as a biological species.

If the species is to survive, it must understand that the Jews are what they always have been, a race of chamaeleons having an extraordinarily great ability to simulate and to lie. One lie that they have imposed on the gullible White race with great success is that of the "Diaspora," the absurd story that almost all Yids were cuddled together in Palestine until the wicked Romans lost patience and destroyed the pesthole called Jerusalem in 70 A.D. It is a simple historical fact that at that time, and for centuries before, the situation was precisely what it is today in that only a minority of the international vermin inhabited Palestine, while the great majority was scattered throughout the civilized world, eating on the inhabitants of every prosperous region.

With reference to the currently successful lie about the six million that Hitler unfortunately failed to exterminate, I wonder whether the publishers (the Historical Review Press in Surrey) have sent you a copy of Professor Arthur Butz's *Hoax of the Twentieth Century*, a fundamental and definitive book that you could use to great advantage.

With best wishes,
R.P.O.
Urbana, IL

(Issue No. 50, 1977)

Patriots' Notebook

survival tips for the American jungle

Self-Defense III

In an emergency, it is possible to make an improvised firearm. Described below is a single-shot, 12-gauge shotgun, which, although not as convenient, accurate, or safe as a factory-made shotgun, is thoroughly lethal at short-to-moderate ranges.

The only materials required for the improvised shotgun which may not be available in every home are a piece of 3/4 inch pipe approximately two feet long, a 3/4-inch pipe coupling, and a 3/4-inch solid pipe plug. These items can be purchased in most hardware stores. The only tools required are a hacksaw, a file, and a small hand-drill or electric drill.

The key to the feasibility of this weapon is the happy coincidence that a 12-gauge shot shell is just slightly smaller in diameter than the inside of a 3/4-inch nominal-size pipe. Thus, a shell will easily slip into the end of the pipe, with only a few thousandths of an inch play, but the brass rim on the shell will not enter the pipe. The pipe plug serves as a breechblock, and the coupling holds the plug firmly against the base of the shell casing.

The conversion of the pipe, coupling, and plug into a serviceable firearm requires the following four principal operations:

1. Providing a firing pin and drilling an axial hole through the plug to accomodate it.

2. Adjusting the plug and coupling so that when the coupling is screwed hand-tight onto the pipe the inner face of the plug just touches the base of a seated shell casing.

3. Providing a striker for the firing pin.

4. Providing a stock to hold the pipe when the weapon is fired.

The first operation is the easiest. Care should be taken, however, that the firing-pin hole is drilled accurately along the axis of the plug. A 6d common nail will serve admirably as a firing pin, if it is cut so that approximately 3/32-inch projects beyond the inner face of the plug when the nail is inserted all the way into the hole. The hole should be a loose—but not sloppy—fit for the nail.

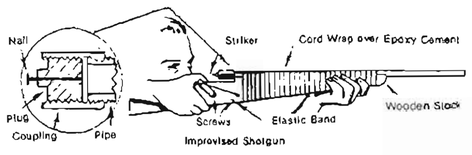
The cut end of the nail should be dressed and smoothly rounded with a file, but it should not be pointed.

Pipe threads are tapered, rather than cylindrical, and a bit of fiddling may be required to arrange things so that the coupling-and-plug assembly can be screwed by hand onto the pipe far enough to bring the plug up against the base of a shell. By sawing off part of the coupling, *carefully* dressing the pipe threads with a file, and using a wrench and vise to seat the plug to the proper depth, one should be able to adjust the breech assembly to a proper fit with a few trials.

One can use one's ingenuity in providing a stock and striker. Almost any piece of hardwood to which the pipe can be *securely* fastened will serve as a stock. One can spend more or less time whittling, sawing, and shaping the stock to provide the desired ease in handling and firing the weapon, but the one essential requirement is that the pipe be rigidly and securely fastened to it.

A simple striker can be made by bending a piece of scrap iron 1/4-inch wide, 1/8-inch thick, and about 6 inches long into a "U", drilling the two ends of the "U" to loosely fit screws in the sides of the stock, and using elastic bands to hold the edge of the base of the "U" against the firing-pin head. When the weapon is being aimed the striker is pulled back with the right thumb and then released to fire.

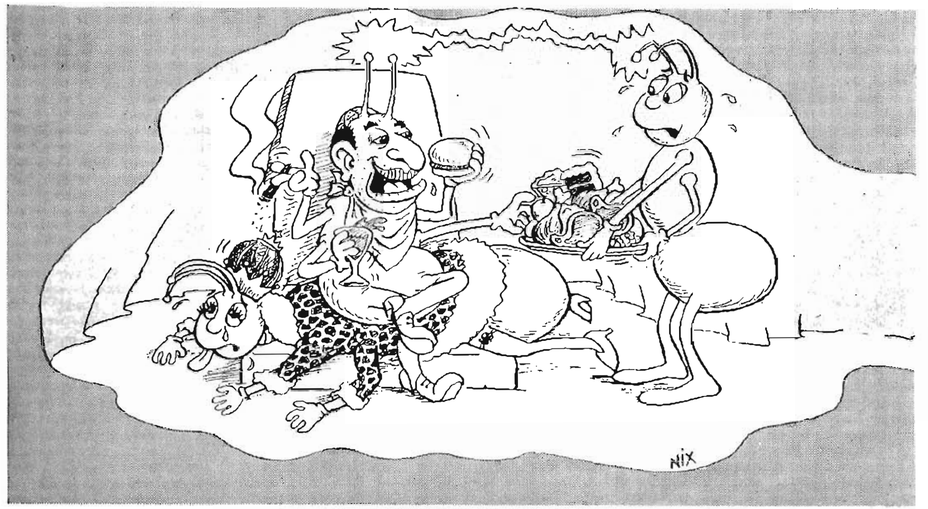
(Issue No. 50, 1977)



Improvised Shotgun

An Amazing Parallel

Biology of the Jewish Problem



The most depressing thing about the impending disaster facing Western civilization is the almost total lack of resistance on the part of those who will be the victims of the disaster. The men and women of the West, as if entranced or under the influence of some mind-numbing drug, not only are not doing anything to avert the cataclysm which lies ahead, but they are positively falling all over themselves to aid and assist the engineers of that cataclysm in bringing it about. The murderer asks us for a knife with which to slit our throats and the throats of our children, and we hand him one with alacrity and enthusiasm, apologizing for not having done so sooner.

Ours is a situation which is so bizarre—so nightmarish—that it seems almost unreal. One must continually fight off the impulse to tell oneself, "This can't really be happening!" It may be helpful in coming to grips with our all-too-real nightmare, therefore, to note that our situation, bizarre as it is, is not unique. There is a strikingly close parallel in the insect world.

The tiny but troublesome fire ant, native to South America but now beginning to become entrenched in wide areas of the southern United States as well, apparently has its own form of the Jewish problem! A fascinating report on the subject, bearing the utterly appropriate title "Subversion Among the Ants," was published in *TIME* magazine more than a decade ago and recently recalled to mind.

According to the report, scientists noted that in South America the fire ants were much less a problem for farmers than in the United States. Some unknown malady seemed to have robbed them of their natural fierceness, aggressiveness, and industriousness; in other words, the fire-ant "civilization" in South America had become terminally decadent.

When the scientists investigated further they traced the source of the fire-ant decadence to a social parasite—"another species of ants that live without concealment in the fortresses of the fierce fire ants and, by some mysterious influence, make their hosts support them in idle luxury."

And what is this "mysterious influence," this fire-ant liberalism, which blunts their xenophobic instinct and makes them tolerate the alien parasites in their midst? The scientists don't know, but they say it is transmitted from the parasites to the hard-working fire ants by a fluttering of the parasites' antennae. "apparently conveying a compelling message that makes the worker feed the parasites..."

Shades of Jewish television! So the ant-parasites do it with antennae too! But the message the media masters convey to us through our TV antennae compels us to do far more than feed their bloodsucking tribe. It robs us of memory of the past and concern for the future. It perverts all healthy instincts. It turns racial pride into sick guilt. It undermines racial solidarity and gives us in its place self-hatred. It makes us abandon our own natural interests and serve instead the interests of the alien parasites and all the racial dregs of the globe.

In other words, just as in the case of the ants, it seduces us into destroying ourselves.

Making the analogy more nearly perfect, we note that, according to the scientists, the parasites which wreck the fire-ant economy while fattening themselves "cannot live except when fed by the fire ants..." No more than Jews can live without their Gentile prey to feed on, for they are incomplete creatures, specially adapted by Nature to their parasitic role.

Thus, one never sees a Jewish bricklayer or a Jewish pipefitter, a Jewish lumberjack or a Jewish dirt farmer. Jews do not create—they consume; they manipulate; they buy and sell; they pander; they peddle pills; they mimic; they scheme and shuffle their papers; they sit in their offices and give advice (for a price); they advertise; they strut and prate before the TV cameras (*their* TV cameras); they scribble lies for the newspapers; they flood our libraries and our bookstores with worthless or poisonous books (which we foolishly praise to the skies); they sicken our children's minds in the schools; they whisper advice into the ears of our politicians; they incite riots and lead demonstrations for "equality"; they judge us in our courts; they reveal our military secrets to our enemies; they own; they rent; they lend; they undermine; they subvert; they destroy.

But they do not, they will not, they cannot feed and house and clothe themselves through their own labor. Nowhere is this more apparent than in the Jewish state of Israel itself, the very land of which was stolen from another people and which exists only through the wealth extorted from others, principally in Germany and the United States.

And if there is any value for us in the observation of this amazing parallel between the fire ants and ourselves it is this: we can see that perhaps our problem is more than a political or a social or an economic problem; perhaps it is, more than anything else, a biological problem.

If the Jews do as they do not through choice but because their inborn nature compels them, and if we respond to them for the same reason—just as the fire ants respond to the "Jewish" ants among them—then our problem assumes an altogether new and different aspect.

If our problem is essentially biological, then realizing this fact should not make us despair of finding a solution. On the contrary, what the Creator has done the Creator can undo. Our race, as the cutting edge of the Creator's tool, can overcome all things and surpass all things, in time. But first must come understanding; first must come consciousness.

(Issue No. 50, 1977)

ENTOMOLOGY

Subversion Among the Ants

The U.S. South knows few worse pests than the tiny fire ant, an uninvited guest that came up from South America nearly 50 years ago and settled down for a long visit. The little insects bite people, raising painful lumps, attack livestock, nibble crops and foul up expensive farm machinery with their hard earthen nest mounds. For years nothing could check their spread; massive attacks with chemical dusts and sprays all failed. Now it looks as if the Department of Agriculture has finally found an answer to the curse of the fire ants: still smaller ants that seduce the fire ants into destroying themselves.

Social Parasite. Uruguayan scientists working for the department stumbled on the secret while they were searching for a fungus or a bacteria that might be fatal to fire ants. They discovered that in Uruguay, where the ants are native, they are no serious problem. Often they are so weak that they build flimsy nest mounds, which wash away in the rain. This suggested not an ant killer but a social parasite.

The nests contained various parasites, but the most important turned out to be another species of ants that live without concealment in the fortresses of the fierce fire ants and, by some mysterious influence, make their hosts support them in idle luxury. Usually, a few of the parasites cling to the fire ant queen by means of specially adapted mandibles that fit around her neck without hurting her. When a worker comes to feed her with regurgitated food, the parasites flutter their antennae, apparently conveying a compelling message that makes the worker feed the parasites instead of the queen.

The parasites that cling to the queen are females, and when she lays her eggs they lay eggs of their own. Dutifully, the fire ant workers care for both sets of eggs and raise the infant parasites just as tenderly as if they were young of their own species. The parasites thrive while their considerate hosts all but work themselves to death taking care of them. The fire ant economy is wrecked. The healthy parasites mate conveniently in the nest, and then fly away to subvert and weaken other fire ant colonies.

Biological Weapon. The parasites have been found only in association with fire ants. Apparently, they cannot live except when fed by the fire ants with their regurgitations. This dependence makes them promising as a potent biological weapon.

TIME, JUNE 11, 1965

THIS ARTICLE from the "Science" section of *TIME* magazine describes a situation in the insect world which is duplicated almost perfectly in the human world.

Letter

Dear Dr. Pierce:

I'm writing this letter to share with you a thought from Goethe that echoes the concept of life formulated in the National Alliance Affirmation:

> "The Godhead is effective in the living and not in the dead, in the becoming and the changing, not in the become and the set-fast; and, therefore, similarly, the reason (*Vernunft*) is concerned only to strive toward the Divine through the becoming and the living, and the understanding (*Verstand*) only to make use of the become and the set-fast." (Letter to Eckermann)

I ran across this in a footnote to *The Decline of the West*. Spengler writes that the above sentence "comprises my entire philosophy."

You told me once that you hadn't read Yockey's *Imperium*, and so I also suspect that you have yet to wade through Spengler's monumental masterwork. I couldn't help but be struck by the unity of thought expressed in your recent expressions of the National Alliance credo with those spiritual values underlying both *The Decline of the West* and *Imperium*.

I'm now a beginning graduate student in history at Indiana University. Although I'm getting accustomed to this life, the general cynicism, superficiality, and meaninglessness that pervade the academic world here are disheartening. I've often reflected on your own divorce from university life.

Sincerely,
M.W.
Bloomington, IN

(Issue No. 50, 1977)

Conservatism or Radicalism?

The following text is a transcript of the talk given by **ATTACK!** *editor Dr. William Pierce at the weekly meeting of the National Alliance on January 16, 1977.*

Conservative and right-wing political groups are concerned with a number of problems these days: forced school busing, taxes, gun control, street crime, inflation. They oppose these things in various ways: through public demonstrations; through propaganda efforts with leaflets, magazines, or newspapers; through lobbying; and through election campaigns. And they gain members and supporters from those elements of the population who are also opposed to these things.

In general, the more concrete, specific, and immediate a problem is, the larger and more enthusiastic will be the public response to right-wing efforts. Some of the ad hoc organizations opposed to forced school busing claimed more than a million members at one time. The National Rifle Association, which is certainly the principal group opposed to gun control, has more than a million members now, I believe.

The people who joined the anti-busing groups did so, generally, because they felt immediately threatened by a specific and concrete menace. The people who support the NRA because of its opposition to gun-registration and gun-confiscation laws feel—and rightly so—that their fundamental right of self-defense is in immediate danger of being taken away from them.

When the issue becomes less immediate or more abstract, right-wing groups can still gain support—but not so much. American foreign policy in the Middle East and in Rhodesia is horrendous, but there is far less organized opposition to it than to busing or gun control.

Even more abstract issues, such as miscegenation and non-White immigration, still bring forth a good bit of right-wing rhetoric, but there is almost no public response to this rhetoric.

Now, everyone has observed this, and the consequence is that people or groups who want to win public support for themselves, for whatever reason, honest or dishonest, concentrate their propaganda on immediate, concrete, specific problems. That wins elections. And it brings the contributions rolling in to the money-hungry, "conservative," fund-raising outfits.

But, interestingly enough, the immediate, concrete, specific problems remain with us and continue to grow worse. Why is that?

Why is it that with so many people belonging to or supporting organizations opposed to forced busing, we have every year more and more school districts being ordered by the Federal courts to bus White children into Black schools?

Why, with all the rhetoric against taxes and with so many conservatives and right wingers supporting anti-tax organizations, do income taxes and social security taxes and property taxes become worse practically every year?

Actually, there are two ways of approaching the question. We can say we have more and more busing every year, despite all the opposition to it, because the enemies of White America want to mongrelize the country, and they are stronger, with all their money and their control of the media, than the busing opponents, and they have slipped their allies into the Federal judiciary over the years, and they have brainwashed the public, and conservatives won't work together, and so on. And we can answer the questions about taxes and gun control the same way.

But answers of that sort, about the mechanics of the struggle, are not what I'm interested in tonight. We have a general and fundamental question before us, which is: Why do the enemies of White America keep on winning? Why are they stronger than their opponents? How is it that they have been able to slip the sack over our heads so easily? Why does the White majority always lose?

The answer we want to understand tonight is this: *Right wingers and conservatives, and the White majority generally, have been losing battle after battle—and are obviously losing the whole war as well—simply because all they are really willing to fight for are immediate, concrete, and specific things—and, in particular, things which affect them personally.* That is the answer we must understand.

I was talking to our guest, Ed Fields, after our last meeting, and he told me about a speech he gave at an anti-busing rally in Louisville, Kentucky, last year. He had been talking for about 10 minutes, he said, about the importance of preserving the White race and saving White culture and stopping non-White immigration and halting intermarriage, when he was interrupted by a shout from someone in the crowd who yelled, "We don't care about all that crap! Tell us how to stop this busing!"

Now, I believe that was an extreme case. Most opponents of busing and certainly most ordinary, decent White people do care about the things Ed Fields was talking about. They just don't care *enough* about them to leave their TV sets and go to rallies and risk being labeled "racists" by a yapping pack of Jewish media hounds and their liberal camp followers. They'll only put out that effort and take that risk to oppose something which they see as an immediate and *personal* threat.

So, the big conservative and right-wing groups concentrate on those things—the immediate, concrete, and personal things—and the White race keeps losing the war.

The problem is a matter of motivation, of priorities, of values.

The great majority of our people who are not liberals—that is, who have not joined the enemy—are not really concerned with winning the war. They just want to avoid becoming personal casualties. No army in history with that sort of motivation has ever won a war. And we won't either.

When a man has a personal problem to solve—a truly personal problem—then self-interest is a proper motivation. But when a whole race is faced with a major problem, self-interest is no longer a proper motivation, and it will no more solve the problem for the race than an attitude of "every man for himself" will win a war—or even a battle—for an army.

And yet self-interest is what the conservative and right-wing organizations keep appealing to, because that is what gets an immediate response.

The essence of the problem is this: The man who is against busing is generally a man who is fairly well satisfied with the other things around him. Let's solve this busing problem, he thinks, and then I can go back to my TV. Or let's defeat this gun-control law, and then I can go back to what I was doing before.

If you read conservative publications, you are overcome by the stench of this attitude. *American Opinion,* the magazine of the John Birch Society, reeks of it. And so does the weekly tabloid published by Liberty Lobby.

They are outraged about the Federal bureaucracy because of the way it interferes in their lives. They don't want the government meddling with their property rights. They want to be left alone so they can continue making money and spending money the way they want and doing what they want without interference.

And about the *last* thing they want to do is have a revolution. Why, that would be even more of a nuisance than busing, gun control, and all the Federal meddlers put together. That would *really* keep them away from their TV.

Remember, there are literally tens of millions of people out there, a substantial portion of them conservative, patriotic Americans, who *really care* whether Liz will leave John and go back to Dick again and whether the Dodgers will win the world series.

I said it's a problem of values. Let me give you a couple of specific examples. In *American Opinion* a few months back there was an article complaining about Federal forced-housing efforts. The author didn't want anyone to think he was a racist, and he said that no true conservative has any objection to Black neighbors, so long as they are good, quiet, middle-class Blacks. He said conservatives would rather have hard-working, middle-class Blacks for neighbors than poor Whites, or, as he put it, welfare-class Whites.

The conservative objection to forced housing, he said, is only that it is *forced,* that conservatives don't want to be told they *have* to have Blacks for neighbors, especially dirty, disorderly, welfare-class Blacks, whom they regard in exactly the same light as poor Whites.

Well, we certainly must admit that there are some Blacks who would make quieter, cleaner, more orderly neighbors than some Whites. And if that's all we care about—that and not having the government tell us what to do—then we have to agree with the Birch Society.

But we believe—all of us here believe, I hope—that there is much, much more at stake in the forced-housing issue than property values and freedom from government interference. We have a set of values and a motivation which are fundamentally different from those of the Birch Society. And yet so many people can see only the superficial resemblance between us and the Birchers that comes from our having similar stands on certain issues.

Let me give you another example. In this week's issue of *Newsweek* magazine there is a guest editorial by a White conservative complaining about the ridiculous extent to which the courts and the Federal bureaucracy—especially the Equal Employment Opportunity Commission—have gone to assure minorities a better-than-even break. Reverse discrimination, he says, is un-American.

Of course, we've all heard the Jews yelling the same thing, as soon as Blacks started demanding their share of jobs in those occupations in which Jews are over-represented, such as journalism and university teaching. With the Jews it's clearly selfishness, pure and simple, because they're all for reverse discrimination when it's the White plumber or electrician or sheet-metal worker who has to give up his job to a Black or a Chicano or an Asiatic.

But I don't believe the White conservative writing for *Newsweek* is worried that some Negro is going to get his job. His worry is simply that the Jews and the guilt-ridden liberals and the corrupt politicans who cater to the minority vote are overdoing the "equality" racket and are generating a backlash among Whites which is undoing what the Federal equality laws were supposed to do, namely, to create a society without discrimination of any kind, a color-blind society.

He sees the EEOC fanatics stirring up a hornet's nest of hostility, of racial conflict, of divisiveness. Forcing equality on people, he says, is disuniting the United States and unmelting the melting pot. And that means trouble and unrest ahead. And, like conservatives in general, he doesn't want trouble. He wants unity and prosperity and peace—at any price.

Now, perhaps we should try to be charitable and not accuse such conservatives of being motivated by nothing but egoism and materialism. Perhaps the fellow writing in *Newsweek* is basically a patriot who simply wants a strong and peaceful and *united* United States above all else, completely aside from what these things will mean to his own income and safety and living standard. And perhaps he really believes that a truly color-blind government, which discriminates neither in favor of Blacks nor Whites, will make America strong and peaceful. Maybe he *really believes* that. I am sure a lot of conservatives do.

But even if they were right—and, in the long run, they certainly cannot be—their values and their priorities are totally wrong.

Prosperity and harmony are nice. Peace is nice—but not peace at any price, certainly not peace at the price of racial mongrelization.

And, in fact, our values are so totally different from conservative values that I say we would not even be interested in peace if we could be guaranteed that it would not lead to mongrelization. Not even if the country or the world could be divided up into little enclaves for Blacks and Whites and Chicanos and Jews and so on, every one respecting the rights of his neighbors and staying inside his own boundaries. That, again, is the dream of a conservative soul, and it is a false dream.

Our dream is a progressive dream, a dream of unlimited progress over the centuries and the millennia and the eons which lie ahead of us. It is no conservative dream of peace, no sheeplike dream of ease and consumption and safety, but a dream of the achievement of our Destiny, which is Godhood. It is the only dream fitting for men and women of our race; it is the spirit of the Creator, it is the Universal Urge within us, expressing itself through our race-soul.

You know that is true; you know that is the only dream for us, that what I am telling you is right. Yet, when you leave here tonight it will be all too easy, I am afraid, for you to slip back into old ways of thinking, into wrong ways.

I'm afraid of that because I receive letters all the time from our members, who've been paying their dues and receiving their bulletins regularly, who apparently do not understand what is written in those bulletins. They are teachers and policemen and lawyers—people for whom our message certainly should not be too abstract or too complicated to grasp—but they are also people thoroughly enmeshed in contemporary society, thoroughly involved, every day, with other people whose values and ideas all come from their TV sets.

And because our values are so different from the TV values, it may be hard for some of our people to make the transition, to clear the conservative cobwebs out of their minds, so that our dream, the dream of the White race-soul, comes through loud and clear.

It is easier for us, here in our little community, to understand our Truth, and it may be necessary for many of our other members, scattered all across the continent—all across the world now, in fact—to also have the moral reinforcement which comes from living and working together with others who have the same dream before they can achieve the same degree of understanding we have.

I am sure that will be necessary for some, but not for all. For some the dream is strong enough so that it is sufficient for them to receive our publications and listen to our meeting tapes—that is, to be members of our community in spirit, even if they cannot be here in the flesh.

But the problem that remains for us is this: our dream is a radical dream, and the dream of the masses is a conservative dream.

We want a revolution which brings about a permanent transformation of the values and priorities and goals of our society and lays the groundwork for the building of a whole new world. They want a quick and easy end to certain concrete and specific annoyances, so that they can go back to their TV.

Even the least selfish and most thoughtful of the conversatives base their programs entirely on the TV values, the TV philosophy, the TV religion. At most, they want to annul the social and racial changes of the last few decades and restore what existed before the last war.

So this great gulf lies between us and them, between our Truth and the materialist-conservative view of life. And yet, they are our people. It is from them, from the great masses, that we must recruit the new members upon which the growth and even the continued existence of our community depend.

We certainly have not reached the point where we can afford to wall ourselves and our families off from the rest of society, where we can isolate our community from the Jewish Babylon around us and depend upon our own reproductive powers to continue building our community. We may never reach that point. So we must bridge the gulf.

How? Do we put on a conservative mask and continue putting out leaflets and publishing a newspaper which talk about busing and gun control and racial job quotas and the media monopolies and the other things conservatives are interested in—as we have been doing—but without the radical overtones which frighten or confuse or bore them?

That is, do we deradicalize our public image? Do we become a sort of conservative front group?

Remember, we talked a couple of meetings ago about making it easier and less frightening for prospective recruits to join us. We talked about the necessity of growing faster than we are growing now.

But there is also something else to remember. And that is that there are dozens of conservative groups already out there, experienced, well-financed, well-organized conservative groups. And at least some of them are run by real conservatives, men who think and feel the same way those do they are trying to recruit.

Should we imagine that we, outsiders who think and feel on an entirely different wavelength, can be more successful at that game? I think not.

And even if we were more successful, by being cleverer or more energetic or more ruthless than the others, would we have a real success?

We would have a structure without a foundation, a structure held together by pretense. Is that what we want for the long haul ahead? I think not.

Now, I am certainly not ruling out the use of front groups and ad hoc organizations. They are perfectly good and useful tools, and we expect to use them at a certain stage of our development.

But for the achievement of our long-range goals, for the principal vehicle for our revolution, for the organization which embodies the fundamental Truth expressed in our Affirmation, we must have a foundation of the hardest stone, not of sand. And that stone must be cemented together with truth, not pretense.

We do not bridge the gulf between our community and the masses of our people by pretending to be something we are not. If we have made a mistake in the past, it has been trying to sit on two stools at the same time, trying to be both conservative and radical. And if we are to correct that mistake in the future, it must be to abandon conservative pretenses. It must be to become completely truthful in our recruiting efforts.

So, let us light a beacon of truth and let us always hold out a friendly hand of understanding to the masses of our people who do not yet share our outlook. But let us make no compromises with the falsehoods which now govern their lives. Let us make no pretense that we believe that busing or taxes or racial quotas are really fundamental issues. Let us make it clear to everyone that these things are only symptoms of the disease, and one does not cure a disease by treating its symptoms.

What this means for us now and in the near future—that is, as long as we are working through one organization and are not yet ready to use fronts—is this: We will concentrate our resources on fundamentals and will be obliged to a very large extent to let other groups attack the symptoms. We will concentrate on reaching the masses of our people with our Truth in its most fundamental form, and we will let the National Rifle Association fight gun control and the National States Rights Party fight busing, and we wish them well.

Another way of saying this is that we will be uncompromisingly radical rather than conservative. Of course, if the word "radical" still frightens you, you may substitute "fundamental"—which means exactly the same thing—for it.

And does this make sense when we so desperately need to grow faster than we have been? Does it make sense to try to reach people ruled by materialism with a message which is essentially spiritual? Does it make sense to be more radical when some of our own members even now are still thinking in conservative terms?

Well, let's concede first that, although we will be preaching to the masses, we understand that only a minority, only a spiritual elite, will be capable of responding to our message. We want to light a beacon and we want to make it burn as brightly as we can, so that it will cast its rays over all our people, but we know that only a few will actually see our light, will actually understand and respond to our Truth. We concede that.

But this is the way it has always been. Every great and positive revolution of human history, every conscious step upward on the never-ending Path of Life symbolized by our Rune, has been the work of a minority, of an elite. Masses don't make revolutions—determined and committed minorities do.

We don't hope to make revolutionary idealists out of the egoistic and materialistic masses, but we do hope to awaken and inspire and recruit that minority of our people in which the Divine Spark already burns brightly enough to illuminate their souls and their minds so that they can grasp our Truth. And the way to do that is to present our Truth to them as purely and as plainly and as clearly as we possibly can—not to dress it in a conservative disguise, which leads only to confusion.

We want everyone to know that we understand that what's really important is not whether we can elect a government which won't try to impose racial quotas on us or whether we can achieve domestic tranquility but whether the Truth that is in the race-soul of our people shall overcome the alien falsehoods which rule us now, so that that Truth can guide us once again to the upward Path, to the Path of the Creator's Self-Realization, and so that we can once again become agents of the Universal Will—except this time *fully conscious* agents—and resume our never-ending ascent toward our ordained Destiny.

That's what's important, and that is what must be achieved. Then everything else—all the conservative goals—will either have been taken care of automatically or they will have become irrelevant.

So, once again, the immediate question before us is not whether to be more radical or more conservative in order to grow faster, but how to present our radicalism — our Truth — in the best, in the clearest, in the most appealing way, how to avoid confusion, how to minimize negativism, how to reassure those who are timid and hesitant.

We understand that we are casting our net very wide and expecting to catch only a few. But we want to be sure that we *do* catch all those who are *fit* for catching. And the way to catch those who are fit is with the pure and unadulterated Truth.

(Issue No. 51, 1977)

Questions people ask

Q. The truth of what you say in ATTACK! seems self-evident. I understand that the brainwashed public needs to be exposed to your persuasion as an antidote to the lies pumped into them by the media. But I don't understand why there are not a great many leaders of this country helping you in your efforts — corporation presidents, statesmen, generals and admirals, celebrities, university presidents. Surely they are not all either in the pay of the Enemy or taken in by his lies, are they?

A. In a sense, nearly all of them are, surprising as that may seem at first. They are in the pay of the Enemy to the extent that they have a vested interest in the maintenance of the System and the upholding of the current ideological orthodoxy. But even more so are they taken in by his lies — to the extent that certain ideas are unthinkable to them, certain truths inadmissible.

A man who achieves high status in our society does so by learning a behavior pattern which fits well-established behavioral norms. By the time he might otherwise be ready to rebel against the alien domination and subversion of the society in which he has achieved success, he cannot do so. His behavior pattern is cast in iron, and he cannot change his ways, even if he wants to.

Likewise, the very social status which he has so painstakingly sought binds him in iron chains. He must not—he cannot—stigmatize his gentility. He dare not espouse an idea which has been made disreputable.

It may be easier to realize the strength of these bonds if we back off a bit and look at a historical analogue or two.

A century ago the leaders of Western society damned the greatest revolutionary of their day, Charles Darwin. Among these disapproving leaders were sophisticated, learned men, including thoroughly competent scientists, such as Louis Agassiz, the great naturalist, and John Herschel, the astronomer.

They condemned Darwin because his statement of the facts of biological evolution through natural selection contradicted the Hebrew myths in the Book of Genesis. It may seem incredible to us today that scientists could ever have believed such nonsense, but the fact is that in the 19th century a literal belief in the Old Testament was assumed, beyond doubt or question, to be held by every "respectable" member of society, just as the equalitarian-humanistic myths of the TV religion of today are accepted without question.

People who should have supported Darwin simply could not. Their minds were too tightly bound by the chains of convention. They were conditioned, much in the way of Pavlov's dogs, to reject, without thinking, anything intellectually disreputable. It required enormous courage and strength of character to buck the herd instinct—to accept, even privately, a truly heretical idea, i.e., heretical to the members of one's own peer group. In any age, including ours, very few people possess such courage.

Gallileo Gallilei was not compelled to recant his scientific findings and theories by cynics or ignoramuses, nor was Giordano Bruno condemned to the stake by a mob of rednecks or Yahoos for explicitly rejecting the anthropomorphic Jewish spookery of the Old Testament. The men who threatened Gallileo with the rack and sent Bruno into the flames were undoubtedly intelligent and sincere men, learned men, sophisticated men—but they did not have the moral strength to be heretics, to cut themselves adrift morally and intellectually from their peer groups and from the "respectable" society of their day.

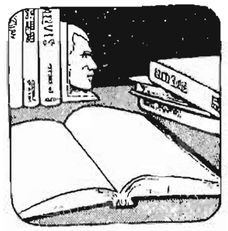
And it is a sad fact that the more successful a person is in a society—the higher the status he achieves—the more tightly his soul and his mind become bound by the chains of convention, and the less able he is to break free. Today an ex-senator or a university president can scoff publicly at the narrowmindedness of those who condemned Darwin. And he may even scoff privately, or among the members of his own peer group, at those who burned Bruno, whose conceptions remain heretical to the larger society today.

But he cannot violate the intellectual mores of his own peer group. That would be true heresy, which has always been the enterprise of a vanishingly small minority in every age.

And there are good and natural reasons for this overwhelmingly strong tendency toward intellectual conformity: It guarantees at least a modicum of social stability. But it is unfortunate that it is as often a barrier to progress as it is to social regression.

(Issue No. 51, 1977)

The Importance of Conan



The adventure fiction of American author Robert E. Howard (1906-1936) has, in the last few years, begun to be publicized and appreciated on such a scale that it is becoming a formative element in the spiritual-ieological development of a substantial portion of American youth. Howard's growing popularity is of some significance, because his creations are not only of high technical accomplishment and satisfying to cultivated literary tastes, but they exemplify Aryan heroic vitalism at its best and transmit basic Aryan archetypes.

Howard's primary genre, known popularly as "heoric fantasy" or "sword and sorcery," is actually a modern resumption of the Aryan mythology which was interrupted 1000 years ago. This class of literature began to re-emerge in the mid-nineteenth century, mainly through the efforts of Britisher William Morris (who, among many other accomplishments, translated the *Volsunga Saga*).

About 15 years ago, the rage for Ian Fleming's "James Bond" series ignited the popular craze for lone-hero "dragon slayers," and this phenomenon was soon followed by a wave of enthusiasm for the fluidly written fantasies of J.R.R. Tolkien. In 1967 Howard's "Conan" stories were released by Lancer Books, selling over two million copies worldwide since then and giving rise to a huge and continuing interest in the author's fiction and life.

In the late 1970's the Howard cult has reached significant proportions as numerous publishers have issued almost all the rest of his works in low-priced paperbacks and in top-quality library editions, record firms have produced disc and tape versions of his yarns, millions of Conan posters by fantasy-artist Frank Frazetta have been sold, and scores of comic books have been printed featuring Conan and other Howard heroes. Furthermore, Howard has been translated into all the European languages and Japanese.

Howard's books carry a positive, encouraging message to any White with "race" within him, and they instill in receptive minds the vital, forward-leaning, assaulting temperament which empowers us to realize our inherent might and to seize the offensive in the coming world conflict between man and subman.

This is of particular importance at a time when the minds of so many young people have been poisoned by the racially incompatible ideas, viewpoints, sentiments, and values of an alien-controlled culture — the lies, fallacies, idiocies, and deceits of the hideously lethal, artificial mental world of the Jew. Through his genius Howard has provided us with a medium for re-awakening and generously nourishing our inner-Aryan essence and re-infusing ourselves with the instincts and intuitions — the crucial personal qualities — which put us back in contact with ourselves individually and collectively.

In his career, Howard wrote profusely about cowboys, detectives, explorers, and sundry adventurers, but his effect on the Aryan soul comes mainly through his lone-adventurer heroes: King Kull of Valusia; Bran Mak Morn, Pictish leader; Cormac Mac Art, Keltic chieftan; and Conan the Cimmerian, his best-known creation. Conan is the most fully developed of these characters and is a fitting paragon for White youth.

One reason for Conan's tremendous popularity is his lifelike impress, for, despite being a super-hero, he always acts within believable human limits and has a robust sense of humor and lust for life. Additionally, he appeals to our healthy instincts with his driving energy, tireless vitality, and irrepressible dynamism: Conan strides across a wide and hostile world-continent, scattering enemies with mighty sword-strokes and winning treasures and women as he moves ever onward. Besides personifying the Faustian sense of constant forward motion, the Cimmerian, as the quint-essential hero, is the antitype of the sniveling, puling anti-heroes (e.g., Salinger's Holden Caulfield of *Catcher in the Rye* infamy) with whom Jewish hacks have tried all too successfully to sicken our post-1945 youth.

And it is all the more encouraging that so many White youths are reacting against this cunning poisoning by embracing a hero whose exploits re-teach them the wild, primordial ferocity which the coming clash will demand of its victors.

What quickens the long-slumbering and suppressed Aryan race-soul in the Conan adventures is their pounding action and hammering violence: The barbarian storms from episode to episode, running, climbing, swimming, dueling one monstrous beast after another, slashing through foemen, and fighting hand-to-hand to the death. An outstanding scene of savage action is the following description of Conan's assault on some Negro pirates:

". . . A tall corsair, bounding over the rail, was met in midair by the Cimmerian's great sword, which sheared him cleanly through the torso, so that his body fell one way and his legs another. Then, with a burst of fury that left a heap of corpses along the gunwhales, Conan was over the rail and on the deck of the *Tigress*.

"In an instant he was the center of a hurricane of stabbing spears and lashing clubs. But he moved in a blinding blur of steel. Spears bent on his armor or swished empty air, and his sword sang its death song. The fighting madness of his race was upon him, and with a red mist of unreasoning fury wavering before his blazing eyes, he cleft skulls, smashed breasts, severed limbs, ripped out entrails, and littered the deck like a shambles with a ghastly harvest of brains and blood." (*Conan of Cimmeria*)

Blood-soaked horrors occur frequently in the adventures, and these inure the readership to the awful realities and the crimson gore which the future holds:

". . . But as the point sang toward his throat, Conan ducked deeply. The blade slit the back of his neck, and Conan straightened, driving his saber upward as a man might wield a butcher knife, with all the power of his mighty shoulders.

"So terrific was his headlong drive that the sinking of the saber to the hilt into the belly of his enemy did not check him. He careened against the wretch's body, knocking it sidewise. The impact sent Conan crashing against the wall; the other, saber torn through his body, fell headlong down the stair, ripped open to the spine from groin to broken breastbone. In a ghastly mess of streaming entrails the body tumbled against the men rushing up the stairs, bearing them back with it." (*Conan the Adventurer*)

The two dozen or so Howard paperbacks now available are primarily valuable because they provide a stimulus which, in an effeminate age, seeks a response in the essential virility of the White race — a virility which can lift us out of our present degradation and disunity and bind us into a tight throng of warriors who, possessed of the hard ferocity of all the ages, in a brightening fire of hate and blood-vengeance will wipe out every restraint and obstacle in our way.

Will, honor, and power are idealized and personified by Conan, the archetypical hero: He is undashed and unintimidated by any enemy or obstacle, and he moves ahead spiritedly to do the impossible — scaling sheer cliffs, undoing the spells and machinations of evil priests, or defeating unseen forces from elder ages. He is a man of "direct action," whose keen intelligence, irresistible drive, and quiet valor power him through every danger and terror to his objective.

Conan teaches the critical lesson that intelligence coupled with will is what brings victory and survival: only when mind operates with muscle, brain with bulk, will their possessors triumph. In today's struggle the technician must be imbued with the ancient Aryan warrior spirit if he is to defeat the Jew and the colored swarms. He must become, in short, one of Nietzsche's "new barbarians," that superior stock of highly evolved White men who have blended their pure, natural instincts with the scientific outlook. Howard's Conan is a valuable catalyst in this blending of essences.

The Conan series, originally published by Lancer Books, now bankrupt, is available in Sphere Books paperbacks, imported from England. T-K Graphics (Box 1591, Baltimore, MD 21203) sells Sphere editions by mail, and for European customers Sphere is reached through Box 11, Falmouth, Cornwall, United Kingdom.

Most of the Lancer and Sphere editions are numbered incorrectly, and to read the 12-volume epic biography of Conan, the books should be gotten in this order: *Conan; Conan of Cimmeria; Conan the Freebooter; Conan the Wanderer; Conan the Adventurer; Conan the Buccaneer; Conan the Warrior; Conan the Usurper; Conan the Conqueror; Conan the Avenger; Conan of Aquilonia* (not yet released); *Conan of the Isles*.

According to a Howard fanzine, the Lancer bankruptcy proceedings are closing and an unannounced U.S. publisher is to release the Conan series, including *Conan of Aquilonia*. Most of Howard's other adventure stories are sold in paperback by Zebra Books (53 E 11th St., New York, NY 10003).

W. J. Guillaume

(Issue No. 52, 1977)



Conan battles the frost giants.

Jewesses Head Both Treason Factions in Southern Africa



HELEN SUZMAN

To the world it may seem that the struggle in South Africa and Rhodesia is between the White minorities and the Black majorities in those two countries. But in truth the White-Black conflict is only the consequence of the Whites' inability to squarely face and deal with an infinitely more hostile and deadly opponent in their midst: those "Whites" who have taken the side of the Blacks.

In both South Africa and Rhodesia there are "White" political parties whose openly avowed aim is Black rule for their countries. In South Africa it is the Progressive Reform Party, headed by Helen Suzman, and in Rhodesia it is the Rhodesia Party, headed by Muriel Rosin.

Both Mrs. Suzman and Mrs. Rosin are Jewesses.

(Issue No. 52, 1977)

The Essence of Judaism

The Jewish problem is as old as the Jewish race. Over three thousand years ago the Jews were formed as a racial and national community in Egypt. There the former slave Joseph had parlayed his talents for necromancy and grain-speculation into a virtual dictatorship at the side of the Pharaoh. "As for the people, he reduced them to serfdom from one end of the land to the other." (Genesis 47:21) Then Joseph threw open Egypt to his Jewish brethren: "You shall feed on the fat of the land" and "the best that the land of Egypt offers is yours." (Genesis 45:18, 20)

When a more national-minded Pharaoh turned the tables on the Jews they were forced to flee, but not before relieving the Egyptians of their gold and silver (Exodus 12:35-36). And so the pattern of Jewish history was set: from outcasts to fellow-citizens, then trusted advisers, and finally, ruthless masters. Then follow the persecutions, pogroms, and expulsions which have won for the Jews so much undeserved sympathy.

The great mass of American Whites seems indifferent to the Jewish question. This is not to say that Americans are unmindful of the Jews — far from it. The Jews are presently more prominent in American life than they have ever been before, and they feel less need to dissimulate and disguise the outward traits which have traditionally brought upon them suspicion and dislike. A name change or a nose job is no longer the prerequisite for social and political acceptance by Gentiles. On the contrary, to qualify as unprejudiced in today's America, non-Jews must appear amenable to Jewish jokes, Yiddish slang, kosher hotdogs, and Israel bonds.

Doubtless this increased visibility of Jews and Jewish characteristics is a good thing, for in the long run White Americans cannot fail to be struck by the alien nature of the Jew. Unfortunately, in the non-White racial chaos which disfigures present-day America the fact that the Jews are just as alien to Western society as are Negroes and Orientals tends to be lost on all too many men and women of our race.

One important factor in the general ignorance of the Jewish problem is a widespread misconception as to the nature of the Jewish religion. Most Americans seem to think of Jews primarily as adherents of Judaism, the religion of the Old Testament. For these Americans, Jewish radicals with their beards and bombs, Jewish businessmen with their sharp practices, or Jewish Zionists with their questionable loyalties are fair game. But the pious Jew of the synagogue, head bowed in prayer to the tribal god of Abraham, Isaac, and Jacob, is a figure all too often accorded tolerance and even respect.

America's — and the world's — Jewish problem makes it a necessity that we understand the Jews and Judaism thoroughly. If it is recognized that the destructive phenomena which accompany the Jewish presence in non-Jewish societies — Marxism, Freudianism, Zionism, and so on — spring from the Hebrew race-soul and are of a piece with the writings and rituals of that quintessential manifestation of the Jewish soul, Judaism, a great deal of confusion about the nature of the Jewish problem will be eliminated.

What, indeed, is Judaism? In the first place, Judaism is a system of beliefs and practices which are profoundly alien to the spirit of our race. Most Westerners will have some notion of the alienness of Judaism through a superficial acquaintance with the various trappings of Jewish ritual: prayer shawls and phylacteries; morbid, Levantine chants; the obligatory yarmulkas; and so forth. The guttural sounds and mysterious script of Hebrew will strike most Americans as strange, as will the physiognomies and modes of dress of Judaism's more tradition-bound adherents. Yet even these indications of Jewish differentness are only symbolic of the profoundly anti-Western essence of Judaism.

Although the translations of the Old Testament into Western tongues are not without evidences of Judaism's alien essence, it is perhaps understandable that they should have been so well received in the West. The Old Testament took on an altogether different tone in the Latin of St. Jerome, the German of Martin Luther, and the English of the King James version. Not infrequently, these translations differed even in meaning from the original Hebrew and Aramaic. Thus, the injunction to "love thy race-kin" in the Hebrew became "love thy neighbor" in Western Bibles.

The same impulses which led European painters and sculptors to depict Biblical personages with Nordic rather than Semitic features led Western Christians to ascribe their own mentality and behavior to Old Testament figures. As one Jewish writer, Susan Taubes, observed, "The Old Testament has had the benefit of the most sublime spiritualization through centuries of Christian interpretation." In fact, Jews have reacted to this Western tendency with a certain bitter humor. As a Jewish character in a story by contemporary Jewish writer Cynthia Ozick puts it, "Please remember that when a *goy* from Columbus, Ohio, says 'Elijah the Prophet,' he is not talking about *Eliohu hanovi!* Eliohu is one of us, a *folksmensh* running around in second-hand clothes. Theirs is God knows what. The same biblical figure, with exactly the same history, once he puts on a name from King James, *comes out a different person.*"

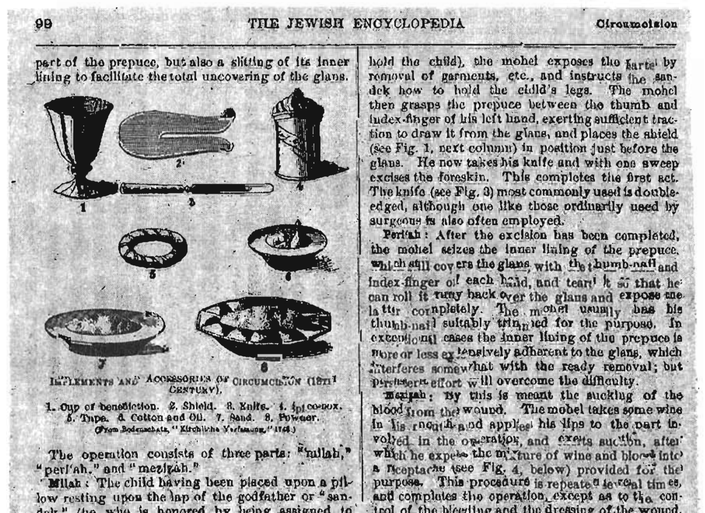
The religion of the Jews arose among Semitic nomads in the Near East, on the desert fringes of what American Egyptologist James Breasted called the "fertile crescent." This area was fertile in more than fruit and grain, for a bewildering and repellent array of orgiastic fertility cults sprouted and flourished there, often involving ritual masturbation and sodomy. Elements of these perverse rites inevitably found their way into the religious practices of the Jews.

Circumcision is one present-day vestige of these phallic fertility rites. According to the Hebrew Torah, it was instituted by Yahweh, the tribal god of the Jews, and is at the very core of his covenant with Abraham, the mythical progenitor of the Jews. During most of Israel's independent political existence, under the kings succeeding David, the Hebrew religion was probably indistinguishable from those of the surrounding Semitic tribes. Temple prostitution, attended to by male "dog priests" as well as by female acolytes, flourished until King Josiah "pulled down the house of the sacred male prostitutes which was in the Temple of Yahweh and where the women wove clothes for Asherah." (II Kings 23:7)

The conviction has been growing among Biblical scholars unbiased by considerations of piety that the rigid strictures against unnatural sexual practices in the Old Testament and the conception of Yahweh as a pure, sexless desert god are an outgrowth of the situation of the Jews after the Babylonian exile (587-538 B.C.). In line with this view, the sexual ethics of post-exile Judaism grew out of the need for sexual self-discipline necessary to ensure national and racial survival in a



Contemporary Israelis immersed in the study of the Talmud, the most authoritative collection of Jewish religious law. Blasphemous references to Jesus in the Talmud, now cheerfully acknowledged by Jews, have not been a bone of contention in "ecumenical" discussions in which Jews and their fifth-columnists in the Christian clergy have attempted to tailor traditional Christian theology and liturgy to Jewish desires.



99 THE JEWISH ENCYCLOPEDIA Circumcision

part of the prepuce, but also a slitting of its inner lining to facilitate the total uncovering of the glans.

IMPLEMENTS AND ACCESSORIES OF CIRCUMCISION (18TH CENTURY).

1. Cup of benediction. 2. Shield. 3. Knife. 4. Spatula. 5. Tape. 6. Cotton and Oil. 7. Sand. 8. Powder.
(From Bodenschatz, "Kirchliche Verfassung," 1748.)

The operation consists of three parts: "milah," "peri'ah," and "mezizah."

Milah: The child having been placed upon a pillow resting upon the lap of the godfather or "sandek" (the who is honored by being assigned to hold the child), the mohel exposes the parts by removal of garments, etc., and instructs the sandek how to hold the child's legs. The mohel then grasps the prepuce between the thumb and index-finger of his left hand, exerting sufficient traction to draw it from the glans, and places the shield (see Fig. 1, next column) in position just before the glans. He now takes his knife and with one sweep excises the foreskin. This completes the first act. The knife (see Fig. 3) most commonly used is double-edged, although one like those ordinarily used by surgeons is also often employed.

Peri'ah: After the excision has been completed, the mohel seizes the inner lining of the prepuce, which still covers the glans, with the thumb-nail and index-finger of each hand, and tears it so that he can roll it many back over the glans and expose the latter completely. The mohel usually has his thumb-nail suitably trimmed for the purpose. In exceptional cases the inner lining of the prepuce is more or less extensively adherent to the glans, which interferes somewhat with the ready removal; but persistent effort will overcome the difficulty.

Mezizah: By this is meant the sucking of the blood from the wound. The mohel takes some wine in his mouth and applies his lips to the part involved in the operation, and exerts suction, after which he expels the mixture of wine and blood into a receptacle (see Fig. 4, below) provided for the purpose. This procedure is repeated several times, and completes the operation, except as to the control of the bleeding and the dressing of the wound.

The elaborate and bizarre nature of the circumcision rite, with its oral-genital contact, as practiced by Jews through the ages makes it clear that circumcision's limited hygienic advantages were not the controlling factor in its adoption by the Hebrews. Numerous sayings of the rabbis give proof of the exaggerated regard in which Jews have always held the rite. The Talmud boasts, "So great is circumcision that but for it the Holy One would not have created the universe." (Nashim: Nedarim)

period of dispersion. Regulations against homosexuality and birth-control inhibited any Jewish tendencies toward decline in population, while stringent prohibitions against racial intermarriage (still enforced in modern Israel) attempted to safeguard the Jews from assimilation.

That the prescriptions of Old Testament Judaic law on sexual matters are strictly functional, and, indeed, are in constant tension with normal Jewish predilections, is evident from later Jewish law. The Talmud, the most authoritative and influential source for Jewish law, is replete with sexual considerations of a nature repellent to Westerners. As Rabbi Adin Steinsalz, a contemporary Talmudic scholar admits, "After you have learned the right passages in the Talmud, you have learned about every perversion, in the greatest detail."

The Talmud regards bestiality as no bar to matrimony. In the section of the Talmud entitled *Yabmuth* (59a), a woman who has copulated with a dog is pronounced fit for marriage to a Jewish priest. (A dog-priest, perhaps?) Children three years and one day old are considered suitable for intercourse. (*Yabmuth* 57a) "Is there anything permitted to a Jew which is forbidden to a heathen? Unnatural intercourse is permitted to a Jew." (*Sanhedrin* 58b) And so it goes, throughout the gigantic work of which Jewish law claims, "Yahweh himself studies the Talmud standing, he has such respect for that book." (*Mechillah*)

Modern writers have emphasized the vast differences between the Western ethic of courtly love and the purely pragmatic approach of contemporary Jews in matters romantic. Psychoanalyst Ernst van den Haag writes in *The Jewish Mystique* that love "as an esthetic exhilaration and a romantic feeling never made much of a dent on Jewish attitudes toward the body or toward the opposite sex. Love or 'sweet suffering' was too irrational. If you want her, get her . . ."

According to the American sociologist John Murray Cuddihy, Sigmund Freud, the Jew who "invented" psychoanalysis, sensed the organic relationship between Western concepts of love and other Western attitudes and institutions, and he was repelled by it. Our culture's traditional romantic attitudes and customs have been grievously undermined by Freud's and his Jewish followers' insistence on the primacy of a sexuality divorced from reproduction and even from love. In the light of the Talmud, the sexual and excretory obsessions of modern Jewish writers and psychologists become more understandable.

An aspect of Judaism even more consistently emphasized in Jewish religious writings than the fascination with sex is the insistence on the Jews' privileged status as a special people, a "chosen people." No race, religious group, or nation has succeeded in institutionalizing the conception of its own superiority in its religious beliefs and practices to the extent the Jews have.

Each morning, every Orthodox Jew in the world thanks his god "who has not made me a *goy*, a slave, or a woman," in the words of the prayer. (*Goy* is a particularly slighting Jewish name for non-Jews.) According to the Jewish conception, Yahweh, who saw fit to elevate the Jews above all the other nations, is not merely the tribal god of the "chosen" race, but the Lord of all creation. As they see it, their god is the God *of* the Gentiles, the God *for* the Jews.

It must be stressed that this theological notion, for the Jews, does not derive its importance from a heightened consciousness of an obligation to the Divinity. The meat of the doctrine, for Jews, is Israel's sanctity, not God's. Passages in the Old Testament referring to Israel's divine election are customarily interpreted in an allegorical sense by Christians, who take them as presentiments of a beatitude and salvation accessible to all men. For believing Jews, however, lines such as, "For the nation and kingdom that refuses to serve you (Israel) shall perish, such nations shall be utterly ruined," (Isaiah 60:12) are justifications for a frenzied chauvinism.

The Talmudic literature abounds in legally binding characterizations and definitions of the status of the people of Israel. "Heaven and earth were created only for the sake of the Jewish people." (*Voyikra Rabba* 36) "You (the Jews) are human beings, but the nations of the world (*goyim*) are not human beings, but beasts." (*Baba Mezia*, 114b) "Yahweh created the non-Jew in human form so that the Jew would not have to be served by beasts. The non-Jew is consequently an animal in human form, and condemned to serve the Jew day and night." (*Midrasch Talpioth*, 225-L)

To allow Jews to deceive non-Jews as to their beliefs and practices, Jewish law provides sanction for secretiveness, perjury, and conspiracy. The Talmud mandates that "Every *goy* who studies the Talmud and every Jew who helps him in it ought to die." (*Sanhedryn* 59b, *Aboda Zara* 8-6, *Szagiga* 13) The *Kol Nidre* ("all vows") prayer, beloved of the Orthodox, condones violations of oaths and vows, whenever necessary or convenient. Jews who testify against other Jews before non-Jewish authorities are to be executed.

If one doubts that the attitudes inculcated in Jews by Judaism regulate Jewish conduct in the present, let him look to Israel. Since the Zionist seizure of Palestine 29 years ago, "the land flowing with milk and honey" has once again streamed with the blood of its rightful inhabitants, the Palestinians. While any blood-Jew on earth, Orthodox, Conservative, Reform, atheist, or whatever, has a right to citizenship and a life of luxury underwritten by the American taxpayer, the Arabs they have dispossessed huddle in squalid, disease-ridden refugee camps.

Interestingly enough, the letter of Jewish law is often neglected or even violated in Israel, at least in matters not pertaining to the determination of an individual's membership in the Jewish people, still firmly in the hands of the rabbis. This indifference to the observance of every jot and tittle of the laws of the Sabbath is perfectly acceptable to the vast majority of the world's religious Jews.

Besides, theologically-minded Jews have new worlds to conquer. Not satisfied with having created and maintained Judaism as a supple tool for the advancement of the Jewish race, they now seek to enlist Christianity in the same cause. If it was enough for Christian clergymen to pronounce the Jews innocent of Christ's crucifixion ten years ago, now they must fully espouse the aims and policies of Israel in order to avoid the stigma of "anti-Semitism." Ever on the lookout for new frontiers of effrontery, Jewish leaders are increasingly demanding that Christians incorporate the idea that the Jews are a "chosen people" in Christian theology!

The essence of Judaism should now be clear: it is not a religion or an expression of piety in the Western sense, but a codified, formalized program of Jewish self-promotion. In this regard perhaps it is fitting to let a Jew, Baruch Spinoza, have the last word: "Thus the love of the Hebrews for their country was not only patriotism but also piety and was cherished and nurtured by daily rites until, like their hatred of other nations, it was absolutely perverse (as it well might be, considering that they were a peculiar people and entirely apart from the rest). Such daily reprobation naturally gave rise to a lasting hatred, deeply implanted in the heart: for of all hatred, none is more deep and tenacious than that which springs from extreme devoutness or piety, and is itself cherished as pious."

(Issue No. 52, 1977)

70-Yr. Old Convicted On Testimony of Ex-Israeli

A few weeks ago, Dr. William Perl was convicted of conspiring to have someone shoot out the windows of a Russian official. Rabbi Meir Kahane has obtained part of the court record that speaks for itself. The following is Rabbi Kahane's reaction to the facts leading up to the court trial and the court records themselves.

By Meir Kahane

A short time ago I spoke in Chicago and during the question period, I was asked about the role of the Jewish Agency in cooperating with the British authorities in Eretz Yisroel in aborting the Joel Brand mission that might have saved the Jews of Hungary. This, and questions concerning the General Kastner case as well as the sinking of the Irgun ship Altalena with the murder of 19 Jews was raised. Someone commented that it was improper to bring up "issues from the past that are better off buried." I wonder. I wonder if the past is not a thing that must always be resurrected and studied and remembered lest we repeat it in the future. I wonder whether the tragedy of the gentilized Hebrews who turned over Irgun soldiers to the British in the infamous "season" of the '40's; who betrayed Jews in Europe and who murdered Jews on a Jewish ship, should not be made mandatory study for every young Jew — especially since I know that the same Jewish leadership continues to commit the worst of all Jewish sins and crimes — mesira — the informing on Jews to gentiles.

(Continued on Page 40)

Prohibition against *mesira*, the cooperation of law-abiding Jews with Gentile authorities where Jewish criminals are involved, remains in force in Jewish law. The Talmud mandates death for *moserim*, or informers: "It is permitted to kill a Jewish informer everywhere!" (Schulchan Aruch, Choszen Hamiszpat 388) Rabbi Kahane's condemnation is all the more vitriolic since the Jewish religion allows Jews to lie while under oath. The *Kol Nidre*, recited each year by observant Jews on the eve of *Yom Kippur*, sanctions oath-breaking: "All vows, oaths, promises, engagements, and swearing, which, beginning this very day of reconciliation until the next day of reconciliation, we intend to vow, promise, swear, and bind ourselves to fulfill, we repent beforehand; let them be illegalized, acquitted, annihilated, abolished, valueless, unimportant. Our vows shall be no vows, and our oaths no oaths at all." (Schulchan Aruch, Edit. 1, 136) The clipping above is from the front page of the *Jewish Press* for December 24, 1976.

General Patton's Warning

At the end of World War II one of America's top military leaders accurately assessed the shift in the balance of world power which that war had produced and foresaw the enormous danger of communist aggression against the West. Alone among U.S. leaders he warned that America should act immediately, while her supremacy was unchallengeable, to end that danger. Unfortunately, his warning went unheeded, and he was quickly silenced by a convenient "accident" which took his life.

Thirty-two years ago, in the terrible summer of 1945, the U.S. Army had just completed the destruction of Europe and had set up a government of military occupation amid the ruins to rule the starving Germans and deal out victors' justice to the vanquished. General George S. Patton, commander of the U.S. Third Army, became military governor of the greater portion of the American occupation zone of Germany.

Patton was regarded as the "fightingest" general in all the Allied forces. He was considerably more audacious and aggressive than most commanders, and his martial ferocity may very well have been the deciding factor which led to the Allied victory. He personally commanded his forces in many of the toughest and most decisive battles of the war: in Tunisia, in Sicily, in the cracking of the Siegried Line, in holding back the German advance during the Battle of the Bulge, in the exceptionally bloody fighting around Bastogne in December 1944 and January 1945.

During the war Patton had respected the courage and the fighting qualities of the Germans — especially when he compared them with those of some of America's allies — but he had also swallowed whole the hate-inspired wartime propaganda generated by America's alien media masters. He believed Germany was a menace to America's freedom and that Germany's National Socialist government was an especially evil institution. Acting on these beliefs he talked incessantly of his desire to kill as many Germans as possible, and he exhorted his troops to have the same goal. These bloodthirsty exhortations led to the nickname "Blood and Guts" Patton.

It was only in the final days of the war and during his tenure as military governor of Germany — after he had gotten to know both the Germans and America's "gallant Soviet allies" — that Patton's understanding of the true situation grew and his opinions changed. In his diary and in many letters to his family, friends, and various military colleagues and government officials, he expressed his new understanding and his apprehensions for the future. His diary and his letters were published in 1974 by the Houghton Mifflin Company under the title *The Patton Papers*.

Several months before the end of the war, General Patton had recognized the fearful danger to the West posed by the Soviet Union, and he had disagreed bitterly with the orders which he had been given to hold back his army and wait for the Red Army to occupy vast stretches of German, Czech, Rumanian, Hungarian, and Yugoslav territory which the Americans could have easily taken instead.

On May 7, 1945, just before the German capitulation, Patton had a conference in Austria with U.S. Secretary of War Robert Patterson. Patton was gravely concerned over the Soviet failure to respect the demarcation lines separating the Soviet and American occupation zones. He was also alarmed by plans in Washington for the immediate partial demobilization of the U.S. Army.

Patton said to Patterson: "Let's keep our boots polished, bayonets sharpened, and present a picture of force and strength to the Red Army. This is the only language they understand and respect."

Patterson replied, "Oh, George, you have been so close to this thing so long, you have lost sight of the big picture."

Patton rejoined: "I understand the situation. Their [the Soviet] supply system is inadequate to maintain them in a serious action such as I could put to them. They have chickens in the coop and cattle on the hoof — that's their supply system. They could probably maintain themselves in the type of fighting I could give them for five days. After that it would make no difference how many million men they have, and if you wanted Moscow I could give it to you. They lived on the land coming down. There is insufficient left for them to maintain themselves going back. Let's not give them time to build up their supplies. If we do, then . . . we have had a victory over the Germans and disarmed them, but we have failed in the liberation of Europe; we have lost the war!"

Patton's urgent and prophetic advice went unheeded by Patterson and the other politicans and only served to give warning about Patton's feelings to the alien conspirators behind the scenes in New York, Washington, and Moscow.

The more he saw of the Soviets, the stronger Patton's conviction grew that the proper course of action would be to stifle communism then and there, while the chance existed. Later in May 1945 he attended several meetings and social affairs with top Red Army officers, and he evaluated them carefully. He noted in his diary on May 14: "I have never seen in any army at any time, including the German Imperial Army of 1912, as severe disciplne as exists in the Russian army. The officers, with few exceptions, give the appearance of recently civilized Mongolian bandits."

And Patton's aide, General Hobart Gay, noted in his own journal for May 14: "Everythlng they [the Russians] did impressed one with the idea of virility and cruelty."

Nevertheless, Patton knew that the Americans could whip the Reds then — but perhaps not later. On May 18 he noted in his diary: "In my opinion, the American Army as it now exists could beat the Russians with the greatest of ease, because, while the Russians have good infantry, they are lacking in artillery, air, tanks, and in the knowledge of the use of the combined arms, whereas we excel in all three of these. If it should be necessary to fight the Russians, the sooner we do it the better."

Two days later he repeated his concern when he wrote his wife: "If we have to fight them, now is the time. From now on we will get weaker and they stronger."

Having immediately recognized the Soviet danger and urged a course of action which would have freed all of eastern Europe from the communist yoke with the expenditure of far less American blood than was spilled in Korea and Vietnam and would have obviated both those later wars — not to mention World War III—Patton next came to appreciate the true nature of the people for whom World War II was fought: the Jews.

Most of the Jews swarming over Germany immediately after the war came from Poland and Russia, and Patton found their personal habits shockingly uncivilized.

He was disgusted by their behavior in the camps for Displaced Persons (DP's) which the Americans built for them and even more disgusted by the way they behaved when they were housed in German hospitals and private homes. He observed with horror that "these people do not understand toilets and refuse to use them except as repositories for tin cans, garbage, and refuse . . . They decline, where practicable, to use latrines, preferring to relieve themselves on the floor."

He described in his diary one DP camp, "where, although room existed, the Jews were crowded together to an appalling extent, and in practically every room there was a pile of garbage in one corner which was also used as a latrine. The Jews were only forced to desist from their nastiness and clean up the mess by the threat of the butt ends of rifles. Of course, I know the expression 'lost tribes of Israel' applied to the tribes which disappeared — not to the tribe of Judah from which the current sons of bitches are descended. However, it is my personal opinion that this too is a lost tribe — lost to all decency."

Patton's initial impressions of the Jews were not improved when he attended a Jewish religious service at Eisenhower's insistence. His diary entry for September 17, 1945, reads in part: "This happened to be the feast of Yom Kippur, so they were all collected in a large, wooden building, which they called a synagogue. It behooved General Eisnehower to make a speech to them. We entered the synagogue, which was packed with the greatest stinking bunch of humanity I have ever seen. When we got about halfway up, the head rabbi, who was dressed in a fur hat similar to that worn by Henry VIII of England and in a surplice heavily embroidered and very filthy, came down and met the General . . . The smell was so terrible that I almost fainted and actually about three hours later lost my lunch as the result of remembering it."

These experiences and a great many others firmly convinced Patton that the Jews were an especially unsavory variety of creature and hardly deserving of all the official concern the American government was bestowing on them. Another September diary entry, following a demand from Washington that more German housing be turned over to Jews, summed up his feelings: "Evidently the virus started by Morgenthau and Baruch of a Semitic revenge against all Germans is still working. Harrison [a U.S. State Department official] and his associates indicate that they feel German civilians should be removed from houses for the purpose of housing Displaced Persons. There are two errors in this assumption. First, when we remove an individual German we punish an individual German, while the punishment is not intended for the individual but for the race. Furthermore, it is against my Anglo-Saxon conscience to remove a person from a house, which is a punishment, without due process of law. In the second place, Harrison and his ilk believe that the Displaced Person is a human being, which he is not, and this applies particularly to the Jews, who are lower than animals."

One of the strongest factors in straightening out General Patton's thinking on the conquered Germans was the behavior of America's controlled news media toward them. At a press conference in Regensburg, Germany, on May 8, 1945, immediately after Germany's surrender, Patton was asked whether he planned to treat captured SS troops differently from other German POW's. His answer was: "No. SS means no more in Germany than being a Democrat in America — that is not to be quoted. I mean by that that initially the SS people were special sons of bitches, but as the war progressed they ran out of sons of bitches and then they put anybody in there. Some of the top SS men will be treated as criminals, but there is no reason for trying someone who was drafted into this outfit . . ."

Despite Patton's request that his remark not be quoted, the press eagerly seized on it, and Jews and their front men in America screamed in outrage over Patton's comparison of the SS and the Democratic Party as well as over his announced intention of treating most SS prisoners humanely.

Patton refused to take hints from the press, however, and his disagreement with the American occupation policy formulated in Washington grew. Later in May he said to his brother-in-law: "I think that this non-fraternization is very stupid. If we are going to keep American soldiers in a country, they have to have some civilians to talk to. Furthermore, I think we could do a lot for the German civilians by letting our soldiers talk to their young people."

Various of Patton's colleagues tried to make it perfectly clear what was expected of him. One politically ambitious officer, Brig. Gen. Philip S. Gage, anxious to please the powers that be, wrote to Patton: "Of course, I know that even your extensive powers are limited, but I do hope that wherever and whenever you can you will do what you can to make the German populace suffer. For God's sake, please don't ever go soft in regard to them. Nothing could ever be too bad for them."

But Patton continued to do what he thought was right, whenever he could. With great reluctance, and only after repeated promptings from Eishenhower, he had thrown German families out of their homes to make room for more than a million Jewish DP's — part of the famous "six million" who had supposedly been gassed — but he balked when ordered to begin blowing up German factories, in accord with the infamous Morgenthau Plan to destroy Germany's economic basis forever. In his diary he wrote: "I doubted the expediency of blowing up factories, because the ends for which the factories are being blown up — that is, preventing Germany from preparing for war — can be equally well attained through the destruction of their machinery, while the buildings can be used to hou thousands of homeless persons."

Similarly, he expressed h doubts to his military colleagu about the overwhelming emphasi being placed on the persecution of every German who had formerly been a member of the National Socialist party. In a letter to his wife of September 14, 1945, he said: "I am frankly opposed to this war criminal stuff. It is not cricket and is Semitic. I am also opposed to sending POW's to work as slaves in foreign lands, where many will be starved to death."

Despite his disagreement with official policy, Patton followed the rules laid down by Morgenthau and others back in Washington as closely as his conscience would allow, but he tried to moderate the effect, and this brought him into increasing conflict with Eisenhower and the other politically ambitious generals. In another letter to his wife he commented: "I have been at Frankfurt for a civil government



GENERAL GEORGE SMITH PATTON, the toughest and most successful commander in the U.S. Army during World War II, learned the truth about that war and tried to warn America. He was the sort of honest, straightforward, fearless man who has always been hated and feared by the devious conspirators behind the scenes of power politics. Patton was killed before he could publicly arouse American opposition to the conspirators, and then they began weeding other leaders of his quality from the U.S. armed forces and replacing them with *shabbos goyim*, ambition-movitated careerists without honor or scruple who would do what they were told and keep their mouths shut.



HENRY MORGENTHAU, secretary of the treasury [1934-1945] and a top adviser to President Roosevelt, formulated the notorious "Morgenthau Plan" for the postwar destruction of Germany. Inspired by a Talmudic hatred for the Germans, who had dared to lift their hands against "God's Chosen People," Morgenthau's scheme called for the total destruction of Germany's industry and natural resources and for starving 30,000,000 Germans to death. Thus, Morgenthau hoped for a Jewish revenge against the Germans and the simultaneous delivery of Europe to his Marxist brethren in Moscow. Fortunately, Patton's 1945 warnings finally took hold, and in 1947 the Morgenthau Plan was scrapped.

Patton Foresaw Demoralization of U.S. Army

conference. If what we are doing [to the Germans] is 'Liberty, then give me death.' I can't see how Americans can sink so low. It is Semitic, and I am sure of it."

And in his diary he noted: "Today we received orders . . . in which we were told to give the Jews special accommodations. If for Jews, why not Catholics, Mormons, etc? . . . We are also turning over to the French several hundred thousand prisoners of war to be used as slave labor in France. It is amusing to recall that we fought the Revolution in defense of the rights of man and the Civil War to abolish slavery and have now gone back on both principles."

His duties as military governor took Patton to all parts of Germany and intimately acquainted him with the German people and their condition. He could not help but compare them with the French, the Italians, the Belgians, and even the British. This comparison gradually forced him to the conclusion that World War II had been fought against the wrong people.

After a visit to ruined Berlin, he wrote his wife on July 21, 1945: "Berlin gave me the blues. We have destroyed what could have been a good race, and we are about to replace them with Mongolian savages. And all Europe will be communist. It's said that for the first week after they took it [Berlin], all women who ran were shot and those who did not were raped. I could have taken it [instead of the Soviets] had I been allowed."

This conviction, that the politicians had used him and the U.S. Army for a criminal purpose, grew in the following weeks. During a dinner with French General Alphonse Juin in August, Patton was surprised to find the Frenchman in agreement with him. His diary entry for August 18 quotes Gen. Juin: "'It is indeed unfortunate, *mon* General, that the English and the Americans have destroyed in Europe the only sound country — and I do not mean France. Therefore, the road is now open for the advent of Russian communism.'"

Later diary entries and letters to his wife reiterate this same conclusion. On August 31 he wrote: "Actually, the Germans are the only decent people left in Europe. It's a choice between them and the Russians. I prefer the Germans." And on September 2: "What we are doing is to destroy the only semi-modern state in Europe, so that Russia can swallow the whole."

By this time the Morgenthauists and media monopolists had decided that Patton was incorrigible and must be discredited. So they began a non-stop hounding of him in the press, *a la* Watergate, accusing him of being "soft on Nazis" and continually recalling an incident in which he had slapped a shirker two years previously, during the Sicily campaign. A New York newspaper printed the completely false claim that when Patton had slapped the soldier, who was Jewish, he had called him a "yellow-bellied Jew."

Then, in a press conference on September 22, reporters hatched a scheme to needle Patton into losing his temper and making statements which could be used against him. The scheme worked. The press interpreted one of Patton's answers to their insistent questions as to why he was not pressing the Nazi-hunt hard enough as: "The Nazi thing is just like a Democrat-Republican fight." The *New York Times* headlined this quote, and other papers all across America picked it up.



U.S. GOVERNMENT POLICY toward Germany immediately after World War II was determined by hate-crazed Jews, who wanted to crucify future generations of Germans. These two German children — and millions of others — were saved from death by starvation and allowed to begin rebuilding their country only after General Patton's warnings had alerted Gentile leaders in America to the Soviet danger which would be raised by the annihilation of the German people.

The unmistakable hatred which had been directed at him during this press conference finally opened Patton's eyes fully as to what was afoot. In his diary that night he wrote: "There is a very apparent Semitic influence in the press. They are trying to do two things: first, implement communism, and second, see that all businessmen of German ancestry and non-Jewish antecedents are thrown out of their jobs. They have utterly lost the Anglo-Saxon conception of justice and feel that a man can be kicked out because somebody else says he is a Nazi. They were evidently quite shocked when I told them I would kick nobody out without the successful proof of guilt before a court of law . . . Another point which the press harped on was the fact that we were doing too much for the Germans to the detriment of the DP's, most of whom are Jews. I could not give the answer to that one, because the answer is that, in my opinion and that of most non-political officers, it is vitally necessary for us to build Germany up now as a buffer state against Russia. In fact, I am afraid we have waited too long."

And in a letter of the same date to his wife: "I will probably be in the headlines before you get this, as the press is trying to quote me as being more interested in restoring order in Germany than in catching Nazis. I can't tell them the truth that unless we restore Germany we will insure that communism takes America."

Eisenhower responded immediately to the press outcry against Patton and made the decision to relieve him of his duties as military governor and "kick him upstairs" as the commander of the Fifteenth Army. In a letter to his wife on September 29 Patton indicated that he was, in a way, not unhappy with his new assignment, because "I would like it much better than being a sort of executioner to the best race in Europe."

But even his change of duties did not shut Patton up. In his diary entry of October 1 we find the observation: "In thinking over the situation, I could not but be impressed with the belief that at the present moment the unblemished record of the American Army for non-political activities is about to be lost. Everyone seems to be more interested in the effects which his actions will have on his political future than in carrying out the motto of the United States Military Academy, 'Duty, Honor, Country.' I hope that after the current crop of political aspirants has been gathered our former tradition will be restored."

And Patton continued to express these sentiments to his friends — and those he *thought* were his friends. On October 22 he wrote a long letter to Maj. Gen. James G. Harbord, who was back in the States. In the letter Patton bitterly condemned the Morgenthau policy; Eisenhower's pusillanimous behavior in the face of Jewish demands; the strong pro-Soviet bias in the press; and the politicization, corruption, degradation, and demoralization of the U.S. Army which these things were causing.

He saw the demoralization of the Army as a deliberate goal of America's enemies: "I have been just as furious as you at the compilation of lies which the communist and Semitic elements of our government have levelled against me and practically every other commander. In my opinion it is a deliberate attempt to alienate the soldier vote from the commanders, because the communists know that soldiers are not communistic, and they fear what eleven million votes [of veterans] would do."

His denunciation of the politicization of the Army was scathing: "All the general officers in the higher brackets receive each morning from the War Department a set of Americafi [newspaper] headlines, and, with the sole exception of myself, they guide themselves during the ensuing day by what they have read in the papers. . . ."

In his letter to Harbord, Patton also revealed his own plans to fight those who were destroying the morale and integrity of the Army and endangering America's future by not opposing the growing Soviet might: "It is my present thought . . . that when I finish this job, which will be around the first of the year, I shall resign, not retire, because if I retire I will still have a gag in my mouth . . . I should not start a limited counter-attack, which would be contrary to my military theories, but should wait until I can start an all-out offensive . . . ."

Two months later, on December 23, 1945, General George S. Patton was silenced forever.

(Issue No. 53, 1977)

Three Rays of Light

The Last European War: September 1939-December 1941, by John Lukacs, published by Anchor Press/Doubleday, $15.00.
Adolf Hitler, by John Toland, published by Doubleday, $14.95.
Hitler's War, by David Irving, published by Viking Press, $17.95.

It may well require the passage of another thirty years before historians begin to take a less lopsided view of Adolf Hitler and National Socialism. Lukacs' *The Last European War*, Toland's *Hitler*, and Irving's *Hitler's War* are, if nothing else, a beginning: Hitler is no longer a hobgoblin. Taken together, these works make nearly three thousand pages of reading. Each, in its own way, makes some positive contribution to the revisionist cause. None, however, is the repository of the *complete* truth, and all err with regard to the famous "Holocaust" and the mythical "six million."

The Last European War is a major historical work which, as one reviewer put it, moves "phototropically toward truth." John Lukacs, an estimable conservative revisionist, writes with great erudition and grace, but there is almost as much to object to as there is to agree with in his 500-plus pages. Despite his many faults, Lukacs displays a superior understanding of some of the cultural forces in European history that many left-leaning "intellectuals" miss altogether. Furthermore, his study is far more objective than most. (I realize that isn't saying very much for it.)

Lukacs' voyage toward the truth is a fitful one. Time and again he begins to grope toward the light, only to slide off into some dark corner. For example, Lukacs sees Hitler simply as an "extreme prototype" embodying the traditional German virtues and vices; he compounds this error by suggesting that some of Hitler's policies (particularly the anti-Jewish measures) accidentally contributed to the perils now facing the West. This proposition is the shared "wisdom" of certain elements of the patrician European Right. Still, Lukacs makes clear that Germans "from Nietzsche to Spengler to Hitler" were "more thoughtful" than other Europeans and repeatedly warned against the "dangers to Western civilization, to the White race, to Europe."

Of Hitler, Lukacs writes: "The mind of Adolf Hitler was a very powerful instrument . . . All of the stories of the dictator (*sic*) foaming at the mouth, throwing himself at the carpet and chewing it in a mad rage are false. The contrary was, rather, true . . ." As seen by Lukacs, Hitler is a brave man with a generous nature. (Biographers Toland and Irving hold a similar view.)

However, Lukacs also refers to Hitler as "cruel," a judgement which falls wide of the mark. No force of nature can be said to be "cruel," except in a metaphorical sense. Adolf Hitler was not a mere mortal: both he and his philosophy represent a powerful force of history. A different standard of measure is required in this instance, and it is doubtful that sentimental and myopic would-be aristocrats like Lukacs are fit to pass judgement.

In other matters, Lukacs' perceptions prove more reliable. He rightfully defends Hitler against British historian A. J. P. Taylor's charge of "opportunism." Instead, Lukacs substitutes "fanaticism" and demonstrates that Hitler's foreign policy proceeded from idealism coupled with a "cruel [that word again] kind of realism." But Lukacs still saddles Hitler with entirely too much blame for the outbreak of the war. Both Taylor and Lukacs agree that Hitler might have been prepared for short-term military conflicts on the continent but *not* a world war. There is far more truth in Neville Chamberlain's bitter declaration (which Lukacs quotes) that "the Americans and the world Jews had forced him [Hitler] into the war."

Although his understanding of National Socialism is incomplete and often mistaken, Lukacs is able to see that "the great majority of German people lived better and fared better under Hitler's National Socialist regime than had the Russians under Stalin . . . [there was] far more individual and political freedom in National Socialist Germany than in Communist Russia."

In John Toland's biographical study, Hitler is "a warped archangel, a hybrid of Prometheus and Lucifer." References to the positive components of Hitler's personality seem too carefully balanced by the inclusion of negative traits, which are often reported by less-than-reliable witnesses. Yet Toland claims to have produced a book having "no thesis" and states that "any conclusions to be found in it were reached only during the writing . . . . . ." This is difficult to believe, but let's not put too fine a point on the matter. The fact is, he places stock in the "great man" theory of history.

The greatest strengths of Toland's work are that it brings into print hundreds of little-known vignettes and shatters a good many of the Jew-promoted myths about Hitler. The *Fuehrer* was not insane, physically malformed, or sexually aberrant. (This is more than can be said for many of his critics.) He was "Uncle Adi" to the children of his intimates, a kind and appealing individual. His early life was prosaic and gave no hint of the extraordinary talents he would demonstrate as a soldier and statesman.

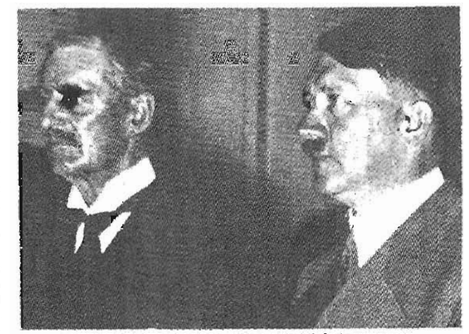
Toland takes a view of Hitler's *objective greatness* as a leader which is remarkably similar to that of German editor and historian Joachim C. Fest, the author of an earlier study. The comparison is worth noting. Here is an excerpt from Toland: "If Hitler had died in 1937 . . . he would have gone down as one of the greatest figures in German history. Throughout Europe he had millions of admirers." Now this from Fest's biography: "If Hitler had succumbed to an assassination or an accidental death in 1938, few would hesitate to call him one of the greatest German statesmen, the consummator of Germany's history." The dates are significant, in one connection, because both Toland and Fest appear to be saying something under their breath that Lukacs expresses plainly: it is primarily due to Hitler's war against the Jews that National Socialism suffers disrepute.

Toland goes further afield when discussing the causes of Hitler's anti-Semitism, bringing in all manner of psychological claptrap. Anyone who has read *Mein Kampf* or knows anything about the destructive role the Jews played during the Weimar era (and earlier) can easily understand the causes of Hitler's fully justified hostility toward the Jews. (It was Hitler, after all, who saved Germany from the Reds; and the communist movement, at that time, was largely led by Jews.) This animus was evidently shared by the German masses, for, as Toland himself points out, the Reichstag elections of 1933 gave the National Socialists 92 per cent of the vote. Toland feels these results were "a true barometer of German feeling" and goes on to say that Germans needed "no whip to follow a Siegfried who was bringing them out of economic depression and wiping out the dishonor of Versailles." To his credit, Toland mentions some of the sweeping social and economic reforms inaugurated by the National Socialists which revitalized Germany.

At the center of Toland's biographical study is an inquiry into the causes of the so-called "Holocaust." As Toland sees it, the Jewish problem was an ever-present consideration in all major National Socialist policy decisions. Following the lead of several Jewish historians, Toland claims that the "final solution" was not only a conscious part of Hitler's master plan from the beginning of his political career, but that provisions for actually carrying out the program were in the works as early as 1938.

British historian David Irving shows this set of assumptions to be totally false. Although Irving submits that some enthusiastic National Socialists (notably SS chief Himmler) executed thousands of Jews, they did so without Hitler's consent. "There is no acceptable evidence that Hitler gave orders to kill the Jews. He was aware of the concentration camps but not the extermination camps," says Irving.

Irving's Hitler is not the stuff dictators and warlords are made of. He was insufficiently ruthless when dealing with his enemies. Furthermore, Hitler "lacked the ability to be ruthless *where it mattered most;* e.g., he refused to bomb London itself until the decision was forced on him in the late summer of 1940." Mr. Irving understands National Socialist racial policy well enough to know that Hitler had no desire to spill a drop of British blood. He also notes that Hitler had "a maudlin, unrequited affection [for the British] that caused him to pull his [military] punches throughout 1940, to the exasperation of his strategic advisors."



NEVILLE CHAMBERLAIN AND ADOLF HITLER

This is not to say that Hitler was a "military nincompoop" (a phrase he used in describing Churchill). The opposite is true: Irving shows numerous examples of Hitler's uncanny perspicacity in military matters, which often astounded members of the High Command who disagreed with him.

Irving's book includes much new material, as does Toland's biography. However, Irving is a superior historian and an absolutely first-rate researcher. While Toland, who doesn't speak German, interviewed about 150 people (among them the daring SS commando Otto Skorzeny), Irving spent twelve years researching *Hitler's War* and interviewed some 400 persons, including members of Hitler's personal staff who refused to talk with Toland.

There are some difficulties connected with Irving's account — his portrait of Hitler isn't especially flattering — but his history is probably closer to the truth than most. Some of his earlier statements on the subject caused quite a row with the Jews; these days, Irving seems much more cautious. However, his treatment of Churchill (Hitler fares better than old Winny) is bound to raise a few eyebrows back home.

It might be the case that Toland, Irving, and Lukacs will bring about some awareness of the positive aspects of National Socialism, but that seems a bit much to hope for at this juncture in history.

Nick Cameron

(Issue No. 53, 1977)

The Stranger

The stranger within my gate,
He may be true or kind,
But he does not talk my talk—
I cannot feel his mind.
I see the face and the eyes and the mouth,
But not the soul behind.

The men of my own stock,
They may do ill or well,
But they tell the lies I tell.
We do not need interpreters
When we go to buy or sell.

The stranger within my gate,
He may be evil or good,
But I cannot tell what powers control,
What reasons sway his mood,
Nor when the gods of his far-off land
May repossess his blood.

The men of my own stock,
Bitter bad they may be,
But, at least, they hear the things I hear
And see the things I see;
Whatever I think of them and their likes,
They think the likes of me.

This was my father's belief,
And this is also mine:
Let the corn be all of one sheaf
And the grapes be all of one vine,
Ere our children's teeth are set on edge
By bitter bread and wine.

Rudyard Kipling

(Issue No. 54, 1977)

Has the White Race Become too Liberal to Survive?

This editorial is a condensation of a talk given by Dr. William Pierce at the weekly Sunday-evening meeting of Washington-area members, supporters, and friends of the National Alliance on June 5, 1977.

If you haven't yet read Jean Raspail's best-selling horror story, *The Camp of the Saints,* you should. Reading it is not a pleasant experience, but it is a valuable experience, a consciousness-raising experience.

The essence of Raspail's book is an unarmed, non-violent invasion of Europe by a starving horde of refugees from India. The Europeans, who are morally paralyzed by a terminal case of liberalism, are unable to resist the invasion. In particular, they are unable to accept the only feasible method for opposing it, which is simply to exterminate the invaders *en masse*. So the wave of brown subhumanity rolls over Europe, and Western civilization is extinguished forever.

Raspail's fiction is especially terrifying for White American readers, because we can clearly recognize, all around us, exactly the symptoms of the liberal disease which Raspail describes so starkly in his book. In fact, we can see a painfully close analogy between the European reaction to the fictional invasion which takes place in the book and our own reaction to the very real invasion of the United States by illegal immigrants from Mexico which is taking place today.

Chicanos from Mexico and other parts of Latin America and Blacks from the Caribbean are swarming across the U.S.-Mexican border at a rate of more than a million a year now—and that's not counting the additional half-million non-Whites who immigrate into this country legally each year — and all we seem to be able to do about it is debate the issue.

There is undoubtedly a certain element of conspiracy behind this non-White immigration problem. For example, the U.S. Border Patrol, which has the job of keeping illegal immigrants out, has been deliberately kept undermanned and underequipped, so that it cannot do its job effectively. The Border Patrol has been sabotaged by the subcommittee in the U.S. House of Representatives which deals with matters of immigration and naturalization and which oversees the Border Patrol and appropriates the funds for its operation. This subcommittee is headed by Joshua Eilberg (D-PA), who is a Jew.

The man formerly in charge of the Border Patrol (before Jimmy Carter appointed Chicano Leonel Castillo as his replacement earlier this year), retired Marine Corps General Leonard Chapman, repeatedly told the Congress about his problems and requested more money and more men, but Congressman Eilberg deliberately sat on his requests. The result has been that the Border Patrol is able to put only one man on duty for each 10 miles of border, along some stretches, and the immigrants come pouring across almost without resistance.

And there are other factors. We have politically powerful alien groups already in this country — most notably the Jews, but also others — who see a future for themselves which is brighter the darker it becomes for the White majority. They see the greatest opportunities for themselves in a racially cosmopolitan society, just as they see the greatest threat to themselves in a unified and racially conscious White majority.

And we also have all too many White renegades in the political and economic power structure of this country, people who habitually prostitute themselves for alien interests or who see their own political power base among aliens: the Hubert Humphreys and Teddy Kennedys and Jimmy Carters of America; and people who are making money from the alien presence here: the sweatshop owners and the exploiters of migrant farm labor.

But in addition to these causes a more fundamental reason why we're unable to deal decisively with the immigrant problem is the moral paralysis of the American public.

An editorial in a recent issue of *U.S. News & World Report* (May 30, 1977) gives what I believe is an accurate assessment of the inability of most White Americans today to face tough issues and deal with them realistically. The editorial is a plug for Jimmy Carter's clever proposal to "solve" the problem of the enormous number of illegal immigrants in the United States by the simple expedient of legalizing them, i.e., of granting most of them automatic citizenship or legal-resident status — which is about like "solving" the crime problem in this country by abolishing all our laws.

After asking the question, "Should all those now illegally in the U.S. be sent home?," the *USN&WR* editorial gives its own answer: "Whatever one may say in theory, Americans are not going to clamor for a mass deportation in which millions of women are hounded out of closets and children are dragged from under beds by their feet. *Since these people are not going home,* then we have a choice: Leave them as outlaws . . . or give an opportunity for citizenship or legal residence to those who have already established themselves here, thus bringing them into society where they can contribute and be counted."

Now, the author of that editorial is *U.S. News & World Report* editor Marvin Stone, a Jew. He has the same interest in increasing the number and variety of non-Whites in America — thus further weakening the political strength of the White majority — as have Mr. Eilberg and the other Jews on the Congressional subcommittee overseeing the U.S. Border Patrol. And he, therefore, jumps a bit too eagerly to his conclusion that "these people are not going home."

Nevertheless, Marvin Stone is almost certainly correct in stating that the American majority has no stomach for forcibly removing the aliens who are already here or, as he points out later in his editorial, for using "machine guns and mine fields" along the border to keep more aliens out.

The essential truth to note here is that this inability to act against the rising tide of colored immigrants is, at root, not primarily due to the fact that White Americans are disorganized, or to the fact that they are being betrayed by their government, or to the fact that they have been deliberately confused and demoralized by the lying, alien-controlled news media. It is primarily due to the fact that they have become too liberal.

Perhaps "liberal" is a misleading word to use here, for we are talking about a condition which affects all segments of the political spectrum, so-called "conservatives" as well as liberals. "Morally spineless" or "morally irresponsible" might be a better adjective to describe people who simply refuse to deal with problems which require tough or unpleasant decisions.

Americans pale at the thought of dragging all those millions of brown-skinned children and their mothers out from under beds and herding them back across the border at bayonet point into Mexico, where most of them would undoubtedly starve to death. So they grope for a "nice" solution to the problem — but there is none.

There is no "nice" solution, because those millions of non-White immigrants are breeding like flies. Within the next ten years the illegal immigrants *who are already here* will have produced approximately 15 million more offspring — and, in accord with the *jus soli,* those offspring will automatically be full-fledged U.S. citizens, whether the status of their parents has been legalized or not. Present U.S. law grants automatic citizenship to any featherless biped born inside our borders, even if both parents are aliens and even if they're here illegally. That may sound crazy, but it's a fact.

Actually, the situation is much worse than that. Not only will we still have virtually all the present illegal aliens with us ten years from now, plus their 15 million or so naturalized-by-birth children, but also all the *new* illegal (and legal) aliens — who are coming across the border at an ever-increasing rate — and *their* children.

And if Mr. Carter grants citizenship to all or part of the ten million or so illegal aliens already here — I suppose I should say *when* he grants them citizenship, rather than *if* — then they will be entitled to send for their dependents still in Latin America. They average five such dependents each, for a total of as many as another 50 million.

The great majority of these illegal aliens are Chicanos (*mestizos,* Amerindian-White mongrels), and they are the fastest-breeding race on the face of the earth. There is literally an inexhaustible supply of them in Latin America. No matter how bad the economy gets here, and no matter how many half-measures we take to make it harder for them to find jobs, they'll keep pouring in, if we let them, because conditions will always be even worse where they came from.

So the "nice" White American majority, which doesn't have the guts to do what needs to be done now, is *guaranteeing* that its own grandchildren will become a minority race in the United States.

Perhaps some Americans — the ones who have the courage to even think ahead 50 years to the White-minority United States their irresponsibility is guaranteeing — believe that when we become the minority we'll receive the same consideration we're giving to other minorities now. That is the sort of hope one might expect of a race of moral jellyfish, and it is a forlorn hope. Once we allow the non-White races of this world to gain the upper hand, we'll get from them exactly what we will deserve, which is extinction. The muddle-headed liberalism which makes us shrink in horror from prodding picaninnies with bayonets is a uniquely Western disease.

Why is that so?

Why, for instance, do Whites sheepishly accept the condemnation of any of their efforts to maintain White exclusivity in schooling or housing, while the largest and most active Chicano group in this country *La Raza Unida* (The United Race) proudly supports among Chicanos the same kind of racial solidarity of which Whites seem to be ashamed?

Why, for instance, are White Americans of all social strata and political persuasions horrified by the fact that Uganda's Idi Amin is exterminating, root and branch, the tribes in his country he doesn't trust, when Africans consider such behavior perfectly normal — even if some of them are unhappy with "Big Daddy" Amin at the moment for other reasons? When the Nigerian majority was suppressing a rebellion by the Ibo minority a few years back, they killed everyone they could get their hands on, women and children as well as men, and often in the most gruesome ways imaginable. The Watusi and the Bahutus are treating each other the same way today in Burundi. That's the way Africans have always behaved.

Why, for instance, are White Americans importing uncounted thousands of half-breed children from Vietnam, Thailand, and other Asian countries, when the natives of those countries reject them precisely because they are half-breeds?

Why, for instance, do the hearts of White Americans — and Canadians and Englishmen — ache for the hundreds of millions of destitute brown people in India and Pakistan, in their rags and filth and hunger and hopelessness, when their better-off brown countrymen couldn't care less about them?

And we might also ask why conservative and right-wing Americans are so fascinated by the present controversy over how many Jews were actually killed by the Germans during World War II — why they are so anxious to prove that our White cousins in Germany didn't actually commit genocide — when the Jews themselves have just chosen as their prime minister in Israel their foremost advocate and practitioner of large-scale genocide against Palestinians? Does anyone believe that the Jews are ashamed of the fact that Menachem Begin massacred the Arab inhabitants of whole Palestinian villages, that he had his men in the *Irgun* slit the throats of hundreds of Palestinian women and children, or that he tortured to death British soldiers who fell into his hands? Begin himself has written a book bragging about these things, and they were even admitted in *Time* and *Newsweek* magazines a couple of weeks ago.

Professor Arthur Butz has written a very fine book, *The Hoax of the Twentieth Century,* which the National Alliance sells, in which he conclusively proves that the Jews have vastly exaggerated their losses at German hands, but so what? Why should we think better of the Germans — and, therefore, of ourselves — just because they didn't actually gas six million Jews during the war?

Part of the answer to these questions is that Whites have, as an inborn racial characteristic, a more highly developed altruism than other races. The impulse in the White race-soul which gave rise to chivalry, for example, is unknown to the *mestizo,* to the unassimilated Jew, and to the African Negro. It may very well be that we have child abuse in this country, that we are often brutal toward women and prisoners and others over whom we have an advantage, but these things are nothing compared to the brutality which is natural and habitual among the non-White races of this earth.

Our altruism is a wonderful thing, and we must never lose it. But we must learn to direct it exclusively toward the members of our own racial community. When it is not coupled with a healthy xenophobia regarding other races, then it becomes an especially swift form of mass suicide.

Misdirected altruism, undiscriminating altruism, is part of the answer. Another part is that our over-civilized life-style during the last century or so has made us too morally soft, too squeamish in the presence of Nature's realities. The old cylce of birth, struggle, and death still holds, but we like to pretend that it doesn't.

We don't want to accept the fact that the world and its resources are finite, and that the more there are of *them,* of other races, the more tightly *we* will be squeezed.

We don't want to face the truth that when a race's birth rate is high, then either its death rate must be correspondingly high or it must expand at some other race's expense — as is the case with the Chicanos and us today. We are afraid to accept the responsibility for making sure that the former of those two possibilities is the one that holds.

We don't want to realize that, had our ancestors not killed a great many American Indians and squeezed the rest of them into reservations, we'd all be *mestizos* now, Chicanos, and there would be no United States as such.

In the old days, when each of us had to kill his own meat before he could eat, our understanding of these things was less clouded. Nowadays we still like our steak rare, but we look down on the butcher.

And we still enjoy all the luxuries and advantages of our White birthright, but we have become ashamed of the fact that a great deal of blood — non-White blood — was spilled in establishing and maintaining that birthright during tens of thousands of years of prehistory and history. If our ancestors had been "nice" to the non-White and the partly White races they came in contact with, we wouldn't be here today.

Relative to the current immigration crisis, what this all boils down to is that, while we may still be ready to shoot down armed troops storming across our borders, we are not ready to do the same to unarmed, brown-skinned women and children, who are just as dangerous as armed troops in the long run.

Unwilling to shoot, we instead indulge ourselves in liberal fantasies about America being "big enough for everybody" and optimistically assume that if we grant citizenship to the non-White hordes already here and pass a few laws to make it a little harder for the ones still pouring across the border to find jobs, everything will work out all right, with no unpleasantness for anyone. We seem to have forgotten that granting citizenship to our Negro slaves more than a century ago has made them no less Negroes than they were before — but has made them infinitely harder to live with.

And so we find ourselves, as a race, slowly sinking in a cesspool of colored subhumanity, able to calculate that within another two generations the filth will be over our heads — and yet unable to act to save ourselves. That is where the White majority of America stands today.

And the situation is different only in degree throughout the rest of the White world. In southern Africa the situation is more critical than it is in the United States. In Canada, Australia, Britain, and most of Europe it is not yet as critical as it is here, but we are essentially all in the same boat. When the boat goes down, we all drown, those on the upper decks just as surely as those on the lower decks, even if a bit later.

And it need not be so. If we could snap out of the moral paralysis which grips us, we have the physical means to settle the racial threat facing us in an instant and for all time. If we could once again, as a race, face up to the simple but profound truth that we are not living in some huge, worldwide nursery school, where all we have to do is enjoy ourselves and be nice to everyone else, and some kindly schoolmaster up in the sky will keep us from getting into any really nasty jams — if we could wake up from that dream — then we would be well on the way toward a solution to our problem.

Ultimately we need to go a bit further and relearn the eternal wisdom that there can be no life unless there is also death; that there can be no progress, no evolution, except when the kingdom of life is hierarchical in structure, not equalitarian; and that the hierarchy of life is determined by struggle.

No race remains long at the top of that hierarchy unless it retains its moral superiority — its will — as well as its physical superiority. It has always been that way, and it is that way today.

If one wants to be perverse, one can distort that wisdom into something altogether different, and that is exactly what the disseminators of the liberal poison which keeps us paralyzed have done. They tell us that man used to live according to the Law of the Jungle, which says "kill or be killed," but that now we have risen above that law, and it no longer applies to us.

In the old days, they say, man lived a very brutish and unpleasant existence, always fighting and killing, all his energies absorbed in just staying alive, all his ingenuity devoted to plans for killing his neighbors. Then gradually we learned that killing is wicked; that inequality and domination are wicked; that everyone is really the same, regardless of race, creed, color, or national origin; that no group has the right to decide the fate of another group; and that if we will all love one another and abide by the Golden Rule instead of the Law of the Jungle we will all be healthy, wealthy, and wise and live to a ripe old age.

It was only when we rose above the Law of the Jungle that true civilization became possible, with station wagons and backyard barbecues and Sammy Davis, Jr., for everyone. And, of course, we will lose all these wonderful things if we abandon the Golden Rule and go back to the Law of the Jungle again — that is, if we drag all those little *mestizos* out from under the bed, hustle them back across the border, and then do whatever it takes to make sure they stay there.

Very roughly, that is the philosophical claptrap which is used to justify our present rate of moral paralysis. For the more sophisticated moral basket cases among us it is dressed up with lots of additional rhetoric about world opinion and the brotherhood of man and the necessity of staying in the good graces of the Third World, but that is its essence. And it is, of course, total nonsense.

There is nothing brutish about accepting the facts of life. Being realistic, being mature, being morally responsible, does not mean a descent back into the jungle — quite the contrary.

Nor does it mean being bloodthirsty. The morally responsible person is not an insensitive person or a crude and violent person or a person motivated by hatred. He may love animals and children and poetry — but he faces the facts, whatever they may be.

He accepts his responsibility for the state of affairs in the world around him whenever he is in a position to influence those affairs. And he is ready to kill — without hatred, without passion — when killing is necessary, instead of wringing his hands and moaning about not having the right. He understands that the Creator bestows the right upon those who are fit to bear it.

Contrary to liberal dogma, not only our civilization but our very existence today is a consequence of the fact that our ancestors understood the above truth, at least intuitively, and acted on it. We will lose both our civilization and our existence in very short order if we do not begin to understand it also.

(Issue No. 54, 1977)

The Buying of Mr. Churchill

The man most directly responsible for the demise of the British Empire and its replacement as a world power by the Soviet Empire is Winston Leonard Spencer Churchill (1874-1965). The policies which he advocated as a member of the British government in the period just before World War II and the policies which he followed as prime minister during that war were diametrically opposed to the interests of the British people and led ultimately to the sad plight in which Britain finds herself today. Churchill acted as he did, because he consciously and deliberately serving alien interests from 1938, at the latest, until the end of the war.

Winston Churchill was the descendant of a noble family, the son of Lord Randolph Churchill, who was the third son of the seventh duke of Marlborough. As a young man Winston was a dilettante who early developed a lifelong taste for expensive clothes, imported cigars, old brandy, and the other amenities of "the good life."

Although he enjoyed a brief and desultory stint as a newspaper correspondent in his early twenties, he soon decided that he could more readily support the style of life to which he wished to become accustomed by claiming a place for himself at the public trough. At the age of 26 he entered Parliament.

As a politician young Churchill continued his dilettante ways, serving in a number of minor posts and switching from one party to another whenever he thought such a move would further his career. Although he displayed only minimal qualities of statesmanship, his family connections and his sharp eye for the main chance led to his steady advancement, and in 1908 he was promoted to the cabinet. When World War I broke out Churchill became first lord of the admiralty, with the job of supervising the British Navy.

In the latter post Churchill's lack of a mature sense of responsibility and his ineptness as a military strategist led to disaster. He directed the utterly bungled Gallipoli campaign against the Turks in 1915, which led to a total defeat for the British, with more than 100,000 casualties.

Forced to resign his admiralty post in disgrace, Churchill decided to concentrate his energies on developing his one talent: a gift for theatrical oratory. Spending as much as six weeks preparing for a single speech, he would carefully rehearse every intonation and dramatic pause, carefully practice every gesture and facial expression before a mirror. He became a demagogue of rare ability.

Neither his disgrace as a military bungler nor his subsequent success as a political spellbinder abated his taste for expensive living, however, and in the period between the first and second world wars Churchill habitually lived far beyond his means. Finally in 1938, when he was 64 years old, his creditors prepared to foreclose on him, and he was faced with the prospect of a forced sale of his luxurious country estate.

At this hour of crisis a dark and mysterious figure entered Churchill's life: he was Henry Strakosch, a multimillionaire Jew who had acquired a fortune speculating in South African mining ventures after his family had migrated to that country from eastern Austria. Strakosch stepped forward, advanced the aging demagogue a "loan" of 150,000 pounds just in time to save his estate from the auctioneer, and then quietly slipped into the background again. In the years that followed, Strakosch served as Churchill's adviser and confidant but miraculously managed to avoid the spotlight of publicity which thenceforth illuminated Churchill's again-rising political career.

Churchill immediately became the sharpest Parliamentary critic of his own party's (at that time he had once again switched from the Liberals back to the ruling Conservatives) policy of detente with National Socialist Germany. He took up the Jewish cry, "*Delenda est Germania* — Germany must be destroyed," and urged his government, in a series of jingoistic and bloodthirsty speeches, to join the Jewish "holy war" against Hitler. This was the same Churchill who, in September 1937, had said of Hitler: "If our country were defeated, I hope we should find a champion as indomitable to restore our courage and lead us back to our place among the nations."



CHURCHILL liked to think of himself as a great warlord, but he came across at the personal level as a petty gangster: theatrical, irresponsible, and immensely vain.

ILLUSTRATED SUNDAY HERALD, FEBRUARY 8, 1920. Page 5.

ZIONISM versus BOLSHEVISM.

A STRUGGLE FOR THE SOUL OF THE JEWISH PEOPLE.

By the Rt. Hon. WINSTON S. CHURCHILL.

SOME people like Jews and some do not; but no thoughtful man can doubt the fact that they are beyond all question the most formidable and the most remarkable race which has ever appeared in the world.

Disraeli, the Jew Prime Minister of England, and Leader of the Conservative Party, who was always true to his race and proud of his origin, said on a well-known occasion: "The Lord deals with the nations as the nations deal with the Jews." Certainly when we look at the miserable state of Russia, where of all countries in the world the Jews were the most cruelly treated, and contrast it with the fortunes of our own country, which seems to have been so providentially preserved amid the awful perils of these times, we must admit that nothing that has since happened in the history of the world has falsified the truth of Disraeli's confident assertion.

Good and Bad Jews.

The conflict between good and evil which proceeds unceasingly in the breast of man nowhere reaches such an intensity as in the Jewish race. The dual nature of mankind is nowhere more strongly or more terribly exemplified. We owe to the Jews in the Christian revelation a system of ethics which, even if it were entirely separated from the supernatural, would be incomparably the most precious possession of mankind, worth in fact the fruits of all other wisdom and learning put together. On that system and by that faith there has been built out of the wreck of the Roman Empire the whole of our existing civilisation.

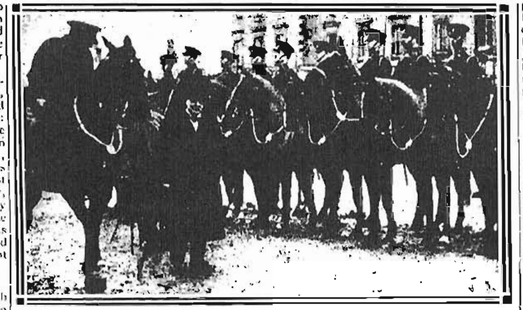
And it may well be that this same astounding race may at the present time be in the actual process of producing another system of morals and philosophy, as malevolent as Christianity was benevolent, which, if not arrested, would shatter irretrievably all that Christianity has rendered possible. It would almost seem as if the gospel of Christ and the gospel of Antichrist were destined to originate among the same people; and that this mystic and mysterious race had been chosen for the supreme manifestations, both of the divine and the diabolical.

"National" Jews.

There can be no greater mistake than to attribute to each individual a recognisable share in the qualities which make up the national character. There are all sorts of men—good, bad and, for the most part, indifferent—in every country, and in every race. Nothing is more wrong than to deny to an individual, on account of race or origin, his right to be judged on his personal merits and conduct. In a people of peculiar genius like the Jews, contrasts are more vivid, the extremes are more widely separated, the resulting consequences are more decisive.

At the present fateful period there are three main lines of political conception among the Jews, two of which are helpful and hopeful in a very high degree to humanity, and the third absolutely destructive.

First there are the Jews who, dwelling in every country throughout the world, identify themselves with that country, enter into its national life, and, while adhering faithfully to their own religion, regard themselves as citizens in the fullest sense of the State which has received them. Such a Jew living in England would say: "I am an Englishman practising the Jewish faith." This is a worthy conception, and useful in the highest degree. We in Great Britain well know that during the great struggle the influence of what may be called the "National Jews" in many lands was cast preponderatingly on the side of the Allies; and in our own Army Jewish soldiers have played a most distinguished part, some rising to the command of armies, others winning the Victoria Cross for valour.



Mr. Churchill inspecting his old regiment, the 4th Hussars, at Aldershot last week.

The National Russian Jews, in spite of the disabilities under which they have suffered, have managed to play an honourable and useful part in the national life even of Russia. As bankers and industrialists they have strenuously promoted the development of Russia's economic resources, and they were foremost in the creation of those remarkable organisations, the Russian Co-operative Societies. In politics their support has been given, for the most part, to liberal and progressive movements, and they have been among the staunchest upholders of friendship with France and Great Britain.

International Jews.

In violent opposition to all this sphere of Jewish effort rise the schemes of the International Jews. The adherents of this sinister confederacy are mostly men reared up among the unhappy populations of countries where Jews are persecuted on account of their race. Most, if not all, of them have forsaken the faith of their forefathers, and divorced from their minds all spiritual hopes of the next world. This movement among the Jews is not new. From the days of Spartacus-Weishaupt to those of Karl Marx, and down to Trotsky (Russia), Bela Kun (Hungary), Rosa Luxembourg (Germany), and Emma Goldman (United States), this world-wide conspiracy for the overthrow of civilisation and for the reconstitution of society on the basis of arrested development, of envious malevolence, and impossible equality, has been steadily growing. It played, as a modern writer, Mrs. Webster, has so ably shown, a definitely recognisable part in the tragedy of the French Revolution. It has been the mainspring of every subversive movement during the Nineteenth Century; and now at last this band of extraordinary personalities from the underworld of the great cities of Europe and America have gripped the Russian people by the hair of their heads and have become practically the undisputed masters of that enormous empire.

Terrorist Jews.

There is no need to exaggerate the part played in the creation of Bolshevism and in the actual bringing about of the Russian Revolution by these international and for the most part atheistical Jews. It is certainly a very great one; it probably outweighs all others. With the notable exception of Lenin, the majority of the leading figures are Jews. Moreover, the principal inspiration and driving power comes from the Jewish leaders. Thus Tchicherin, a pure Russian, is eclipsed by his nominal subordinate Litvinoff, and the influence of Russians like Bucharin or Lunacharski cannot be compared with the power of Trotsky, or of Zinovieff, the Dictator of the Red Citadel (Petrograd), or of Krassin or Radek—all Jews. In the Soviet institutions the predominance of Jews is even more astonishing. And the prominent, if not indeed the principal, part in the system of terrorism applied by the Extraordinary Commissions for Combating Counter-Revolution has been taken by Jews, and in some notable cases by Jewesses. The same evil prominence was obtained by Jews in the brief period of terror during which Bela Kun ruled in Hungary. The same phenomenon has been presented in Germany (especially in Bavaria), so far as this madness has been allowed to prey upon the temporary prostration of the German people. Although in all these countries there are many non-Jews every whit as bad as the worst of the Jewish revolutionaries, the part played by the latter in proportion to their numbers in the population is astonishing.

"Protector of the Jews."

Needless to say, the most intense passions of revenge have been excited in the breasts of the Russian people. Wherever General Denikin's authority could reach, protection was always accorded to the Jewish population, and strenuous efforts were made by his officers to prevent reprisals and to punish those guilty of them. So much was this the case that the Perlurist propaganda against General Denikin denounced him as the Protector of the Jews. The Misses Healy, nieces of Mr. Tim Healy, in relating their personal experiences in Kieff, have declared that to their knowledge on more than one occasion officers who committed offences against Jews were reduced to the ranks and sent out of the city to the front. But the hordes of brigands by whom the whole vast expanse of the Russian Empire is becoming infested do not hesitate to gratify their lust for blood and for revenge at the expense of the innocent Jewish population whenever an opportunity occurs. The brigand Makhno, the hordes of Petlura and of Gregorieff, who signalised their every success by the most brutal massacres, everywhere found among the half-stupefied, half-infuriated population an eager response to anti-Semitism in its worst and fiercest forms.

The fact that in many cases Jewish interests and Jewish places of worship are excepted by the Bolsheviks from their universal hostility has tended more and more to associate the Jewish race in Russia with the infamies which are now being perpetrated. This is an injustice on millions of helpless people, most of whom are themselves sufferers from the revolutionary régime. It becomes, therefore, specially important to foster and develop any strongly-marked Jewish movement which leads directly away from these fatal associations. And it is here that Zionism has such a deep significance for the whole world at the present time.

A Home for the Jews.

Zionism offers the third sphere to the political conceptions of the Jewish race. In violent contrast to international communism, it presents to the Jew a national idea of a commanding character. It has fallen to the British Government, as the result of the conquest of Palestine, to have the opportunity and the responsibility of securing for the Jewish race all over the world a home and a centre of national life. The statesmanship and historic sense of Mr. Balfour were prompt to seize this opportunity. Declarations have been made which have irrevocably decided the policy of Great Britain. The fierce energies of Dr. Weissmann, the leader, for practical purposes, of the Zionist project, backed by many of the most prominent British Jews, and supported by the full authority of Lord Allenby, are all directed to achieving the success of this inspiring movement.

Of course, Palestine is far too small to accommodate more than a fraction of the Jewish race, nor do the majority of national Jews wish to go there. But if, as may well happen, there should be created in our own lifetime by the banks of the Jordan a Jewish State under the protection of the British Crown, which might comprise three or four millions of Jews, an event would have occurred in the history of the world which would, from every point of view, be beneficial, and would be especially in harmony with the truest interests of the British Empire.

Zionism has already become a factor in the political convulsions of Russia, as a powerful competing influence in Bolshevik circles with the international communistic system. Nothing could be more significant than the fury with which Trotsky has attacked the Zionists generally, and Dr Weissmann in particular. The exact penetration of his mind leaves him in no doubt that his schemes of a world-wide communistic State under Jewish domination are directly thwarted and hindered by this new ideal, which directs the energies and the hopes of Jews in every land towards a simpler, a truer, and a far more attainable goal. The struggle which is now beginning between the Zionist and Bolshevik Jews is little less than a struggle for the soul of the Jewish people.

Duty of Loyal Jews.

It is particularly important in these circumstances that the national Jews in every country who are loyal to the land of their adoption should come forward on every occasion, as many of them in England have already done, and take a prominent part in every measure for combating the Bolshevik conspiracy. In this way they will be able to vindicate the honour of the Jewish name and make it clear to all the world that the Bolshevik movement is not a Jewish movement, but is repudiated vehemently by the great mass of the Jewish race.

But a negative resistance to Bolshevism in any field is not enough. Positive and practicable alternatives are needed in the moral as well as in the social sphere; and in building up with the utmost possible rapidity a Jewish national centre in Palestine which may become not only a refuge to the oppressed from the unhappy lands of Central Europe, but which will also be a symbol of Jewish unity and the temple of Jewish glory, a task is presented on which many blessings rest.

CHURCHILL'S relationship with the Jews changed markedly during his political career. In the 1920's and the early 1930's he was not afraid to criticize Jews occasionally — or to praise Hitler — but after receiving 150,000 pounds from Henry Strakosch in 1938 he thenceforth uttered only the most extravagant praise for Jews and the most vitriolic condemnations of Hitler and Germany. Even as early as 1920, however, Churchill was careful to salt his criticisms of "bad Jews" and their destructive activities with obsequious references to "good Jews" and their supposed benevolence. This article in the *Illustrated Sunday Herald* of February 8, 1920, roused the Jews to a fury against Churchill, because it exposed communism as a Jewish plot for world domination. Churchill's praise of Zionism and his erroneous attribution of Christian morals and philosophy to Jews did little to salve their outrage. It is difficult to decide whether the rose-colored view of Zionism expressed here is due to naivete or hypocrisy. Perhaps he genuinely believed that Zionism was a movement "in harmony with the truest interests of the British Empire," rather than an alternative Jewish plot for world domination fully as evil and dangerous as communism; perhaps not. In any event, it is clear that, despite the fulsome Jew-fawning of the first few paragraphs of his article, Churchill was issuing a thinly veiled warning to the Jews in Britain: "Behave, or else; repudiate the communist activities and doctrines of your fellow Jews and help us keep the communist menace from taking over Britain, or we'll all know whom to blame." After 1938 Churchill never came close to making as frank a public statement on the Jewish problem as this; the struggle for his own soul had been decided, and the Jews were the victors. And having sold out to the Jews, Churchill then had no qualms about dealing with communists as well; he sat down with Joseph Stalin and planned the post-WW II dismemberment of the British Empire. There is one minor error in the article above: Lenin was actually at least one-quarter Jewish; and one major piece of hypocrisy: Churchill knew well that the "national" Jews he praised for their contribution to the British war effort actually came over to the British side only after helping their Zionist brethern extort from the British government a promise of aid in securing Palestine as a future Jewish state.

And as soon as Churchill changed his tune toward Hitler, the dark forces behind the scenes which had ignored him for 23 years began pulling the right strings for him again. In September 1939, immediately upon Britain's declaration of war against Germany — largely as a consequence of Churchill's insistent, demagogic oratory — he was again made first lord of the admiralty, the very post from which he had been forced in disgrace 24 years earlier! This time, however, Churchill's reckless disregard for British lives and British welfare was to cost far more than the 100,000 casualties of his first fling at grand strategy.

In May 1940 the strings were pulled once again, and Churchill became prime minister. Britain and her empire were now his to expend as profligately as he wished in the service of his new masters. And expend them he did. His sole aim was the destruction of Germany, regardless of the cost to Britain.

This aim, dictated by the Jews he served, was poorly concealed behind a mask of false idealism. Churchill's ostensible motive in urging a declaration of war against Germany in September 1939 had been the protection of Poland from German aggression, and his Parliamentary rhetoric on behalf of the poor Poles was loud and eloquent. When the Soviet Union invaded eastern Poland later that same month, however, Churchill angrily denounced those critics who suggested that his own arguments for a declaration of war against Germany applied equally well now to a British declaration of war against the Soviets. Obviously, Churchill had no intention of using the sauce for the goose as sauce for the gander.

Churchill repeatedly rejected peace offers from Germany in 1940 and 1941, even siding with the Labor members of the cabinet against his own party when the other Conservatives in the cabinet wanted to end the war. When Hitler's deputy, Rudolf Hess, flew to England on a solo peace mission in May 1941, Churchill had him immediately arrested and held incommunicado. (Hess remains in solitary confinement to this day.)

Churchill was a participant in the wartime strategy conferences with Roosevelt and Stalin at which a new division of the world's territory and resources was mapped out. In this division of the spoils of war Britain was sadly shortchanged, but Churchill was unperturbed. With a big cigar clenched in his teeth and suffused with the warm glow of expensive brandy, he merely flashed his two-finger "victory" sign, and his media cheering section waxed ecstatic about his "statesmanship." Whatever he did was now beyond criticism — and this included his utterly cynical acquiescence in the handing over of Poland to Stalin after the war, thus revealing once again the hypocrisy of his avowed war aim in 1939: to save Polish freedom.

One of Churchill's last acts of "statesmanship" at the behest of the Jews was his insistence on the massive Anglo-American terror raid on Dresden in February 1945, a hate-inspired act of Jewish vengeance against the German people which cost the lives of approximately 200,000 men, women, and children and served no military purpose whatever.

In the postwar years the sun set on one portion after another of the British Empire, and the entire process of disintegration was set in motion by Churchill in his reckless disregard of British interests during the seven-year period, 1938-1945, when he served an alien master. Yet, the establishment history texts continue to heap lavish praise on Churchill, extolling his "greatness." If there is anything truly remarkable that Winston Churchill should be remembered for, it is his success in raising the price of treason from 30 pieces of silver to 150,000 pounds sterling.

(Issue No. 54, 1977)



WINNIE AND JOE, bosom pals, Churchill posed for this arm-in-arm picture with Stalin in the Kremlin in August 1942. He apparently swallowed his former hatred of the Bolsheviks while he was in the service of the Jews—unless that hatred was as phoney as everything else in his life.

Sociobiology: The Truth at Last

The August 1 issue of *TIME* magazine carried a six-page cover story on sociobiology, which is just a fancy name for the biological study of groups of interacting organisms — including human societies.

The *TIME* story has many flaws. In addition to its inevitable bias, it treats its subject in the typically jazzy, junky style we have come to expect whenever one of the controlled media gets its grubby paws on something of real value. Yet, the *TIME* editors left enough solid truth in their story that the intelligent reader must scratch his head and wonder whether they have suddenly developed suicidal tendencies: the article is a loaded and cocked revolver pointed straight at their black hearts.

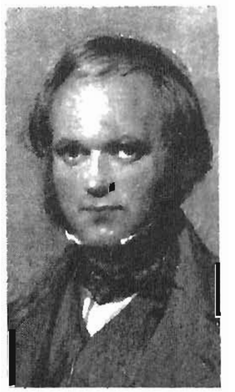
Of course, it is possible that the media masters are too busy counting their shekels these days to worry about the deeper implications of some of the things they allow to appear in print. In any event, they do include in the sociobiology article a sampling of the rantings of their "court scientists," all of whom viciously denounce sociobiology and the scientists working in this discipline: "Dangerously racist," screams Harvard's 1984-style Committee Against Racism; "genetic capitalism," scoffs the University of Chicago's Marxist-Jewish anthropologist Marshall Sahlins; "bullshit," exclaims Harvard's worried neo-Lamarckian biologist Richard Lewontin.

The simple reason for the intemperate denunciations — and the reason why *TIME* Managing Editor Henry Grunwald erred badly in judgment when he OK'd the article — is that the already shaky credibility of the entire pseudoscientific rationalization for current liberal dogmas on racial equality and human nature can be sustained only so long as those dogmas are scrupulously shielded from any contact with scientific truth. Recent developments in sociobiological research put the racial equalitarians and the "environment is everything" mythologists in the same untenable position in which Darwin's theory of evolution put the believers in Genesis a century ago.

Despite *TIME*'s headline description of sociobiology as "A New Theory of Behavior," the discipline is not really new. Darwin himself laid the cornerstone of sociobiology in his little-known "third book," *The Expression of the Emotions in Man and Animals*, published in 1872. Since then many scientists have explored one aspect or another of group evolution. Three decades ago the eminent British anthropologist, embryologist, and anatomist, Sir Arthur Keith, published his *A New Theory of Human Evolution*, dealing with the genetic basis of altruism, xenophobia, and other inherited social traits. What is new is the emergence of the sociobiologists from their closets after more than 30 years of moral intimidation.

In the 1930's the Jews and their liberal camp followers in the biological sciences were terrified that the racial and eugenic programs of the National Socialists in Germany would gain wide popular support in America, England, and elsewhere. Among German National Socialists were a number of very able sociobiologists, and, in fact, National Socialism may properly be thought of as applied sociobiology extended into the political realm.

The response of the Jews and the liberals to this very real threat to their goal of a mulatto world of universal "equality" was twofold: they greatly stepped up the promotion of their contrived pseudoscience of racial equality and pure environmentalism; and they launched a campaign of slander and intimidation unprecedented in intensity and viciousness against their opponents in the scientific world — which is to say, against all honest biologists and anthropologists working in areas considered taboo by the pseudoscientists.

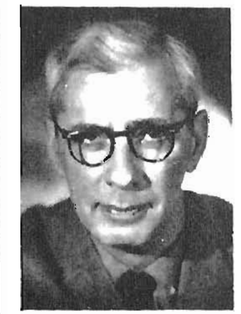


CHARLES DARWIN demolished one Jewish myth, and his successors are now finding the courage to tackle another: that of the infinite malleability of human nature.

The Jewish anthropologist Franz Boas (1858-1942), who since early in the century had been boosting the Lamarckian thesis of direct environmental action on the germ plasm with spurious studies of the somatic changes wrought by the North American environment on immigrants from Europe and their descendants, became one of the principal actors in the pseudoscience campaign. Solidly entrenched in New York City's Columbia University, Boas trained a whole generation of Jewish students in his phony "sceince" — Mel Herskovits, Otto Klineberg, Gene Weltfish, Ashley Montagu — and then relied on the Jewish publicity apparatus to build their reputations as "scholars." Montagu, in particular, served as a popularizer of the racial-equality myths of the Boas school of anthropology, churning out literally hundreds of books and pamphlets on the subject, all of which were immediately put into wide circulation by allies in the educational and publishing hierarchies.

The outbreak of the Second World War gave the pseudoscientists an advantage in silencing their critics which they exploited with true *chutzpah*: anyone who questioned their doctrines or who dared to report scientific findings contrary to the liberal-Jewish doctrine of racial equality and the infinite malleability of human nature was accused of having Nazi tendencies and being subversive.

In the immediate postwar years the myth of the "six million gassed Jews" was given an enormous buildup by the controlled media, and the pseudoscientists never hesitated to suggest that anyone who accepted the scientific facts which the German National Socialists had accepted must share the Nazis' "guilt." To cite evidence, for example, that Blacks and Whites are not only physically different but also psychically different, implying that racial differences in behavior are, to a large extent, genetically determined, was considered equivalent to putting on a Nazi armband and calling for the extermination of all Blacks.



ASHLEY MONTAGU has been the foremost propagandist for the alien-liberal coalition promoting the myths of environmentalism and racial equality.

Jewish gas-chamber propaganda is still trotted out regularly by hecklers at lectures by the University of California's psychologist Arthur Jensen and Stanford University's physicist-turned-geneticist William Shockley, both of whom have presented hard evidence that Negro mental inferiority is hereditary. After more than 30 years, however, the time-worn fables of the Nazis' human soap and lampshades have lost much of their bite, and since Jensen's courageous first venture into taboo territory in 1969 doz-

ens of other scientists have followed.

One of the greatest shames of our race is that, as a whole, we showed so little moral backbone for so long. We allowed ourselves to be intimidated by an alien gang of hucksters posing as scientists into going along with their suppression of truth and promotion of self-serving lies for nearly 40 years. What makes the shame even greater is that we displayed our cowardice most abjectly in the very places we have always most proudly boasted of our bold and fearless independence: in our great universities.

Out of the thousands of our scholars who saw through the Jewish-liberal fakery, only a handful had the courage to challenge the liars, deceivers, and obscurantists openly. The vast majority swallowed their pride — and their honor — and put salary and social acceptance ahead of their obligation to truth and their people. Even today a substantial portion of our most distinguished, degree-laden savants tremble in fear that someone may publicly label them "bigots" or "Nazis," and they nervously hasten to assure anyone who will listen that they are not really racists.

The recent work of Harvard sociobiologist Edward Wilson and others which is cited in *TIME* is a welcome new wave of truth over the top of the dam of lies, censorship, and repression, but it is only a precursor of the flood which will follow as the dam inevitably crumbles under the growing pressure behind it, and the alien filth is swept away forever in a cleansing rush.

The great science of life, the foundations of which were laid by Charles Darwin and Gregor (Johann) Mendel more than a hundred years ago, will finally be free of the fetters placed on it by evil men and their soul-sick disciples. Our people will then have at their disposal a mighty tool in their never-ending quest for their unlimited Destiny, a tool which will transform not only the lives of our children and our children's children, but all of Creation.

(Issue No. 55, 1977)

American Consumption, Conservation, & the Third World

Part I: Imports and Third World Relations

The current dispute over the world energy crisis is concerned with only one facet of a much larger issue involving all the world's natural resources and the rate and manner in which they should be exploited — as well as by and for whom. Nevertheless, the ideological aspects of the energy crisis mirror very faithfully those of the larger issue, and a preliminary look at the various positions on the energy crisis serves as a useful introduction to the larger issue.

Among those Americans who have expressed themselves publicly on the energy crisis we can recognize the following factions:

Conservative Materialism

● The belittlers or pooh-poohers. These people believe the energy crisis is greatly exaggerated, if not altogether fictitious. Their belief tends to have elements of wishful thinking in it, since they see the energy crisis, genuine or not, as a threat to their incomes or lifestyles.

Some of them are just plain, middle-class folks who own small businesses which are being squeezed by rising fuel costs. Others have been saving their money for years to treat the family to one of Detroit's two-and-a-half-ton, air-conditioned, chrome-plated, stereo-equipped gas-guzzlers, and now they see their dream of motorized luxury being rudely snatched away.

All of them have learned the hard way never to believe anything the government or the mass media tell them, and so they are naturally suspicious that Jimmy Carter's call for them to tighten their belts is some sort of con and that the sacrifices being demanded of them, however minimal, are not really necessary.

Conspiracy Theorists

At one extreme among the belittlers are the conspiracy theorists of the Birch Society type, who are certain that the whole energy crisis has been concocted by the international bankers (the "Bilderbergers") to further enrich themselves and to provide an excuse for various "socialist" schemes, such as the Carter administration's energy-saving plan. (They are also certain that fluoridation is a communist plot to poison America's drinking water and that the American Medical Association has conspired with the Food and Drug Administration to keep Laetrile off the market so that doctors can make more money performing cancer surgery on little old ladies. Unscrupulous right-wing hucksters have encouraged both these beliefs.)

At the other extreme are the utterly cynical corporate capitalists who, as long as they find it cheaper to lobby than to switch, will continue practices which are wasteful of energy and will continue justifying themselves by claiming there really is no energy shortage.

Liberal Guilt Complex

● The Chicken Littles, who not only *believe* the sky will fall on us if we continue to guzzle energy but *hope* it will. The statistic they most like to cite is that the per capita consumption of energy in the United States is umpteen times what it is in the People's Republic of the Congo.

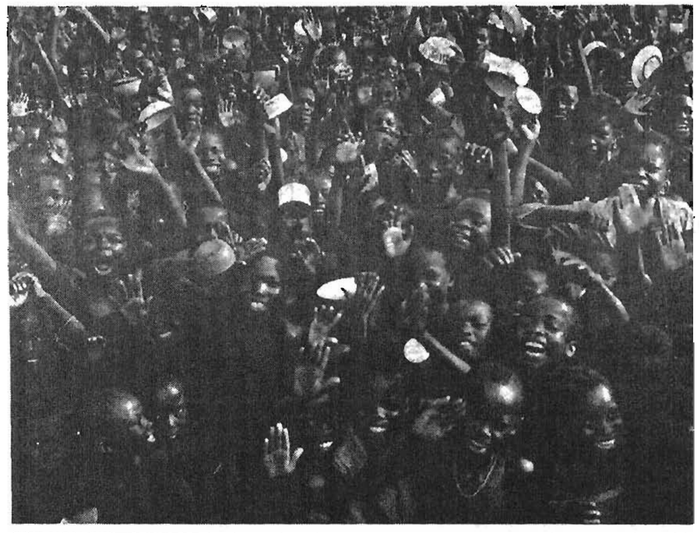
Most Chicken Littles just have the vaguely guilty feeling that it's not right for White Americans to use more than their *fair share* of the world's limited resources of oil and gas. Some, however, have worked out a whole theology of guilt and retribution, centered around the dogma that every creature which qualifies as "human" is *ipso facto* "equal" and entitled to the same life-style as every other such creature. And whenever one group of people uses energy (or any other resource), that's just so much that's no longer available for everyone else.

Actually Chicken Littles are not so much concerned with eliminating excess consumption as they are with *transferring* consumption from the wealthy, developed, White nations of the world to the poor, undeveloped, non-White nations.

Back to Nature

● The anti-technology cultists. They don't know whether the energy crisis is real or not, but if it will mean fewer automobiles and SST's, they're for it. They don't think it would be a bad thing for all Americans to live the way the Amish farmers of Pennsylvania do, by horsepower and muscle-power alone.

● The technocrats. They agree that we will shortly exhaust the world's petroleum reserves if we keep consuming them at an ever-increasing rate, as we have been, but they are sure that, in a larger sense, there is no energy crisis. That's because there are many readily available energy sources besides petroleum, and we merely need a proper national energy program to develop these alternate sources. Then we can not only continue increasing our per capita energy consumption indefinitely, but we can also keep the Third World happy by showing it how to do likewise.



THE NON-WHITE WORLD has its hand out for the wealth which the White race has generated—and is alone capable of generating. But the more aid the White world gives to the non-White world, the more hands there are held out. Nor is "development" a solution to this dilemma. That neither helps the non-Whites, in the long run, nor does it ultimately make the world safer for us. The only proper course of action is to let the Third World sink back to its own level, and Nature will limit non-White numbers in the way it always has.

Only Elections Matter

● Jimmy Carter. He doesn't really have an ideological position on the energy crisis, although most (but not all) of his proposals seem to mesh most smoothly with the technocratic position. His only real aim is to convince the American electorate that he is *concerned* and that he is *doing* everything he can, and then to *do* just enough to stave off any real effects of the energy crisis until he is safely through his second term.

This means an energy program which throws a few bones to each of the above-mentioned factions without making too many voters in any one faction unhappy. That's a hard prescription to fill. The pooh-poohers will scream bloody murder at every new fuel tax or energy-saving regulation, all of which they see as unnecessary. The Chicken Littles and the technocrats, on the other hand, will be continually pressing for real and substantial changes, although in somewhat different directions.

Nuclear Blunder

So far, Mr. Carter's record is rather poor. His "energy package," now being worked over by the Congress, has very little substance to it — but just enough to raise a howl from the pooh-poohers, individual and corporate. And the bone he threw to the antitechnology cultists a few months ago when he announced his intention to halt breeder reactor development was an incredibly bad blunder which has caused many technocrats to wonder about his intelligence.

What is the concerned patriot to make of all this? One difficulty with which he is immediately confronted is the question of whose facts and figures to believe. The oil companies, the corporate pooh-poohers, the government, and the other factions are all prepared to lie outrageously to support their particular positions as to the nature and severity of the energy crisis.

Nevertheless, there is a fair amount of credible evidence available to provide certain broad guidelines for the intelligent observer. One thing the evidence shows quite clearly is that there is much more to the energy crisis than a conspiracy to drive oil and gas prices up by claiming a shortage which doesn't exist.

Oil Shortage Real

The oil companies have one aim in life, and that is to make as much money for themselves as possible. They would hardly have coughed up nearly ten billion

dollars to build a pipeline to bring oil across Alaska from the Arctic Ocean if that oil were readily available in Texas or Louisiana. And if there were enough oil in the ground on this side of the world so that we didn't have to bring in well over 70 percent of our imported oil from the Eastern Hemisphere, you can be sure that some of the people who are so concerned about U.S. dependence on Arab oil would have let us know about it, since these people include the masters of our news media.

It is a fact that the producing oil fields in the United States are being rapidly depleted. It is a fact that the United States already has been rather extensively explored in the search for new oil fields. It is a fact that current production capacity in the United States is far below current demand, and that demand grows every year; there is no way the oil companies can immediately supply all U.S. oil needs simply by opening some valves they have kept closed in order to force the price up.

It is also a fact, however, that if Americans are willing to pay enough for gasoline, several new sources can be developed. At prices from two to five times the current levels, gasoline can be produced from oil shale, tar sands, and coal (via hydrogenation). And it is also a fact that automobiles can be made to run on other fuels — ethyl alcohol, for example — just as many industrial users of petroleum can switch to coal or synthetic fuels, if they are willing to pay enough.

Thus, the energy problem is, in a sense, really an economic problem. Despite real and increasingly severe petroleum shortages, plenty of energy is and will continue to be available — if we can pay for it. The ultimate cost of a future energy supply, both to individual Americans in terms of changes in life-style and standard of living and to America as a whole in terms of national security and sovereignty, depends entirely upon the wisdom and determination with which a long-range energy program is formulated and implemented during the next few years.

More than Economics

But much more than dollars-and-cents economics is involved in such a program. It is because economics has been practically the sole determinant of American energy policy to this point that we now have a crisis. And if corporate balance sheets and the average voter's wallet continue to dictate energy policy in the future, we are headed for total disaster.

Consider, for example, our imports of foreign petroleum, which now amount to approximately half of our total consumption. People (including those on the **ATTACK!** editorial staff) have been warning for years of the dangers to our national security inherent in this growing dependence, and the Middle East oil embargo of 1973-1974 caused by Washington's support of Israeli war aims succeeded in convincing most Americans that these warnings are valid. Nevertheless, the percentage of our daily petroleum consumption which is imported continues to grow, and the percentage of that imported petroleum which comes from the Middle East continues to grow even faster than the rest. And the sole reason is that gasoline at the pump in American cities which is refined from imported crude oil is cheaper than that gasoline would be if it came entirely from our own crude oil or hydrogenated coal or oil shale or what have you.

Democracy Inadequate

So, despite the widespread conviction that it's dangerous for us to be so dependent on oil imports — and the danger would still exist, though to a lesser degree, if we succeeded in getting the Israeli incubus off our backs — our great and wonderful free-enterprise system and our democratic government can do nothing about it. Any American oil company which unilaterally made the decision to refrain from selling gasoline refined from imported oil would be out of business in a hurry, because American consumers would buy all their gasoline from its competitors at lower prices.

And we have yet to see the Congress or the President with the courage to force all the oil companies to switch to domestic energy sources; despite all their brave talk about belt-tightening, they know they would lose the next election to politicans promising to bring gasoline prices back down by returning to our dependence upon imports.

This simple example of the problem of reducing oil imports implicitly introduces, in addition to the interdependence of economic and national-security considerations, the relationship between consumption and the erosion of national character. It raises the extraordinarily interesting questions of how a nation can, and to what extent it should, voluntarily pull in the reins on self-indulgence, rather than waiting for the inexorable law of supply and demand to do it instead.

A Broader Problem

And it also brings us to a good point for broadening the scope of our considerations to include all the world's natural resources, not just petroleum. At the same time, we must necessarily limit ourselves here to a single aspect of the complex and multifaceted subject we have introduced, on which several large volumes could easily be written. Let us try to find at least a partial answer to this one question: In view of the growing world population, the growing world demand for natural resources, the diminishing supply of these resources, and the growing political instability and anti-White hostility in the so-called "Third World" countries where many of these resources are located, what should be the policy of White Americans toward American consumption of natural resources, toward conservation, and toward American relations with the Third World?

Regarding consumption and conservation, we find a roughly similar array of factions to those previously enumerated in regard to the energy crisis. We have the self-centered pooh-poohers, who are generally in favor of unrestrained exploitation and consumption and suspiciously regard most conservation efforts as "socialistic"; the guilt-ridden Chicken Littles, who are scandalized by the White man's consumption of the lion's share of the world's resources; the anti-technology cultists, whose ranks extensively overlap those of various conservation and anti-development movements, ranging from the Sierra Clubbers to the anti-strip miners and anti-nuclear plant protesters; the always-optimistic technocrats, who can find a substitute for every threatened resource and reduce every shortage to a purely economic problem; and Jimmy Carter and the other politicians, who are not at all concerned with consumption and conservation *per se*, but only with the effects these things have on elections.

Regarding relations with the Third World, the array is somewhat reduced: The Third World is too far away for the pooh-poohers to concern themselves with it; and Third Worlders are too desperately concerned with trying to escape from the inexorable laws of Nature to have any interest whatever in the back-to-Nature schemes of the anti-technology crowd.

That leaves Jimmy and the Congress trying to steer a middle course between the Chicken Littles on the one hand, with their dire (and masochistically hopeful) warnings of an exploited Third World boiling out of its boundaries under the pressure of an exploding population to wreak vengeance against its White exploiters and claim its "fair share" of everything; and the technocrats on the other hand, who are convinced that science can raise the Third Worlders' living standard to a par with ours, thus sublimating their hostility and assuring us of a continued supply of imported raw materials (not to mention new markets for our mass-produced consumer junk).

Non-White Impotence

It is difficult to say which of these attitudes is the more foolish and harmful. The Chicken Littles' warnings about the wrath of the Third Worlders are based on the tacit and wholly false assumption that the non-White swarms of this earth have the inherent capability for implementing their wrathful designs against the White world. The technocrats' plans for Third World prosperity compound this error with the additional false assumptions, first, that to raise the living standards of non-Whites by giving them the benefits of White science and technology is to do them a favor and, second, that they will be grateful for the favor.

Liberals love to cite the American defeat in Vietnam (and the draw 20 years earlier in Korea) as "proof" that the West is militarily susceptible to non-White hostility. Both those conflicts were phony, however, in that American arms were tightly hedged by political restrictions which made American victory impossible. Even with non-nuclear weapons American forces, had they been permitted by the politicans, could have annihilated North Korea and North Vietnam.

Israel and China

Today the only non-White country in the world which poses a threat to the White world is Israel, and that threat is wholly dependent on the existence of Jewish "fifth columns" inside the various White nations rather than on any inherent strength of Israel itself.

China, of course, may very well become a real threat in the near future, if the Chinese continue to increase their capability for waging nuclear war. We will have only ourselves to blame for that eventuality, however. Were it not for an American foreign policy aimed at balancing China against the Soviet Union, the Russians would be more than happy to preemptively solve the Chinese problem immediately and for all time.

In general, no Third World country, in Africa, Asia, or elsewhere, has any genuinely inherent capability for forcing its desires on any White country — even on tiny Rhodesia — except through the use of White technology. Without modern weapons derived from the White man's science, no non-Whites, including the Chinese, could pose the slightest threat to the White world.

Many of the races of Asia have the capability for *sustaining* a technological civilization and for producing and even improving their own tools and weapons — but not for *creating* the original scientific basis of such a civilization. In every case the White man has supplied the basis, textbook references to the Chinese invention of gunpowder and ink notwithstanding. Furthermore, no non-White race — not even the exceptionally clever and industrious Japanese — is a match for the White race in its ability to develop and refine a technology from a given scientific basis.

Black Civilization Illusory

As for the non-Whites of Africa, the Caribbean, and the Pacific, they do not even have the capability for *sustaining* a technological civilization. Telephones, radio and television broadcasting, aircraft, electrical power generation, reasonably modern factories, oil refineries, automobiles, *et cetera* in the Black African countries which boast some or all of these things today are totally illusory.

Not only did the Blacks not create these things for themselves, but they cannot even keep them running without continuous White help and supervision — and this is so whether there exists an educated, or "Westernized," class of Blacks in the country or not. In every case where Whites have withdrawn all support from a Black area, the White man's machinery has very soon thereafter ground to a halt. In particular, no Black nation can, without continuous White help, produce the machine guns, rockets, and other weapons — not to mention such things as tanks and aircra



INDIA has had the advantages of White science and technology for 200 years, but a million Indians still eat, sleep, copulate, and die on the sidewalks of Calcutta. The White man has taught the Indian everything that it is possible to teach him, but that neither transforms the Indian into a White man nor makes it possible for him to adapt in a healthy way to a culture and life-style fundamentally alien to the Indian people.

— required to successfully oppose the White man's will.

Thus, with the exception of Israel and China, no non-White country can pose a major threat to the White world, *unless we ourselves supply the means.* There is no substance at all to the liberal bogey of the Third World rising up — of its own accord — and demanding a "fair share" of anything from the White man. The only danger to us from Third World hostility can be of our own making. The non-Whites of this world can take from us only what we are willing for them to have — or unwilling to fight them for.

The latter possibility, of course, is a moral problem rather than a material one. That it is, nevertheless, a very real problem has been pointed out time and again in ATTACK!, including the last issue. And its reality is being proved today by, among other things, the disgustingly weak-kneed White resistance to demands that large chunks of the United States be given back to the Indians. But, for the moment, we are confining ourselves here to material problems.

A Realistic Attitude

Not only are the claims without substance that we must share our wealth with the Third World in order to protect ourselves from their hungry and desperate masses in the future, but so is the present American belief in the need to buy the good will of Black African and other non-White countries in order to maintain our trade privileges with them and prevent the growth of Soviet influence.

America's founding fathers had a much more realistic attitude toward non-Whites than the one which determines government policy today. Washington, Jefferson, Franklin, and others regarded non-Whites simply as a *natural resource,* much as they regarded timber, coal, and iron ore. They certainly did not place them in the same category with Whites, bound or free, and they explicitly spelled out their conviction in this regard in the Constitution (Article I, Section 2, paragraph 3).

An Environmental Hazard

With slavery now an economically and technologically obsolete institution, Blacks have lost their value as a natural resource, and they should be regarded instead as an environmental hazard, to be left to themselves so long as they behave and do not get in the way (and do not constitute a racial pollutant, as in America). Otherwise, they should be dealt with as we deal with other environmental hazards: mosquitoes, for example.

In particular, we should understand that the natural resources in which the White world has an interest, whether Nigerian oil or Zairean copper, don't "belong" to the non-Whites who happen to be squatting on the land above them any more than they "belong" to the antelopes or the chimpanzees there. In a few cases, where the harvesting of a resource requires no skills and where the climate is especially unhealthy for Whites, it may make sense to establish trade relations with non-Whites. In most cases, however, the preferable course is to avoid all relations with non-Whites and to allow them to remain in their natural state.

"White Man's Burden"

A century ago most Whites seemed to understand this, and we conducted our foreign affairs accordingly. Even then, however, moral rot had begun to set in, in the form of the missionary syndrome: an irrational belief in the "White man's burden" which compelled us to make non-Whites stop eating each other, begin wearing the White man's clothes and aping the White man's manners, and exchange their superstitions for the White man's. And all the while we told ourselves we were "helping" them.

Today the missionary syndrome has changed its form — and metastasized. Saving non-White souls has become secondary to the mission of leading non-Whites by the hand to a "developed" status — i.e., transforming them into dark-skinned White men and persuading them to trade in their natural cultures and life-styles for the technological civilization of the White man. Even hard-headed businessmen feel compelled to justify their exploitation of natural resources in non-White areas by doing everything they can to hasten this process of "development."

As has already been pointed out, "development" in Africa and in some other non-White areas is illusory. But the illusion feeds on itself. When Blacks have been taught to speak proper English, to wear coats and ties, and to drive automobiles, it becomes even easier for us to project our own sensibilities and aspirations onto them and to convince ourselves that we are "doing good" by pretending that they are just dark-skinned versions of ourselves.

In other non-White areas — those inhabited by races with the capability for sustaining a technological civilization — White-induced development is more than self-deceiving folly; it is positively dangerous. India cannot yet do much damage with her nuclear bomb — but she may be able to in the future, if we keep helping her to solve her other problems. A billion starving and desperate Indians are far less a menace to the White world than are 500 million moderately hungry Indians.

Summary

We may summarize the issue of relations with the Third World thus: "development" is, in no instance, in our interest. Where trade is necessary, let it continue for the moment. But until we have cured ourselves of the delusion that we must, or should, deal with non-Whites as we deal with Whites, or that we must compete with the Soviet Union for the "friendship" of non-Whites in order to obtain their natural resources, we should make every effort to develop self-sufficiency, not only in petroleum but in every other resource which we now obtain from the Third World.

Both aspects of that task — curing our delusion and developing domestic (or, at least, White) self-sufficiency — are primarily moral in nature rather than material. In the next issue we will look at the moral problem of attaining self-sufficiency, and we will attempt to answer the first part of the question posed earlier, namely: What should our policy be toward the consumption and conservation of our own resources?

(Issue No. 55, 1977)



NON-WHITES who formerly lived naked in the jungle have now been given the "benefits" of civilization: electricity, a tin roof over their heads, an urban life-style—and the medicine and food which have allowed them to increase their numbers a thousandfold. But have we really "helped" them?

Are the Courts Decriminalizing Rape?

Many ATTACK! readers have complained that the picture of life in Jew-dominated America six years hence which is presented in *The Turner Diaries* is too far-fetched. for example, the prediction in the eighth episode that in the 1980's rape will, for all practical purposes, be decriminalized. Now, in view of several recent events, it looks like author Andrew Macdonald actually may be a few years behind the times!

The most notorious of those recent events was, of course, the refusal in May of Madison, Wis., Judge Archie Simonson to punish a 15-year-old Negro male who brutally raped a 16-year-old White girl in the hallway of an integrated Madison high school while two other Negroes held the girl down. In releasing the rapist, Judge Simonson commented that the young Black had only done what comes naturally: "Should we punish a 15- or 16-year-old boy who reacts to the prevalent atmosphere of sexual permissiveness normally?"

There was a predictable outburst of indignation against Simonson from Whites in Madison (which was predictably denounced as "racist" by the local NAACP spokesman), but subsequent events in Washington and Los Angeles indicate that Judge Simonson is more closely attuned to the temper of the times than his critics are.

On June 29 the Supreme Court ruled 7 to 2 that the imposition of the death penalty for the crime of rape constitutes "cruel and unusual punishment" and, therefore, is un-Constitutional. The court noted that in the case of rape death is a punishment "grossly disproportionate to the crime." Supreme Court Justice Byron R. White (a JFK appointee) added that, "in terms of moral depravity and injury . . . rape does not compare with murder . . . rape by definition does not include the death *or even the serious injury* of another person."

NAACP lawyer David E. Kendall applauded the Supreme Court's action and, noting that 90 per cent of the 455 rapists executed in the United States since 1930 have been Negroes, jubilantly commented that "one of the most shameful and racist chapters in the history" of America is now closed.

Then on July 20 in Los Angeles the California Court of Appeals referred to the same atmosphere of permissiveness invoked by Judge Simonson when it reversed the conviction of a man for raping a woman hitchiker. Noting that "it may not speak well of the prevailing standard of morality," Justice Lynn D. Compton said: "Under such circumstances it would not be unreasonable for the defendant here to believe that the female would consent to sexual relations."

The next step will be for America's courts, as anxious to stay "with it" as to avoid the taint of "racism," to note that to rape a woman, so long as the rapist doesn't kill her in the process, is really equivalent to twisting someone's arm or, at worst, to punching someone in the nose. After all, the Supreme Court has already ruled that rape does not constitute "serious injury." And to punish someone for violating a woman's honor would be terribly old fashioned and "sexist" — not to mention "racist," 90 per cent of the time.



JUSTICE WHITE
"Rape (is not a) serious injury."



JUDGE SIMONSON
"Rape is a normal reaction. . ."

(Issue No. 55, 1977)

The Men of the Alamo

As the dusk gathered in the early evening of March 5, 1836, William Travis mustered the 183 men under his command on the dusty plaza of the Alamo, a fortress-like former Spanish mission. As the assembled Texans listened intently, the lanky officer outlined the situation. He made explicit what everyone already knew: there was little hope of surviving the onslaught of the 4,000-strong Mexican army which surrounded the fortress. They could hope for no further relief.

Then he did something strange. As the men watched curiously, Travis drew his sword and traced a line in the dust along the front of the first rank. Now he offered the men a choice. If there was anyone among them who had been deceived as to the gravity of their circumstances — if there was anyone who wanted to make a break for it — they might leave without infringing their honor. But let those who would stand and die with Travis cross the line.

Micajah Autry, an itinerant scholar and poet from Tennessee, was first across the line. Davey Crockett, the legendary rifleman, quickly followed, and then James Bonham, the dashing horseman from South Carolina. As his wife Susannah watched from the shadows of the old mission's wall, Almeron Dickinson, a blacksmith from Gonzalez turned artillery-man, crossed the line. The rest followed in a rush, whooping defiance of Mexican General Santa Anna and his horde.

Only two men remained behind the line. One of them, Jim Bowie, the storied knife-fighter, lay on a cot, desperately ill. He begged to be carried across, and two of his comrades quickly hefted him over the line.

Now only Moses (Louis) Rose, a Jewish mercenary from France, hung back. Bowie, who had earlier befriended Rose, called out weakly, "You seem not to be willing to die with us, Rose!"

Rose answered curtly, "No, I am not prepared to die, and I shall not do so if I can avoid it." With that, he vaulted over the wall, stealthily made his way past the Mexican pickets, and vanished into the night. Some years later, he died uneventfully.

The next day the men of the Alamo won immortality.

Travis's drawing of the line was only the most dramatic episode in the Alamo saga. At one time the details of the siege and fall of the Texas stronghold were well known to every White American. Even today the facade of the Alamo chapel (all that remains of the old mission) is a familiar picture. Movies and television shows, dating from an era in which the masters of Hollywood found a feigned patriotism expedient as well as profitable, have acquainted many with the externals of the story. The most significant aspects of the Texans' gallant last stand, however, have been for a long time carefully veiled. They deserve to become once again the common possession of our people, and the bravery of the men of the Alamo deserves commemoration as long as our race endures.

The Texas Revolution, of which the battle of the Alamo was the most stirring event, was the inevitable result of the confrontation of two vastly different peoples. The immigrants from the United States whom Mexico had reluctantly allowed to settle Texas, which was then a part of Mexico, were overwhelmingly of northern European stock. The Texas historian T. R. Fehrenbach has described them as a "tall, very Caucasoid race, more raw-boned than wiry. They filled the ridges and valleys with fair-skinned people and blue-eyed children."

Most of them had come from the southern and border states. There the settlers' race-feeling, already strong, had been honed to a sharp edge in the murderous and incessant Indian wars and by their association with Black slaves, either as owners or as competitors in the labor market. These White men and women of Texas felt themselves to be the vanguard of their race, and they meant to wring their destiny, manifest or otherwise, from the plains and mountains which stretched across the remainder of the continent.

The Mexicans, who were mostly of Indian or mixed (*mestizo*) blood, regarded these "Anglo-Saxon barbarians" with increasing fear and resentment. The government had only allowed Texas to be settled from the United States after it had become clear that the native Mexicans from the south could not be induced to move to the sparsely settled northern province. As American farmers and ranchers poured into Texas after 1822, they quickly came to outnumber the small Mexican population. By 1830 the Mexican government had forbidden any further immigration from the growing giant to the north.

When Santa Anna converted his presidency into a dictatorship and abolished the constitution, which had provided for a federated rather than a centralized Mexican state, the Texans rose up. They quickly overwhelmed the smaller Mexican garrisons throughout the state and then seized the capital, San Antonio de Bexar, by storm, overpowering a large force commanded by Santa Anna's brother-in-law, General Cos, in December 1835.

Antonio Lopez de Santa Anna was Mexico's leading general as well as her most adroit politician. He had emerged as a national hero after repelling a Spanish attempt to reconquer Mexico at Vera Cruz in 1829. Monumentally vain and extravagant, the self-styled "Napoleon of the West" was nevertheless a dynamic organizer as well as a charismatic leader. He quickly assembled and drilled an army of 6,000 Mexican regulars, trained and led in accordance with the latest continental European principles. With this elite force he marched north from Saltillo, Mexico, at the end of January 1836, determined to crush the upstart American rebels and then settle the problem once and for all by a program of summary executions and mass deportations.

The reports which Santa Anna's numerous sympathizers among San Antonio's Mexican population brought him concerning the state of the city's White garrison must have heightened the contempt the Mexican general felt for the abilities of the American fighting men. The force which had seized San Antonio the previous December had dwindled to fewer than a hundred men in January. Only a few dozen reinforcements augmented the detachment as the Mexicans made their way north. There was bad blood between the two top-ranking Texans, with both Jim Bowie and William Barret Travis attempting to exercise command.

The Texans holding San Antonio had their strengths as well as their weaknesses, as Santa Anna and his men were to discover. The fighting spirit of those who remained was high. Most of them were volunteers from outside Texas whose elan, if anything, surpassed that of their Texas brethren.

At the defense, the American frontiersmen were among the most effective soldiers in the world. They fired their long Kentucky rifles with deadly accuracy at ranges up to 200 yards. At close quarters they were devastating with knife and tomahawk. A tendency toward indiscipline was counterbalanced by a self-reliance and a self-sufficiency not to be found among the Mexicans.

Nevertheless, Santa Anna nearly caught the Texans napping as he advanced to San Antonio on February 23. Travis, the nominal commander by virtue of his status as the senior regular officer, hadn't thought the Mexicans capable of crossing the several hundred miles of arid plains between Saltillo and San Antonio so rapidly. Santa Anna, however, had driven his troops mercilessly, and as his advance guard swept into the city the Texans barely had time to retire to the shelter of the Alamo.

The Alamo had been built as a mission to the Indians by the Franciscan order in 1718, but it had been abandoned in 1793. Although it derived its name from a company of soldiers from the Mexican town of Alamo de Parras who had subsequently been stationed there, it was not well suited for defense, especially by so small a force as Travis commanded.

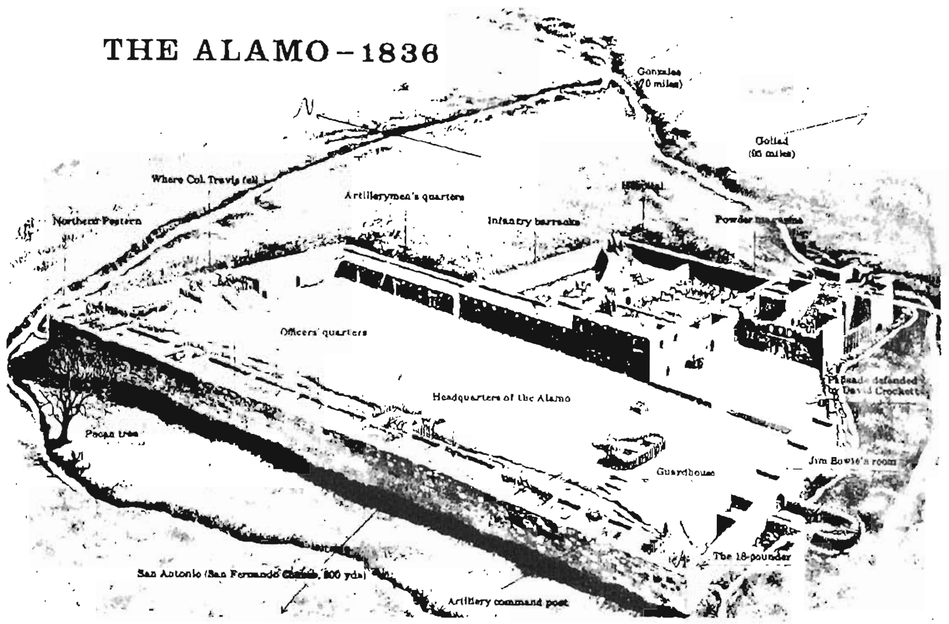
The compound consisted of a large, rectangular plaza, adjoined on the east by a smaller plaza and the old mission chapel. The larger plaza was enclosed by a thick wall twelve feet high. Inside and adjacent to the wall were the former mission workshops and living quarters, which served the garrison as barracks, storerooms, and offices. The chapel, at the southeast corner of the mission, was filled with rubble; its roof had fallen in years before.

Green Jameson, a lawyer from Kentucky who was the Texans' chief engineer, had worked hard to strengthen the Alamo's weak spots. A breach in the north wall had been plugged by stones ands timber. On the southeast, where there was a dangerous gap between the wall and the chapel, a palisade of logs surrounded a hastily constructed earthwork.

Now the Texans intensified their efforts. A well was dug to supplement the water from a stream flowing close outside the walls. Gun emplacements were readied in the ruins of the chapel. Davey Crockett and his handful of fellow Tennesseans, who had arrived in San Antonio only two weeks before, were assigned the critical palisade on the southeast.

As the men hauled the Alamo's fourteen guns into position on the walls, they caught sight of Santa Anna's flag fluttering from the bell tower of the San Fernando Cathedral on the outskirts of the city, a few hundred yards away. It was blood red, and it signified no quarter.

A short while later, the lookouts spotted another flag. This one was white. Evidently Santa Anna wanted to talk. Travis, who knew of Santa



Anna's proclaimed intent to "exterminate every White man within its (Texas's) limits," ordered his gunners to reply with a blast of cannon fire.

That night Jim Bowie collapsed. Bowie, whose reputation as an intrepid Indian fighter and the master of the knife which bore his name was known across the frontier, had been regarded by the volunteers from outside Texas as the garrison's rightful commander. He had not discouraged this opinion, for he had been a leader all his life and he regarded the younger Travis as inexperienced. The friction between the two, and Bowie's greater popularity among the men, had almost led Travis to resign.

Now, with Bowie desperately ill, command rested solely in Travis's hands. At 28, he had already established himself as a champion of White Texans' rights. Many of his more complacent fellow Texans had regarded him as an irresponsible firebrand until events upheld his audacity. In 1832 he had been imprisoned in the coastal town of Anahuac for challenging the authority of Colonel John Bradburn, an autocratic American in the Mexican service who was widely regarded as a race traitor by White Texans. Then in 1835 Travis returned to Anahuac with a group of comrades and seized the town, helping to spark the current secession. At the Alamo he would capitalize on his opportunity for greatness.

During the night of February 23 the Mexicans closed the ring around the Alamo, carefully staying out of range of the defenders' rifles after the Texas marksmen had claimed several of the less cautious. On the next day, in a dispatch which still stands as a classic expression of American heroism, Travis appealed to "the people of Texas and all Americans in the world" for aid. Recognizing the possibility of insufficient reinforcement, he ended his message, which was smuggled through the Mexican lines that night by a volunteer: *"I shall never surrender or retreat.* Then, I call on you in the name of Liberty, of patriotism & everything dear to the American character, to come to our aid, with all dispatch...If this call is neglected, I am determined to sustain myself as long as possible & die like a soldier who never forgets what is due to his own honor & that of his country — *Victory or Death."*

The first week of the siege was comparatively uneventful. The Mexicans lobbed cannon balls into the Alamo periodically without inflicting any casualties. The Texans, low on powder and shot, husbanded their ammunition. There was no reply to Travis's appeal for help.

Then in the early morning darkness of March 1, 32 horsemen burst through the Mexican lines and galloped through the hastily opened gates of the Alamo. The Mexican sentries, caught off guard, didn't fire a shot. The riders were Texans from Gonzalez, 70 miles east of San Antonio, led by George Kimball, a hatter. Almost all of them had families and were fully aware of the overwhelming odds facing the Alamo, but they rallied all the more enthusiastically to the relief of their countrymen. They were the only reinforcements, save one, the Alamo would receive.

One more American braved the Mexican lines to reach the Alamo. He was James Butler Bonham, a chivalrous young lawyer from a wealthy family in South Carolina and a distant cousin of Travis.

Bonham had been dispatched by Travis on February 27 to persuade the sizeable force at Goliad to march to the aid of the Alamo. The commander at Goliad was Colonel James Fannin, an indecisive and unstable officer. When it became clear to Bonham that Fannin intended to stay in Goliad, he prepared to return to the Alamo.

When Fannin implored him not to throw his life away, Bonham spat in the dust and snarled that Travis deserved to know the answer to his appeals. After stopping at Gonzalez and learning of the departure of the local men, he rode westward to glory, passing through the Mexican lines unscathed on March 3.

The drama was drawing to its conclusion. As Travis drew the line March 5, Santa Anna, buoyed



JIM BOWIE was one of America's outstanding fighting men. He knew the meaning of honor and valued it more than life.

by reinforcements from the south, was planning his assault on the Texans' fortress. Shortly before daybreak the next morning, March 6, 1836, the Texans awakened to the alarms of their sentries and the rhythmic tramp of thousands of marching feet. Four columns were heading for the Alamo: two groups marching toward the north wall of the plaza, a third striking from the east, the fourth detachment moving from the south against Davey Crockett's palisade. Over the cheers of the attacking Mexicans, the Texans could hear the regimental band blaring out the menacing strains of the "Deguello," a march from Spain's Moorish past, the name derived from a word for throat-cutting.

Even in the dim light of the pre-dawn the Texans could make out the gaudy braid and silver the Mexican officers sported on their uniforms. Once again the Kentucky rifle proved its mettle, as the defenders poured a devastating fire into the ranks of the advancing Mexicans. Officers and men fell by the scores, then the hundreds. Twice the Mexicans reeled back, until, reinforced by Santa Anna's reserve, and at a terrible cost, the two northern columns reached the base of the Alamo wall. Now, deprived of the advantage the much greater range of their rifles had given them and hampered by the absence of ramparts on the thick walls, the Texans began to fall. The Mexicans scrambled up their scaling ladders, not without heavy losses, and poured over the wall.

Travis fell at the north wall, shot through the head. As the Mexicans surged into the plaza, the Texans engaged them hand-to-hand. Towering over the diminutive *mestizos,* they wielded tomahawks, knives, and fists to murderous effect. A gun crew on the west wall swung their piece around and riddled the Mexicans in the plaza with grapeshot before they, too, were overwhelmed.

As more and more Mexicans swarmed over the walls, the outnumbered Texans fell back into the barracks and storerooms. Only at the expense of numerous casualties were the Mexicans able to kill or dislodge the defenders.

When the Mexicans burst into one small room, they found a defiant Jim Bowie, too weak to rise from his cot, but brandishing a revolver. He shot several of his assailants before he succumbed.

Behind the palisade and in the chapel, Crockett's and Bonham's men still held out. The Mexicans overran them after a brief but bitter struggle. Crockett and his Tennessee volunteers lay surrounded by heaps of dead Mexicans.

Major Robert Evans was shot down, torch in hand, as he crawled to blow up the Alamo's powder magazine. Bonham and Dickinson fell by their guns in the chapel.

For fifteen minutes after the last Texan had been killed the Mexican troops, stunned by the ferocity of the resistance, continued to bayonet and shoot the dead defenders.

Santa Anna hastened to restore order. He allowed Almeron Dickinson's wife and infant daughter, the only White women of the Alamo, to ride west to Gonzalez, presumably to spread terror with their story. The Mexican tyrant also ceremoniously liberated Travis's Black slave, Joe, who had been found cowering in a storeroom.

The more than 1,500 Mexican casualties were attended to. The dead were buried under the supervision of San Antonio's Mexican mayor, Francisco Ruiz, while the wounded were ministered to by the city's Mexican population. But the Texan dead Santa Anna sought to dishonor by denying them burial. He ordered the bodies of every one of the Alamo's 183 defenders burned.

And so the great funeral pyre was enveloped in flames, and the fire consumed the men of the Alamo — just as countless times a thousand years before, it had consumed the fallen heroes of whom their ancestors had sung in the longhouses and the great halls of northern Europe. Like all the champions of their race, the Texans treasured honor and courage above life itself. The echoes of their heroism reverberated at San Jacinto six weeks later, when Sam Houston's men avenged them on Santa Anna, and for a century afterward their memory gave Americans the strength to face hopeless odds resolutely.

Now, as the alien subverters stealthily work their will behind the scenes, few White Americans hearken to the lessons of the Alamo. Throughout the whole American Southwest, the *mestizo* descendants of Santa Anna's horde bid to win back what he lost, as the brown flood streams unchecked across our borders.

It is time to renew the pact between the living and the dead: that they shall live on in the memory of their race, and that we, remembering, shall have their example always before us, exhorting us to carry out unflinchingly whatever the future of our race requires.

(Issue No. 55, 1977)

American Consumption, Conservation, & the Third World

Part II: Patrimony, Environment, and Character

In the previous **ATTACK!** we examined the world energy crisis by way of introduction to the larger issue of the exploitation of all the world's natural resources, and we posed several questions: In general, by whom and for whom should the world's resources be exploited, and at what rate? In particular, what should be the policy of White Americans toward American consumption of natural resources, toward conservation, and toward relations with the Third World?

Beyond these questions, which we have already discussed — at least, in part — from an essentially material standpoint, we raised, but did not discuss, the essentially moral question of the relation between the national rate of consumption and the erosion of national character. We asked how a nation can, and to what extent it should, voluntarily pull in the reins on self-indulgence, rather than waiting for the inexorable law of supply and demand to do it instead.

We want now to begin to explore this moral question and to see if we can find at least a partial answer to some aspects of it. But first let us briefly review some of the conclusions we reached last time.

Needed: Plan, New Order

Regarding the energy crisis specifically, we saw that, contrary to the claims of the conspiracy-mongers, it is real, in that the demand for petroleum is growing and the supply is dwindling and will, in fact, be exhausted in the reasonably near future.

Not withstanding this, we also saw that the technocrats are correct in claiming that the energy crisis is essentially economic in nature, in that there is a virtually inexhaustible supply of energy — including automotive fuel — from sources other than petroleum. All we really need is a national energy-source development plan, coupled to a reordering of our economic system so that that plan can be implemented. We will examine the implications of this conclusion in a moment.

Regarding U.S. relations with the non-White world, we saw that we are still suffering from the "missionary syndrome," which had its origins in the 19th-century Christian zeal for soul-saving and which now manifests itself as an irrational belief in the need to help non-White nations "develop" themselves. We saw that Third World development is, in every instance, contrary to our interests, and that, unless we ourselves continue to provide them with the capability, the non-White nations can pose no genuine threat to White survival or prosperity, population pressures notwithstanding.

Natural Hostility

Finally, we concluded that, in view of the natural and inevitable hostility which must exist between the Third World and the West — a hostility stemming from a fundamental conflict of racial interests which is exacerbated, not ameliorated, by the West's present missionary efforts — the West places itself in considerable jeopardy by letting itself become ever more dependent upon the "good will" of non-White trading partners. Until the West — in particular, White America — has thoroughly cured itself of the liberal sickness which presently constrains it to deal with its Third World sources of raw materials in the same manner it deals with White nations, an urgent priority for Western economic stability and well-being is the ending of the aforementioned dependence through the achievement of self-sufficiency in all essential raw materials, whether Arab oil or Congolese cobalt.

So, we established in the last issue one compelling reason for restraint in the domestic consumption of energy and other resources: namely, national security through self-sufficiency. But there are other reasons, and they are also compelling. The reasons which we will consider here, one at a time, are the conservation of our national patrimony, the protection of our environment, and the rebuilding of our national character.

Conserving the Patrimony

America is (or *was*) richly endowed with a great many natural resources: petroleum and natural gas, timber, fresh water, a variety of metallic ores, vast tracts of grasslands for grazing and fertile soil for farming. Some of these resources have been used with at least a modicum of foresight and consideration for future generations of our people, but most have not.

We have, for example, created hundreds of thousands of acres of new farmland in previously infertile areas of our country, and, with some glaring exceptions, we have, in recent years, generally followed sound soil-conservation practices in other parts of the country. But we have simply obliterated the greatest part of America's original endowment in timber.

Part of this obliteration has been through the gradual encroachment of farms and highways, factories and suburbs, on previously forested areas. And part of it has been through a sort of get-rich-quick style of exploitation by timber and paper companies.

Some of the larger companies are sufficiently concerned with profits 20 or 30 years hence that they have established large tree farms and planted them with fast-growing, easy-to-harvest varieties of trees. But most are cutting trees as if there will be no tomorrow.

With our sources of fresh water, the story is depressingly similar. Some efforts at conservation are being made, but they are entirely inadequate. More and more of America's streams, rivers, and lakes — even the groundwater in many areas — have become unusable for any purpose but flushing our sewage out to sea. The fish and other freshwater foods which were formerly in such great abundance have disappeared in many areas and become dangerously inedible in others. Dry wells and contaminated wells are becoming the rule rather than the exception, from California to Maryland.

Exhausting the Lodes

When the earth was being formed, its constituent elements were subjected to thermal, chemical, and hydraulic processes over enormous time spans which resulted in the concentration and segregation of many minerals — even those of very low overall abundance in the earth's crust — in relatively rich lodes. When these lodes are exhausted, there may be no economically feasible way to recover the minerals in them elsewhere — especially in the case of the less abundant elements. But even in the case of such elements as iron and aluminum, which exist in such abundance that the supply of them is virtually inexhaustible, the ores from which they can be most easily and economically extracted *are* exhaustible. In general, as we are forced to resort to ores of lower and lower quality, the cost of the metals refined from those ores will soar.

Similar considerations apply to petroleum. There is a great deal of it still in the ground, but not all of it is equally easy to recover. Oil from deeper wells, from oil shale, or from tar sands is all more costly oil than that from the domestic oil fields which we are rapidly depleting today. There may still be petroleum left for our great-grandchildren, as well as quantities of all the other minerals which we are presently taking from the lodes in which Nature spent tens of millions of years concentrating them, but our descendants will be obliged to work harder to recover what is left of these resources than we are working.

Beyond Economics

But there are more than economic considerations. When a primeval forest is cut down or a lake "killed" by using it as a convenient cesspool, far more is lost than the monetary value of the timber or the fish involved. The same is true when an ore-filled mountain is converted to an unsightly heap of tailings or a meadow is bulldozed and asphalted over to make a supermarket parking lot.

Consumption and pollution are strongly linked; generally, the more there is of the former, the more there will be of the latter. But at any given level of consumption one can have more or less pollution, depending upon how much one is willing to pay. Historically, Americans have not been willing to pay very much to preserve "non-economic" environmental features.

Today there is a great hullabaloo about "protecting our environment," and laws have been passed — some of which are actually being enforced, in some instances — limiting the amount of pollutants which automobile exhaust pipes and factory smokestacks can pour into the air and municipal and industrial sewerage systems can dump into our lakes and rivers.

But, with few exceptions, these laws became possible only after we discovered that there is a direct relationship between the concentration of certain pollutants in the air we breathe, the water we drink, and the food we eat and the likelihood of our dying an agonizing death from cancer of one sort or another. It has been fear of cancer and other pollution-related diseases, not a genuine concern for preserving our natural environment, which has been the real driving force behind so-called "environmental protection" moves. Self-protection is what we were really aiming at, in most cases.

Encouraging Progress

Those who wish to put restrictions on consumption or exploitation where economic or health considerations are tenuous still find the going difficult. Nevertheless, it is encouraging to see what a strong effort has been made in recent years by conservation groups, whether in behalf of California redwoods or more obscure species of flora or fauna threatened by pork-barrel river-control projects.

It is only unfortunate that demagogues with motives other than conservation have crept into some leadership positions in the conservation movement and attempted, sometimes with success, to channel the enthusiasm of their followers into such projects as halting the construction of nuclear power plants, which are far more congenial to the environment than fossil-fuel power plants.

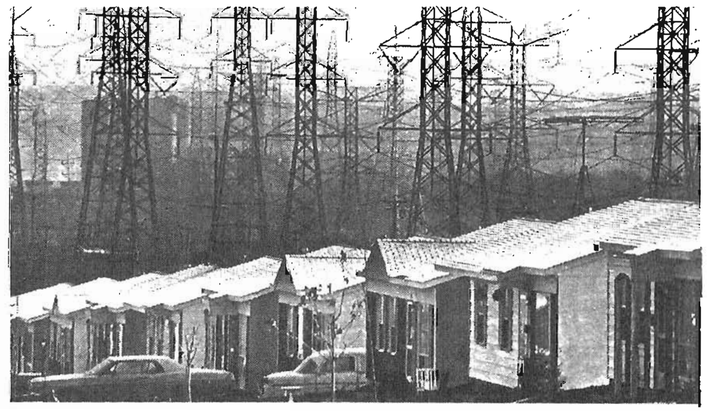
Aesthetic considerations are one thing. They argue in favor of restricting the production of throwaway beverage containers and limiting strip mining, completely aside from considerations of conserving resources or maximizing profits.

Fundamental Considerations

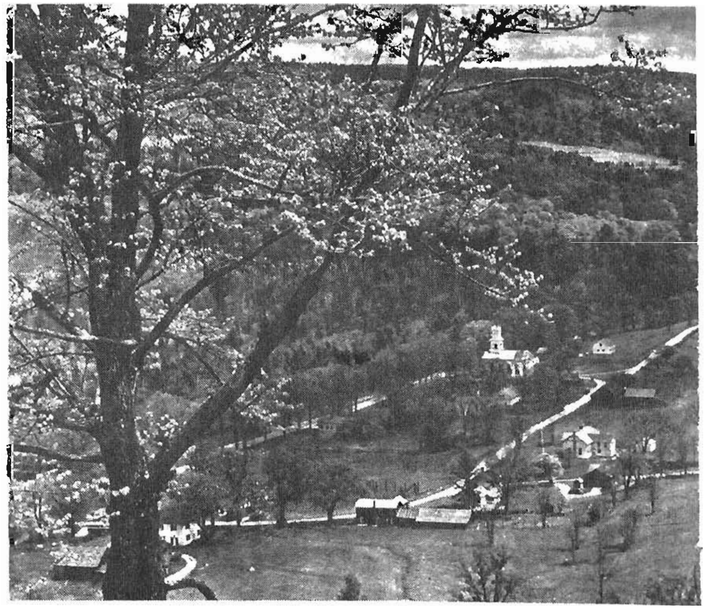
Even more fundamental spiritual considerations are another thing. They argue against waste even where waste is not unsightly or unhealthful or uneconomic. They argue against the mass killing of baby seals so that rich women can have fur coats; and they argue in favor of preserving the natural habitat of the raccoon and the cougar, even if the land developers have to go into another line of work.

Contrary to the decadent humanism of the past, these considerations are derived from a viewpoint from which man and the world around him are not seen as separate things, the latter existing only for the pleasure of the former, but as integral parts of one all-encompassing Whole. Man is a part of Nature, and his consciousness is one aspect of the Immanent Consciousness which pervades the Whole.

Man, then, should view the natural world as an extension of



THE TWO EXTREMES — The modern mania for consumption has devoured the land, blotted out the sky, and poisoned the soul of man. The American people acquiesce in the unbridled exploitation of America's natural resources by the capitalists and the developers so long as they remain convinced that it brings them "a better life." But does it? We can never quite return to the simple, village life which many Americans experienced as late as half a century ago; the past cannot be recovered. But there *is* a better way than the cluttered, polluted, consumption-oriented rat race which is becoming the norm today. White Americans *can* have healthier, saner lives. The national patrimony *can* be conserved. The natural environment *can* be restored. America *can* become self-sufficient in resources and remain militarily and economically strong. None of these things are possible, however, under the present political-economic system, because it cannot discipline itself.



himself, and his concern for its state should be that which he has for the state of his own soul. He who defiles the world defiles himself.

By the same token, however, man is no stranger in Nature's house, no mere guest bound by the requirements of propriety to observe but not to meddle. Just as he is sometimes obliged to purge himself or even to cut a cancer from his body in order that it may continue to function, so he is obliged to take a hand in the affairs of the natural world, sometimes pruning and sometimes fertilizing, often guiding, often rearranging — but always with reverence, always keeping in mind the greater Whole of which both he and the natural world are inseparable parts. This is the Cosmotheist viewpoint.

Staying Healthy

But there is also another reason for restraint in our mad rush to convert the natural resources of the world around us into billions of hula hoops and plastic hair rollers and Chevrolets and soft-drink containers and pocket calculators and fast-food drive-ins — and lots of money in the bank for everybody. That reason is our moral health, our national character, the fitness-for-survival of our collective race-soul:

White Americans have always been a nation of doers and makers, a race on the move, and it is perhaps understandable that they have become infected by the spurious notion that economic-industrial activity is a good thing *in and of itself*, aside from the ends toward which the activity is directed. Use it up, wear it out, throw it away — then buy another; that approach is justified on the grounds that it keeps the wheels of industry turning and the economy healthy.

In a similar vein, the unrestricted exploitation of natural resources is justified on the grounds that it makes a better life for everyone. Often this simply is not so, even if one's notion of "a better life" is only a life cluttered with more "conveniences." In any event, the true motivation for exploitation is more often the enrichment of a few capitalists than the betterment of a people. Thus, it is understandable that the American Right habitually denounces all moves toward conservation, whether sponsored by the government or by a private group of environmentalists, as "socialist meddling."

Related Facts

It is a fact that in the last century the industrialized West has generated a vastly higher per capita income — expressed in the numbers of automobiles, telephones, refrigerators, TV sets, and motorized golf carts per citizen — than the world has ever before known (and also vastly higher than the much more populous Third World now knows or can ever hope to know). The United States is among the top half-dozen Western nations in this regard.

It is also a fact that the industrialized West — including, in particular, White America — is morally *in extremis* today.

The two facts are not unrelated.

It is not surprising that a people which is no longer obliged to hew its own firewood and haul its own water no longer has a full appreciation of the value of these commodities and tends to waste them.

It should also not be surprising that a people which spends an average of 21 hours each week sprawled in front of its TV sets, spends $32 billion each year on liquor and cigarettes (40 per cent as much as it spends on national defense, eight times as much as it spends on basic scientific research), and owns an average of 1.7 motor vehicles per household has lost some of the moral toughness of the pioneer stock from which it is descended.

A life of ease and consumption is not a life which builds strong character. A life without daily danger and daily hard work and the daily necessity to improvise does not tend to develop self-discipline or will or resourcefulness or the ability to make stern decisions.

As White Americans have become more affluent and more comfortable, they have become less morally fit: less vigilant and less tough-minded in their outlook, less conscious of their proud racial heritage, less demanding of themselves and others, less discriminating in their choice of leaders, less discerning of the true significance of events around them, less thoughtful of the future, less faithful to their friends and less relentless against their enemies, less willing to bear hardship and less able to face adversity with equanimity, less determined to find meaning and purpose in their lives than to enjoy themselves, less responsible, less dignified, less honorable.

Pusillanimity, Nonchalance

How otherwise to explain White Americans' pusillanimous response to forced racial busing and to governmental favoritism toward non-Whites?

How otherwise to explain their nonchalance in the face of the massive invasion of non-White aliens from Mexico now taking place?

How otherwise to explain their unwillingness to speak out against their government's abominable policy toward southern Africa?

How otherwise to explain their continued inability to knock the Israeli monkey off their backs?

How otherwise to explain Jimmy Carter?

Wealth and comfort are in themselves morally debilitating, in the long run. But what can be done about that? Who can reasonably be expected to willingly opt for privation when wealth is at hand, for hardship when comfort is available? Who can reasonably be expected to walk when he can ride instead?

The answer is easy. There has always been a minority of men and women of our race able to forgo an immediate pleasure in order to realize an ultimate benefit — and also with a high-minded and long-range view of what constitutes a benefit and what does not. There have always been a few incorruptibles, a few immune to the temptations of wealth, a few willing to do things the hard way whenever they see it as the better way.

And we are not referring to masochists or flagellants, to those who would neurotically reject the easy way even when they saw it as the better way or the necessary way. We are talking about the minority of clear vision, strong will, and common sense, able to make a program for healthy bodies and healthy souls and then stick to it; a program which takes intelligent advantage of the efficiencies wrought by science and technology, but at the same time imposes a regimen for daily living which avoids the debilitating pitfalls inherent in this technological age; a program which, above all, is firmly fixed on the purpose of carrying the race a step closer to godhood, rather than allowing it to fall back again to the level of sub-man.

With such a minority in a guiding position — with such a program elevated to the level of national policy — America *can have* national self-sufficiency in energy and all other necessary resources; a non-polluting industry and a non-polluting citizenry; an unmatched level of efficiency in its industry, its transportation, and its defense establishment; and at the same time a hard, tough, disciplined, physically and morally fit citizenry. Furthermore, it can have all these things and a citizenry which is also reasonably happy (as happy as one can reasonably hope to be in this life; happier, at the very least, than it is now).

And the reason America does not have any of these things now — the reason its citizenry is behaving collectively with about as much dignity, restraint, and foresight as a gang of niggers at a watermelon feast — is that the country is neither guided by its most fit and high-minded citizens, nor does it have a firm national policy — of any kind.

Manipulated Mass

Despite the mindless assertion of the Right that "America is a republic, not a democracy; let's keep it that way," the fact is that America *is* a democracy — at least, a *pro forma* democracy. In reality, it is a headless, soulless, cosmopolitan mass of human (and sub-human) atoms, exploited and manipulated by a diverse array of utterly selfish special-interest groups, the strongest of which are racially and spiritually alien to the White majority.

It may be possible to make a convincing argument for democracy under some conditions and within certain limits — possibly under the conditions which existed 25 centuries ago in Greece, a democracy limited to participation by the Hellenes alone, who were a small racial and cultural elite ruling over a much larger indigenous population of helots. Possible, but not likely:

Racial Suicide

Under the conditions prevailing today, and with a total lack of qualifying limitations on participation, democracy is tantamount to national and racial suicide. In particular, a democratic America will not and cannot exercise the self-discipline needed to achieve self-sufficiency in energy and other national resources; to conserve the national patrimony; to adequately protect the natural environment; and, especially, to rein in consumption to a level more consistent with moral health.

The inability of America and its corporation-for-profit economy to cut back on foreign oil imports was detailed in the previous ATTACK! The present spectacle of the Congress rejecting one part after another of Mr. Carter's half-hearted collection of half-measures which he calls an "energy program" is just another confirmation of the same fact: a democracy is inherently incapable of disciplining itself, even when its collective life is at stake.

A New Start

We can conclude that our government, as it is presently constituted, will adopt no adequate, long-range resource-conservation plan; and that, even if it did, the plan would not be successful under the present economic system.

These hard facts may be unpalatable to those enamored of the democratic form of government — as well as to those who are unalterably opposed to "socialist" solutions -- but they are facts, nevertheless.

And they are the facts which must be used as a starting point by those Americans who believe that the survival of the race is infinitely more important than any set of political, social, or economic institutions.

(Issue No. 56, 1977)

Bohemond and the First Crusade

Almost everyone has some acquaintance with the Crusades, those great, collective ventures in which the men of Europe strove to regain the Holy Land for Christendom. The aura of romance which clings to the exploits of the flower of European chivalry against the infidel usurpers of the holy places of the East needs no apology. Yet, as important as religious ardor was in this great outpouring of our Western civilization's nascent energies, it was not the chief factor in the drive against the Levant.

As the Oxford historian William Stevenson wrote, "There is a national and racial aspect of the contest, even more fundamental than the religious sentiment." The Crusader leaders were more eager to conquer the Near East for themselves than to make it safe for pilgrims, and they came to despise the Levantine Christians as much as they did their Moslem brethren. Perhaps the greatest of all the Crusaders who flocked to the Levant in search of conquest and adventure was the great Norman, Bohemond of Taranto.

On April 9, 1097, Bohemond and Emperor Alexius I Comnenus confronted each other in the ornate chambers of the Blachernae Palace in Constantinople. After Alexius had inquired as to the Norman's journey from Italy across Macedonia and Thrace, he harked back to their previous encounters, in that same territory over 15 years before, when the emperor had met the predatory Norman on the battlefield instead of in the conference room.

Bohemond interrupted. There was no profit in dredging up the past, he pointed out. Now he had come as an ally, and he and his fellow Normans stood ready to help the Greeks recover the eastern lands they had lost to the Turks. Despite the honeyed words with which the meeting ended, however, Bohemond ordered a subordinate to sample the costly delicacies which Alexius sent to his quarters outside the city before he would touch them himself.

The mutual suspicions of Greek and Norman were well founded. Bohemond was aware that Alexius's and his courtiers' glittering facade of polished manners masked an Oriental propensity for scheming and treachery which the word "Byzantine" has connoted to this day. For his part, the Greek emperor mistrusted all the Western barbarians who were marching east to Byzantium, but most of all the ruthless and cunning Normans, who had already given ample evidence of their designs on his realms.

Since his accession in 1081, Alexius Comnenus had successfully fought off one threat to his empire after another: fierce Pechenegs from the north, Bohemond and his Normans from the West, marauding Turks from the east. By the early 1090's it seemed that the emperor could think of regaining the heartland of the empire in Anatolia (the modern Turkey), which had been lost to the Seljuk Turks following the catastrophic Byzantine defeat at Manzikert in 1071. But Alexius's request for a force of Western mercenaries to spearhead the reconquest had been transformed by Pope Urban II at Clermont into the proclamation of a great Crusade, not only to aid the beleagured Greek Christians, but also to regain the holy places in Palestine where Christ and his disciples had walked more than a millennium before.

Urban's call had first borne fruit in a wave of religious fanaticism which had swept through the peasantry of France and Germany. In their enthusiasm, they carried out a series of bloody pogroms against the Jews of the Rhineland, whom they regarded (with much justice) as alien usurers and agents of the Moslems. This Peasants' Crusade, led by the charismatic preacher Peter the Hermit, pillaged its way across the Byzantine territories in the Balkans. When the increasingly unruly mob of peasants reached Constantinople in July 1096, Alexius hustled them across the Bosporus into Anatolia, where the undisciplined horde was annihilated by the Turks.

The great Western armies which had reached or were approaching Constantinople in April of 1097 were, if anything, even more threatening to the Greeks. Unlike Peter the Hermit's undisciplined mob of foot soldiers, the core of the official Crusade was formed by the mounted lords and knights who were the ruling class of Western Europe. These men, predominantly from France, were in many cases the descendants of the Frankish cavalry who had thrown back the Arabs at Tours in 732 and had ridden with Charlemagne against the Arabs and the Avars half a century later. Whatever tribal or national affiliation they claimed, Flemish or Norman, Provençal or German, they all thought of themselves as Franks, in memory of the Germanic tribe which had done so much to lay the foundations of both France and Germany.

Of all the Franks, the most formidable were the Normans, descendants of those Viking adventurers who had won and settled Normandy in France early in the tenth century. Just thirty years before the Crusade, in 1066, William the Conqueror had led a great Norman host across the Channel to England, establishing one of the most ruthlessly efficient regimes in medieval Europe. Robert Guiscard, the father of Bohemond, had arrived in Italy from Normandy around 1035, and with the help of his brothers and sons had carved out large and well-administered holdings in Byzantine southern Italy and Moslem-dominated Sicily.

Yale historian Robert Lopez has described the Normans as "much like the ideal of the sagas and *chansons de geste*: they were adventurous, fearless, unruly, insatiable, exceedingly gallant to willing and unwilling ladies of any social class, indiscriminately hard on unwarlike peasants and bourgeois of any nation." Most of the leaders of the First Crusade — including Godfrey of Bouillon and his brother Baldwin of Boulogne, as well as Robert of Normandy, Bohemond, and his nephew Tancred — were Normans or could at least boast some Norman ancestry.

The most gifted of them, the outstanding Norman of his generation, was Bohemond of Taranto, soon to be Prince of Antioch. His unsurpassed bravery and military prowess were matched by his political acumen. The only son of Robert Guiscard's divorced first wife, Alberada, he had outmaneuvered his father's favorite, his half-brother Roger Borsa, to the extent that his territory and influence on the Italian peninsula were now more extensive than Roger's. Now he saw the Crusade as an opportunity to increase his power — at the expense of his old Greek enemies, if need be.

Bohemond was about 45 years old at the start of the First Crusade. Emperor Alexius's daughter, Anna Comnena, has provided an unmatched physical description of the Norman: "He was tall, slender of waist and flank, broad of shoulder, and full-chested; his whole body was muscular, and neither thin nor fat, but very well-proportioned and shaped.... His body as a whole was very white; his face was a mingled white and ruddy color. His hair was a shade of yellow, and did not fall on his shoulders like that of the other barbarians... His eyes were bluish-gray, and gave evidence of wrath and dignity."

After his initial meeting with the emperor, Bohemond moved adroitly to establish his primacy among the other leaders of the Crusade. He neither allowed himself to be dazzled by Alexius's wealth, as did the King of France's son, Hugh de Vermandois, nor did he bridle at swearing fealty to the emperor, as did the Count of Toulouse, Raymond de St. Gilles, and Godfrey de Bouillon. In fact, he showed suspicious alacrity in swearing to be faithful to Alexius and to return to him any former imperial territory he might conquer. And the Norman was instrumental in persuading Raymond to swear, at least, that he would countenance no injury to the emperor or to his reputation, which was the more customary form of military oath under similar circumstances in Raymond's French domains. Despite his success with Raymond, however, Bohemond was unable to persuade his hot-headed nephew Tancred to swear his fealty, and the young Norman crossed over the Bosporus into Anatolia by night to avoid the oath-taking.

Bohemond revealed a portion of his designs when he asked the emperor to appoint him Grand Domestic of the East, the Byzantine equivalent to commander-in-chief in that region. Alexius deftly parried this bid for imperial sanction of Bohemond's leadership of the Crusade by temporizing. Things were a bit premature for such a step, he indicated. Doubtless it would be possible later, after Bohemond had shown his mettle against the Turks. Bohemond, needing the support of the Greeks for the moment, acquiesced in the denial.

In April and May of 1097, the Franks, perhaps as many as 30,000 including non-combatant pilgrims and dependents, crossed the Straits of Bosporus into Asia. The resentments aroused by their dealings with the emperor and with his sometimes over-zealous escort troops along the roads to Constantinople had been temporarily dissipated by Alexius's lavish gifts, and most of the Crusaders were reconciled to fulfilling their sworn obligations, as long as Alexius did likewise by eventually joining them at the head of his Byzantine forces.

The Franks first laid siege to Nicaea, which had fallen to the Seljuks in 1081 and served Kilij Arslan, the Sultan of Roum (as the Turks called their Anatolian domains), as his capital. A Greek flotilla, commanded by the Byzantine admiral Butumites, blockaded Nicaea from the west, where the city fronted the Ascanian Lake. On June 18, the eve of the day the Franks had set for their final assault, Nicaea surrendered to Butumites in secret. At dawn, the Franks were astounded to see the emperor's standard above the walls. The army was more than a little disgruntled with the Greeks by this lost opportunity for plunder.

As for the Turks, since the sultan was campaigning in eastern Anatolia with the bulk of his troops, the loss of the capital was not a crippling blow.

On June 19, the Franks began to march southeast across Anatolia, guided by a small detachment of Greek troops under the Byzantine general Taticius. At Leuce the leaders decided to split the Frankish forces into two groups: the Normans of France and Italy in front, and the Flemish, Lotharingians, and Provençals following at the interval of a day's march.

As the Normans broke camp near the ancient city of Dorylaeum at dawn on July 1, they were attacked by Kilij Arslan's large army. The Normans were immediately thrown back on their tents by the Turkish onslaught. Wave after wave of Turkish bowmen raced forward, discharged their arrows, and then wheeled to the rear to make way for the next line of archers. Bohemond saw that the usual Norman cavalry tactics would be useless against the Turks, who would give way until the cavalry charge had spent itself and then surround the disordered knights. With some difficulty he persuaded the impetuous Normans not to attack, but to shelter themselves and their precious horses, particularly vulnerable to the Turkish arrows, behind the foot soldiers.

As the morning wore on, the Normans' losses mounted. The Norman women, at great peril from the Turkish bowmen, supplied their men with water from a spring in the camp.

Just when it seemed the Turks would prevail, Godfrey de Bouillon rode up with fifty knights. Bohemond's messengers had brought word of the Turks' attack, and Godfrey was soon followed by Robert of Flanders's and Raymond of St. Gilles's troops. These reinforcements enabled the Franks to take the offensive against the sultan. Bishop Adhemar of Le Puy, the papal legate, delivered the *coup de grace* by striking the Turks from the rear at the head of a detachment of his fellow Provencals. The Turks fled in disorder, sustaining heavy losses, and the Franks captured Sultan Kilij Arslan's abandoned tent, overflowing with gold and jewels.

The Franks' victory at Dorylaeum broke the power of the Seljuks in Anatolia. Now, as they advanced toward Syria, the Franks' chief adversaries were the unbearable summer heat of the Anatolian plateau and the scarcity of food and water. The retreating Turks compounded the Crusaders' problems by laying waste to the countryside.

At Heraclea, after Bohemond drove off a force of Turks from the semi-independent emirates of Danishmend and Cappadocia, the Franks again split up. Tancred and Baldwin of Boulogne crossed the Taurus Mountains at the Cilician Gates and entered the broad plain of Cilicia. After squabbling over the ownership of several cities, Tancred eventually gained Cilicia, and Baldwin went east to found the County of Edessa. The rest of the army pressed on to Antioch, following an arduous and circuitous route along the Anti-Taurus range.

On October 20, 1097, the vanguard of the Frankish forces reached the fortified Iron Bridge, a three hours' ride up the Orontes River from Antioch. After driving off the Turkish defenders in a sharp fight directed by Bishop Adhemar, the Crusaders, with Bohemond at their head, advanced to the plain of Antioch.

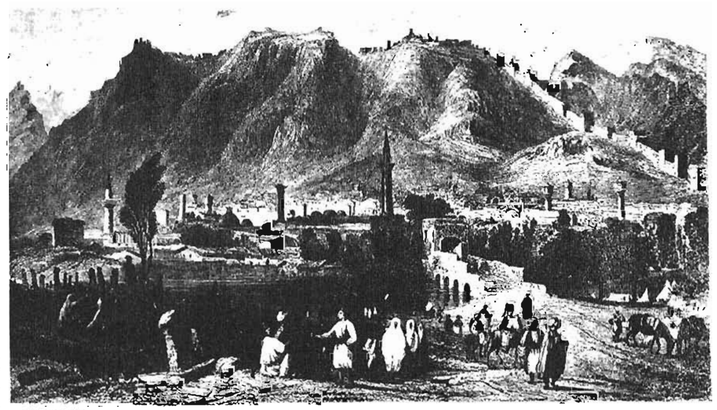
At that time Antioch was one of the great cities of the world. Founded 1400 years before by Alexander the Great's successor Seleucus I, the city had been strongly fortified by Justinian in the sixth century and again by the Byzantines after they had recaptured it from the Arabs in the tenth century. The loss of Antioch to the Seljuks in 1085 had been a severe blow to Alexius. Twelve miles up the Orontes from the Mediterranean, where it was served by the port of St. Symeon, Antioch was an important *entrepôt* of the lucrative East-West trade. Furthermore, as the astute Bohemond must have recognized, the city and its hinterland occupied a strategic position on the fringes of the Byzantine Empire and the mutually contentious Turkish emirates of Aleppo, Mosul, and Damascus.

On the 21st the remainder of the Franks arrived at Antioch. Raymond of St. Gilles was for storming the city at once, but the other leaders demurred. Although the Turkish governor, Yaghi Siyan, had only 5,000 troops for Antioch's defense, the thick walls which ringed the city were surmounted by over 300 towers, each within arrow range of the two flanking it. From the marshy plain on the southern bank of the Orontes, north of the city, where the main body of the Crusaders were encamped, the east and west walls ran southeastward along increasingly high ground. The southern wall of Antioch, high on the steep slopes of Mt. Silpius, was bolstered by an almost impregnable citadel. It was clear that Antioch would fall only from starvation or from treachery within.

At the beginning of the siege it was the Franks who had to be concerned with treachery. A number of the Greek and Armenian Christians whom Yaghi Siyan had expelled from the city at the approach of the Crusaders found it profitable to spy for the Turks. Bohemond discouraged this activity by having a handful of Turkish prisoners killed and then causing great bonfires to be lit. He gave out that the Franks were planning to eat as many spies as they could capture, and the Turks' Christian fifth column quickly melted away.

As the weeks passed the Franks found themselves in an increasingly difficult position. Their provisions were running low, and the Syrians and Armenians charged exorbitant rates for the food they supplied, making it necessary for the Crusaders to dispatch foraging expeditions into the countryside. The consequent weakening of the Frankish forces before Antioch invited raids from the city's garrison. More ominously, the surrounding Turkish powers, previously hostile to Yaghi Siyan, were beginning to rally to his aid.

In late December, Bohemond and Robert of Flanders led a raiding party up the Orontes in search of food. Near the town of Albara they were attacked by a Moslem army from Damascus. Robert of Flanders and his men were hard-pressed by the Damascenes, but Bohemond led a counterattack which sent them reeling back to Hamah, further up the Orontes. The Turks in Antioch used Bohemond's and Robert's absence to



ANTIOCH as it appeared in the Middle Ages, seen from the north, across the River Orontes. The Bridge Gate and the fortified bridge are in the foreground. The Tower of the Two Sisters, where the Crusaders entered the city, is on the far right, on the slope behind the buildings of the city.

sally forth against the remaining Crusaders, who threw them back with some difficulty.

Despite these successes, the Franks still lacked food. The poorer foot soldiers and pilgrims began to flee to the mountains and the coast. In January, Peter the Hermit, who had joined the Crusade after the failure of his Peasants' Crusade, tried to desert. He was collared by Tancred and brought back in disgrace. His attempted defection was kept quiet, in view of his prestige among the humbler Crusaders.

In early February 1098 the Byzantine general Taticius fled, on the pretext of obtaining supplies. He told Alexius Comnenus a dubious story of a plot orchestrated by Bohemond to put him in fear of his life from the other Franks. Taticius, a Turk who had entered the Byzantine service, was in truth widely disliked by the Franks, but his desertion resulted more probably from the privations of the campaign and from the news that a great force of Moslems under the leadership of Ridvan, Emir of Aleppo, was approaching Antioch.

On February 8 Bohemond lured Ridvan's army into a narrow plain between the Orontes and the Lake of Antioch, where the Turks were unable to exploit their numerical superiority. At the critical moment Bohemond committed his reserve, and his constable Robert Fitzgerald "chased them so vehemently the flames of his banner flew above the heads of the Turks," in the words of the anonymous vassal of Bohemond who wrote *The Deeds of the Franks*. Ridvan and what remained of his army fled eastward.

Supplies landed at the port of St. Symeon by a Greek fleet manned by Anglo-Saxon refugees from Norman England enabled the Franks to construct improved siege engines and thus tighten their hold on Antioch. Throughout the spring Bohemond pressed his claims to the city in the councils of the Crusader leaders. There was a good deal of justice to them, for the Norman had been the real leader of the siege, although Stephen of Blois exercised a nominal authority as a sort of executive officer and quartermaster — until his precipitate departure shortly before the fall of the city. Raymond of St. Gilles vehemently opposed Bohemond's demands, ostensibly out of his anxiety to uphold the emperor's rights, but moved, in fact, by his own ambitions. Not even the news that yet another Turkish army had set out for Antioch, this time from Mosul, could induce the Frankish leaders to renege on their assurances to Alexius, and Bohemond was forced to bide his time.

Even as he was dickering with his fellow barons over the control of Antioch, Bohemond had succeeded in establishing contact with a certain Firouz, a turncoat Armenian who had thrown in with the Turks and who was responsible for the defense of a strategic sector of the city walls. At dusk on June 2, 1098, a large force of Franks marched eastward, as if headed away from Antioch. Under cover of darkness, they circled the city south of Mt. Silpius and reached the western wall at the Tower of the Two Sisters. A handful of Bohemond's Normans scaled the wall



THE GRIM DETERMINATION with which the Franks faced their Asiatic foes is embodied in this bronze relief. It represents a German Crusader of the 12th century.

and were admitted to the tower by Firouz. It was short work to admit their fellows through a nearby postern gate.

As the Franks poured into the city, the stunned Turks were able to offer little resistance and were cut down mercilessly. Yaghi Siyan attempted to flee south over Mt. Silpius, but he was thrown from his horse. Deserted by his attendants, he was beheaded by an Armenian as he lay unconscious.

By dawn, Antioch was largely in Frankish hands, except for the citadel, which Yaghi Siyan's son Shams ad Daula had been able to occupy in the confusion. Bohemond was wounded in an unsuccessful attempt to dislodge the Turks from their strategic position high above the city. Two days after the fall of Antioch, Kerbogha, the atabeg (or regent) of Mosul, arrived with a large force and laid siege to Antioch.

Kerbogha was the most prestigious military leader the Franks had faced in Syria, and his army was the largest of the relief forces which had moved on Antioch, incorporating troops from Persia and Mesopotamia as well as the Syrian cities. Doubtless if Kerbogha had reached Antioch before the city's capture the Crusader army would have been annihilated, but Kerbogha had wasted three weeks in a vain effort to wrest Edessa from Baldwin of Boulogne.

The Franks, nonetheless, found themselves in a difficult position. As always, food supplies were precariously low. The general euphoria accompanying the seizure and sack of Antioch was succeeded by a decline in morale, especially among the common folk. Nor had Stephen of Blois helped matters by deserting, despite his grave responsibilities.

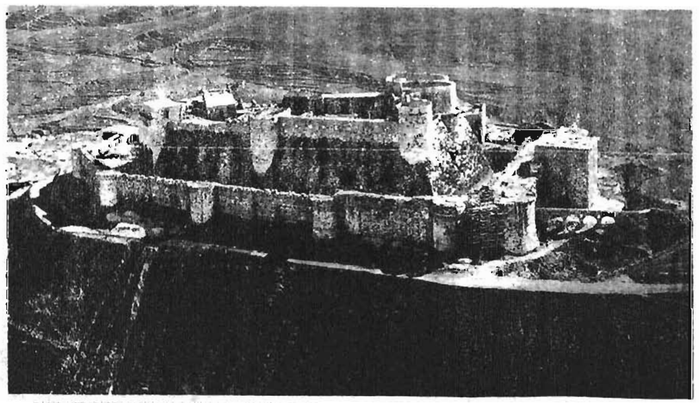
Bohemond was tireless in securing the defenses of Antioch and in maintaining the army's discipline. He went so far as to set fire to an entire city quarter which served as a haven for numerous idlers and slackers, and, with Tancred's assistance, he supervised the building of an interior wall to contain the still-threatening Turkish garrison in the citadel.

At this juncture Peter Bartholomew, a peasant from the ranks of the Provençals, approached Bishop Adhemar with a story of certain visions in which St. Andrew had revealed to him the location of the lance which had pierced Christ's side on the cross. Adhemar was skeptical, but digging was commenced on June 15 at St. Peter's Cathedral, and, after scrabbling around for a time in the resulting excavation, Peter Bartholomew triumphantly produced a scrap of metal which he pronounced to be the holy relic.

Although the saintly Adhemar remained unconvinced as to the authenticity of the "Holy Lance," an outburst of religious fervor followed the discovery. Bohemond, although hardly a believer in the validity of the relic, knew how to turn the upsurge in morale to his own and the Franks' advantage. In an unprecedented step the other Frankish chiefs elected Bohemond the military commander of the Crusade, and he decided to stake the Franks' fortunes on a single pitched battle with the larger Turkish force.

On June 28 the Franks marched forth through the Bridge Gate on the north wall. Bohemond had formed them into six divisions: the French and Flemish, led by Hugh of Vermandois and Robert of Flanders; then the Lotharingians, captained by Godfrey of Bouillon; the Normans of Normandy, under their duke, Robert; the Provençals, led by Bishop Adhemar of Le Puy, since Raymond was sick; and lastly, two detachments of Bohemond's and Tancred's Italian Normans. The first group negotiated the dangerous crossing of the bridge over the Orontes without incident, and then wheeled to the left and right to prevent the Turks from attacking the main force as it marched across the bridge.

For some reason Kerbogha hesitated in pressing the attack. The Franks swept forward against the Turkish center in a mighty charge. A Turkish bid to outflank the Frankish left was thrown back by Reginald of Toul, whose forces



THE KRAK DES CHEVALIERS, one of the many castles the Crusaders built in the East. Dating from the reign of Fulk, Frankish King of Jerusalem (1131-1143), the fortress commanded the fertile plain inland from Tripoli, the present-day Tarabulus in Syria. It was garrisoned by the Knights of the Hospital, one of the great crusading orders of the 12th century, and it withstood numerous Moslem sieges before its fall in 1271. Like the other magnificant castle ruins of the Levant, the Krak des Chevaliers bears silent witness to the deeds of the Franks.

Bohemond had held in reserve for just such an eventuality. In the heat of battle the more impressionable Crusaders thought to discern a great company of knights on white horses advancing to their aid, at the head of whom rode St. George, St. Mercury, and St. Demetrius.

Shaken by the fury of the Crusaders, supernatural or otherwise, the Turks began to give way. First Emir Dukak of Damascus, then the Emir of Homs, and finally Kerbogha himself headed south and east in headlong flight. The Franks followed as far as the Iron Bridge, taking a heavy toll of the fleeing Moslems. Kerbogha and a pitiful remnant of his army straggled back to Mosul, his glory irreparably tarnished.

Once the Franks were secure in their possession of Antioch (the Turks in the citadel surrendered to Bohemond), the question of the city's ownership was again raised. Bohemond's part in capturing the city and in its subsequent defense inclined the barons to favor his claims.

But Raymond of St. Gilles continued to insist on the emperor's prerogatives, all the while upholding his own, since his forces had occupied Yaghi Siyan's palace and the Tower of the Bridge Gate. The majority of the Frankish leaders decided to hold the final decision in abeyance until they captured Jerusalem. Of course, if and when Emperor Alexius arrived with his army, Antioch would revert to the Byzantine Empire.

But the emperor never came. Stephen of Blois had reached Alexius as he advanced through Anatolia. Stephen informed the emperor of the Franks' imminent destruction by Kerbogha. Although Bohemond's half-brother, Guy, a Norman in the imperial entourage, had begged Alexius to honor his oath and speed to his fellow Christians' aid, the emperor decided there was nothing to be done but return to Constantinople. Thus, the Greeks lost all claim to Antioch and the other Crusader conquests in Syria and Palestine, although Alexius was not shy about asserting his righis to Antioch in the years to come.

Stephen of Blois returned home to his French lands, but his Norman wife Adele gave him no peace until he rejoined the Crusade. He died a hero's death at Ramleh in Palestine in 1102.

In late November the Crusaders left Antioch for Palestine. Bohemond accompanied them for a short way and then returned to Antioch. His men overpowered Raymond's small forces, and Bohemond proclaimed himself Prince of Antioch.

While the rest of the Crusaders busied themselves with the conquest of Jerusalem, Bohemond consolidated and enlarged his principality. In 1102, while ranging north with a small force against the Turks, he was taken prisoner by the Emir of Danishmend. Ransomed in 1104, he returned to Europe, married the King of France's daughter Constance, and raised a large army. In 1107, with papal sanction, he returned to Greece, determined to crush the perfidious Alexius and replace the empire of the Byzantines with his own Norman empire. As in the expedition of 1081, however, Bohemond's resources proved inadequate to defeat the Greeks. He returned to his Italian territories, and in 1111, while raising yet another army to lead against Alexius, Bohemond of Antioch died at Otranto.

Of all the Franks, Bohemond perhaps best epitomizes the striving, Faustian spirit of our race which manifested itself so dramatically in the Crusades. As the contemporary chronicler of Norman Italy, Romuald of Salerno, said of him, "He was always seeking the impossible."

In his determination to employ whatever means were necessary to attain his goals, Bohemond foreshadowed Machiavelli's prince. In the words of the hostile Anna Comnena: "Brought up in the school of Norman heroes, he concealed calculations of policy beneath the exterior of force, and although he was of a haughty disposition, he knew how to be blind to a wrong when there was nothing to be gained by avenging it. . . . He was not restrained by fear of God or by any man's opinions."

During the nearly 200 years which followed Bohemond's seizure of Antioch, successive Crusader armies poured out oceans of blood and squandered mountains of treasure in a series of vain efforts to secure Outremer (as the Crusader states came to be known to the medieval French). The Franks were never numerous enough to form more than a small ruling elite over the dark, teeming masses of Syria and Palestine.

As the originally hardy Crusaders accustomed themselves to the luxuries of the East, they became decadent. They began to rely on the racially alien Levantines for administrative and military support, and in many cases interbred with them. The doom of the Crusader states had been sealed long before the last Frankish stronghold at Acre fell in 1291.

For the racially conscious White of our era, the history of the Crusades has a dual aspect. In their inevitable failure the Crusades form yet another bitter chapter in our race's tragic history in the lands of the eastern Mediterranean. Like the Aryans who preceded them — Hellenes and Persians, Hittites and Mitannians, and all the others — the Franks flouted the laws of race, and the states they founded perished. We must not fail to draw from the consequences of the Crusades a lesson for the present situation of our own race.

On the other hand, the decision of tens of thousands of Europeans to leave their homes and face the unknown perils of campaigning in Asia sprang from that same urge which leads and will continue to lead our people to break the bonds of this planet and venture forth into the vast and lonely reaches of the universe. And the indomitable courage and iron will with which men like Bohemond faced the enemies of their race should serve to inspire us to face them in the same spirit: without fear and without pity.

(Issue No. 56, 1977)

Whither America: Elitism or Racism?

This editorial is based on a talk given by ATTACK! editor Dr. William Pierce at the Sunday-evening meeting of National Alliance members, supporters, friends, and other interested persons in the Washington area on October 16, 1977.

In our universities today and in the pages of the scientific journals a battle is being waged between scientists concerned with racial matters on the one hand — biologists, psychologists, and anthropologists of professional integrity — and pseudo-scientists concerned with upholding the fundamental liberal dogma of universal human equality on the other hand. Despite the well-entrenched position of the pseudo-scientists and their powerful allies in politics and the communications media, encouraging progress is being made by the scientists. Bit by bit the truth is coming to the fore, and the forces of censorship, moral intimidation, and liberal bigotry are losing ground. Reference was made to this struggle in an article on sociobiology in a recent issue of **ATTACK!**

The battle is far from being won, however, even in the pages of the scientific journals. And on the popular front the pseudo-scientists still rule almost without opposition. The same, tired, old lies about race are being fed to high school students and college undergraduates via their textbooks and their brainwashed teachers and to the general public via their television receivers and their daily newspapers. The slow and painful progress being made on the scientific front is not filtering down to the man in the street.

And it will never filter down to him if a dangerous trend now under way is not halted. That trend is cosmopolitan elitism, and it is flourishing most unwholesomely in those very segments of our society where the greatest progress has been made against the pseudo-scientific egalitarians.

Consider, for example, the scientists themselves. Their classes have been picketed on university campuses, and they have been heckled and sometimes physically attacked by gangs of Jewish, Chicano, Negro, and other non-White students who have accused them of being racists. The all-too-common response to this intimidation has been the claim by the heckled scientists that they are not racists; that they are not interested in promoting racism but only in establishing the truth in racial matters. William Shockley, a Nobel laureate physicist-turned-geneticist at Stanford University; Arthur Jensen, a psychologist at the University of California at Berkeley; and Richard Herrnstein, a Jewish psychologist at Harvard University, are all in the forefront of the battle against the equality myth, and all have repeatedly announced that they are not racists.

To the hecklers, of course, wanting to establish the truth is racism; the only way not to be a racist is to fervently believe the equality myth. For our discussion here let us adopt a somewhat less extreme definition of racism; let us define it as a subjective preference for living, learning, and loving among the members of one's own race — as a spiritual and emotional bond between the members of a racial group. That is a definition with which most reasonable people will agree. That is the definition most scientists have in mind when they claim they are not racists: they are claiming that they have no subjective preference for members of their own race.

That does not mean that they regard their race as *equal* to all others. They recognize the manifest fact that individual men are unequal in intelligence, in aggressiveness, in creative ability, and in every other characteristic you might name — and they also recognize that there are racial differences in all these characteristics. They recognize the scientifically demonstrated fact, for example, that the Negro population as a whole is less intelligent than the White population as a whole. *But* they maintain that it is *not the population as a whole* with which they are concerned in making personal decisions about living, learning, and loving but *only the individual.*

This attitude was illustrated especially well by an article which appeared in *American Opinion,* the magazine of the conservative John Birch Society, some months ago. The author of the article was complaining about the Federal government's forced-housing program. His position was that a person should have the right to sell or rent a home to the kind of people he wants to, not those the government says he has to.

The Bircher said that he — and conservatives generally — have no objection whatever to living next to clean, quiet, orderly, upper-class Negroes — in fact, they prefer such Negroes as neighbors to lower-class Whites; they just don't believe the government ought to stick its nose into the business of choosing people's neighbors for them.

Now, I have a suspicion, although I can't prove it, that if that Birch Society writer were presented with the choice of living next to an upper-class Black — say, a Black neurosurgeon like we see on TV — or an upper-class White, he would choose the upper-class White; and if given the choice of having his daughter marry a Black garbage collector or a White garbage collector, he would again choose the White.

In other words, there is racism in all of us, even Birch Society members. It's in our genes, and even the unnatural and artificial life-style of today hasn't been able to suppress it entirely.

But the Birch Society writer — and, I am afraid, a great many other upper-class Whites who consider themselves conservatives — still consider race a matter of only secondary importance. It is the individual, not the race, which comes first in their scheme of values.

They recognize that the average Negro is less intelligent than the average White, but they're perfectly ready to accept the Negro who isn't average. The Black banker, the Black store-owner, the Black high school principal, the Black judge are perfectly acceptable to them, while they look down their noses at the White factory worker, the White coal miner, the White who never finished high school and never earned more than $600 a month in his life.

They judge a person by his socio-economic status — by his class — rather than by his race. They are elitists.

Elitism certainly isn't a new phenomenon — and, in fact, it is not inherently an undesirable phenomenon, *under the right circumstances,* and I'll get to that in a minute. But elitism is an especially important phenomenon today, because it is gaining ground among White intellectuals, among upper-class Whites, among intelligent Whites who think of themselves as conservatives — and it is gaining that ground at the expense of White racial solidarity.

There are several reasons for this, and we should understand them. One of the reasons is that elitism is an acceptable alternative to equalitarianism.

As we are all painfully aware, a lot of White people are not very bright. They actually believe their TV and their morning newspaper and their minister when these oracles tell them that the races are really equal and that all indications to the contrary are illusory. They really believe that.

But that's a pretty hard thing for an intelligent White person to believe — a hard thing for a hard-headed, alert, successful White person to swallow. After all, he makes his living by having a good head on his shoulders and by using it, and it's just too obvious to him that Blacks and Whites aren't inherently, biologically equal. He just can't swallow the equalitarian lunacy the TV preaches. Such myths may be all right for the boobs, for the great unwashed, but not for him. He *knows* better.

So what is he to do? Is he to be a racist?

Goodness, no! That's not acceptable. That's disreputable. That's dangerous.

So he becomes an elitist. "Equality is a bunch of baloney," he says. "But I'm not a racist. I don't have anything against superior Blacks, against Blacks who are a credit to their race. I despise only inferior Blacks, just as I despise inferior Whites."

And why is this an acceptable alternative to equalitarianism? Well, it's acceptable because it is the position held by Mr. Herrnstein — and by a number of other Jews as well. The elite is an open club; Jews are admitted. Therefore, one will not be socially stigmatized by the controlled media for being an elitist. It's a *safe* position.

Of course, the communists don't like elitists. They denounce elitism almost as vehemently as they denounce racism. But, then, one can live with that.

Elitism can be justified by the successful, aggressive White person in terms of his essentially individualistic outlook on life. Furthermore, it jibes with the insidious idea, which was subtly planted deep inside his head by the brainwashers during his earliest years, that it is somehow unjust to judge a person by his race, but that each person should instead to be judged only on his individual merit.

The elitist reasons that a person can't be blamed for his race, because he has no control over that; but he can be blamed for his socio-economic status, because he does have control over that. If a White person — or a Black — had any intelligence and any ambition, reasons the elitist, he wouldn't be a garbage collector or a coal miner. If he isn't making a lot of money, then that's his fault, because in our free and democratic society it's only ability that counts.

Again, the communists disagree. They claim that a person's class is forced on him: that if a person is doing disagreeable work for low wages it's not his fault, not his lack of ability or ambition, but the fault of the capitalists, of the ruling class, which is holding him down. But, again, who cares what the communists say?

Finally, elitism is an unconscious and indirect way of satisfying — at least, partially — the inherent racism in all of us. Because, after all, it is really the lower-class Blacks — the field niggers — who evoke the strongest racial feelings in most of us. They behave more naturally, whereas the Black bankers and the Black judges and the Black neurosurgeons — the house niggers — have repressed their Blackness to a greater or lesser extent. They have learned to dress like Whites, to talk like Whites, to act like Whites. (Most of them, in fact, are more White than Black, genetically.)

They are what the real Blacks refer to as "oreos" — Black on the outside, but White on the inside. And oreos just don't evoke as strong a feeling of racial antipathy on the part of most upper-class Whites as genuine Blacks, as real niggers, do. It's easier to accept the oreos, easier to live next door to them, easier to convince oneself that they're really equals.

And, *in a certain sense,* they are equals. It is clear that, despite the low average intelligence of Blacks, there are some who are quite intelligent. And if intelligence is all that counts, if IQ is all we measure a man by, then there are Blacks — or, at least, mulattos, part-Blacks — who are roughly equal to most upper-class Whites.

Intelligence, of course, is not all that counts, but there is a tendency in some circles today to believe that it is. This tendency is associated with one of the prevailing errors of our times: the error of rationalism, the error which leads a man to the conceit

that, because he is capable of reason, he stands far above the animal world, which is merely mechanical. Reason, the rationalist believes, is the master of everything.

The amazing accomplishments of Western science in the last century help to reinforce this conceit. And if one is a rationalist, then it is easy to slip into an elitist attitude and reject the primacy of race.

The elitist will say: "Reason is above race; it has nothing to do with race. Nuclear physics has no race; thermodynamics has no race. How can one decide the race of a mathematical equation or a chemical formula?"

"I recognize," says the elitist, "that fewer Blacks than Whites are capable of learning what the mathematical equation or the chemical formula means, but there is still no race to it. The exceptional Negro, who is able to understand it, is just as good as the White man who is able to understand it — and just as acceptable to me."

So elitism has what *seems* to be quite a substantial basis. That basis consists of three elements — if we ignore the fear of being considered a racist, the all-too-human tendency to have only socially acceptable opinions.

First, there is the tradition in this country of individualism, a tradition which is used today to justify the claim that *only* the individual counts and not the group to which he belongs. It is considered wicked to categorize people, to stereotype them.

Second, we have a tradition closely related to the first one, and that is our tradition of meritocracy, the tradition that a man should be able to rise just as far as his brains and his energy and his character will carry him, and that no artificial barriers should be placed in his way.

And finally we have rationalism, the belief in pure reason as the highest faculty, coupled with the notion that reason is inherently raceless.

Let's examine these elements one at a time.

First, an individual Black may be superior in some particular regard to the average White person, but he is still a member of his race, despite all our prejudices against stereotyping. That is, he is still genetically a Negro, and when he mates his genes carry not only his specific qualities but also the general qualities of his race. In other words, his genes carry two competing tendencies: the tendency to yield an offspring identical to himself and the tendency to yield an offspring representing the average Negro. This latter tendency is called by geneticists *regression toward the mean*.

What that means is that when two persons mate, who both exhibit some particular quality (e.g., intelligence) to a greater degree than the average for their race, their children will, on the average, not exhibit this quality as strongly as their parents. On the average they will exhibit it to a degree which falls somewhere between that of their parents and the norm for the race as a whole.

And if these children mate indiscriminately with each other, generation after generation, the degree to which each generation exhibits the particular quality in question will approach more and more closely to the norm for the race.

From the foregoing we can understand that racial intermarriage is not just a private matter between two individuals, as it is regarded by the equalitarians and the libertarians. In a very real sense, one does not marry an individual of another race: one marries the other individual's race.

There is nothing mysterious about this tendency of regression toward the mean — it is a statistical thing — and geneticists today understand it. But our genes have always understood it, and this gene-based understanding manifests itself as xenophobia, as an instinctive abhorrence of race-mixing. This is just one more case of our instinct being ahead of our intellect.

Clearly, the natural, human tendency toward stereotyping, toward categorizing people according to the group to which they belong, is a manifestation of a much deeper wisdom than that which tells us not to stereotype, but only to see each person as an individual. Only because our ancestors stereotyped are we White today. And only if we continue seeing people not just as individuals but also as members of groups — as White men or Black men or Chinamen or Jews — can our race survive.

Second, our tradition of meritocracy was largely responsible for America moving out ahead of the rest of the world economically and industrially during a time when American society was, for all practical purposes, all White. Allowing each man and each woman to contribute to society to the limit of his abilities, allowing him to reap a commensurate reward and also to rise to a position of influence and control commensurate with his individual achievements — that is the social principle which, with certain safeguards, should govern any racially homogeneous society. It is the principle of greatest social efficiency — in a racially homogeneous society. But it is one of the shorter paths to hell in a racially mixed society, because it alienates the natural leaders of a race from the masses of their racial kinsmen.

America today, of course, is no longer strictly a meritocracy. There is no reigning social principle at all, but rather a shifting and confused state of affairs in which old institutions and patterns are being obliterated, and a general scramble is underway on the part of a great many factions to set new patterns most favorable to themselves.

Thus, we have the grotesque and shameful situation in which White conservatives — ideological elitists and actual members of the former elite — are fighting desperately now, in the Supreme Court and elsewhere, not to restore the former precedence of their race, but rather to outlaw all forms of racial preference in an attempt to salvage their own individual rights. Even people with misgivings about cosmopolitan elitism are grasping for it as a counter to those who want special rights for minorities.

Whites who object to favoritism for Blacks or Mexicans or other non-Whites can take one of two positions. They can take our position, which is that race *should be* considered in everything, in immigration, in hiring people, in promoting them, in assigning them to schools, or what have you, and that it should be considered in such a way as to promote the welfare of our race. In other words, America should not be a country where Whites have equal rights, but where they have the only rights.

And the other position, of course, is that which the pro-Bakke people are taking in the present Supreme Court case: the position that race must never be considered, in anything — that we must have an absolutely color-blind society — that individual merit must be the only criterion by which people are judged.

The especially insidious and dangerous character of elitism under multi-racial conditions is now becoming evident: Whites who feel threatened by the government's programs favoring racial minorities are locking themselves into a position which denies that any group should have priority. The present threat of special minority rights is leading people who might otherwise have some healthy racial feelings left in them to react in a panicky way and reject any claim to special status as a consequence of their White birthright.

They suppress all feelings of solidarity with their less able and less fortunate racial kinsmen, abandoning them to fend for themselves, and they grasp for the elitist straw. And once they do that, they're fighting on the enemy's terms. It's a no-win position, a purely defensive position.

Third, we have rationalism. The rationalist position is false for several reasons. It is false, in the first place, because even pure reason — or what appears to us to be pure reason — is influenced by race.

We speak, for example, of Western science, and the racial adjective, *Western*, is meaningful. That is because the way our minds work — not just how well they work, but the particular way in which we reason — is a function of our race. A White man, a Black man, a Chinaman, and a Jew have different types of minds, and the different types of cultures they develop, when left to themselves, are reflections of these differences.

The differences tend to be masked today, because of the universal dominance of Western science. When a Negro, for instance, writes a mathematical equation the same way a White man would write it, it is not because his mind is the same as the White man's, but because the Negro has adapted himself to the White man's way of reasoning, to the extent that he can.

Actually, it's difficult to imagine the ways in which a Negro science, a native African science, might develop differently from Western science, because the former has never existed. But there have been in the past, before Western science became the dominant model everywhere, other sciences, of sorts: what served the ancient Egyptians as science, for example, or the ancient Chinese.

The former science was as distinctly Egyptian as the latter was distinctly Chinese, and they were both distinctly un-Western. We can read translations from ancient Egyptian or Chinese documents on scientific matters, and it becomes painfully obvious that the thought processes of the beings who wrote those documents were rather different from ours.

Classical science, Hellenic science, was also different in many ways from modern, Western science, and philosophers of history who overemphasize the purely cultural aspects of history at the expense of its racial aspects (e.g., those of the Spenglerian school) make much of these differences. But the fact remains that when we read today the works of Euclid or Archimedes, there is no sense of alienness, as there is with the Egyptian or Chinese works. The reason of the Hellenes was our reason, because they were of our race.

But reason, as I mentioned earlier, is not everything. In particular, it is not the supreme faculty, not the master of our lives. Reason is a tool, a weapon, an instrument, a means. It is a servant — not the master.

Reason is a very powerful tool, to be sure, an extremely important servant — but still a servant. Pure reason can tell us the easiest way to get from A to B, but it cannot tell us, in the final analysis, *why* we should want to go from A to B. Reason cannot define our ultimate objectives for us; it cannot give us our basic values, our fundamental criteria. Those things are all purely subjective — that is, they come only from within us, while reason has power only over objective things.

Why should a man live? Why should he shun death? He cannot answer, except to say that he should live because he wants to — which is another way of saying that he has an instinct to survive. It is in his genes, it is subjective, and reason has nothing to do with it. Reason can be used as a tool to make survival easier, to make it more nearly certain. But it is quite clearly the instinct which is the master, and reason the servant.

And the same applies to everything else. Reason cannot tell us what is beautiful and what is good and what we should strive for. It does not give purpose or fundamental meaning to our lives, but only helps us to achieve those things which our souls, our genes, tell us we should try to achieve.

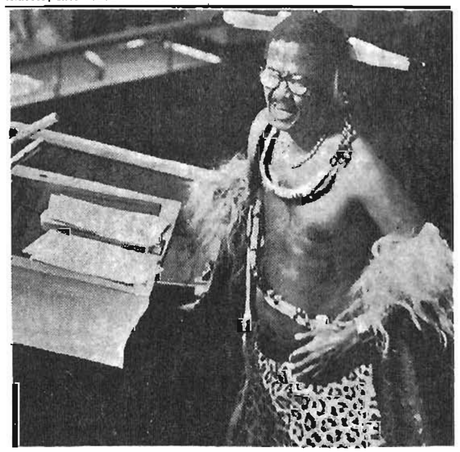
Purpose, values, ultimate meaning are in our genes — which is another way of saying that they are all racially determined. When a society's racial composition changes — even if it is able to maintain its ability to reason, its average IQ — then its values change, its ultimate meaning changes.

And that is why elitism — raceless elitism, cosmopolitan elitism — is a false and dangerous position.

If we are to survive as a race, then we must be White before we are physicians or lawyers or other members of the professional class. We must be White before we are rich or before we have high IQ's. We must prefer the White garbage man to the Black neurosurgeon or the Jewish psychology professor. We must, in other words, be racists rather than elitists. Elitism is only permissible after we have solved our race problem, and then it must be an elitism which is coupled to a strong sense of racial consciousness.

The White elitists in America today may think that they have every justification for rejecting, for cutting themselves off from, their less successful racial kinsmen and allying themselves with Blacks and Jews and other non-Whites of their own educational level or income class, but the day will come when they themselves are the ones who are rejected and cut off and cast out. Then they can turn to their fellow elitists for help, but they will not find it.

(Issue No. 57, 1977)



IT'S NO JOKE — this is Abednigo K. Hlope, an official delegate from Swaziland, addressing the General Assembly of the United Nations and demanding Black rule in White Rhodesia. Swaziland is a bona fide "nation" of 470,000 naked Negroes, ruled by a polygamous absolute monarch, King Sobhuza, who will have you skinned alive and staked down to an ruthill if you look sideways at him. Swaziland has exactly as much a voice in the General Assembly as the United States does. The piece of filth currently occupying the White House agrees with the feather-bedecked Mr. Hlope that the White people ought to be forced out of Rhodesia, so the Blacks can take over and run things there the way they're run in Swaziland.

(Issue No. 57, 1977)

"Nazi" Chic

Some years ago, Jewish producer Mel Brooks turned out a mildly amusing film called *The Producers*, which appears to have anticipated some of the murkiest currents in the present "Hitler wave." *The Producers* contained a wonky play-within-a-play entitled *Springtime For Hitler*, a splashy musical lovingly dedicated to the memory of the good old days of the Third Reich. *Springtime For Hitler* was an effective double-edged satire: while it maliciously castrated and trivialized Hitler, it also hacked Broadway musicals to death. In any case, *Springtime For Hitler* marked Adolf Hitler's posthumous debut as the star of a musical extravaganza.

Around the time Alec Guiness was being filmed in his anemic portrayal of the German leader, a wit over at *Time* magazine compared Hitler to a rock star — he had a large following among the youth, you know, and swarms of adolescent girls swooned at the sound of his voice . . . You get the picture. A few years later, British rock 'n' roller David Bowie said much the same thing.

Now it seems the worst tongue-in-cheek musings of the *Time* essayist have proven prophetic: Adolf Hitler is about to go the same route as Jesus Christ. Hitler is now the inspiration for a brand new "rock opera" entitled (what else?) *Der Fuehrer*. The Electrola Record Company has marketed a two-disk album, and preparations are underway for stage production. *Der Fuehrer* is the work of two young West German rock musicians who are, by the way, stridently anti-Nazi.

Although he is not yet a sympathetic "superstar" like Jesus Christ, Hitler might have his day. Composers and performers addicted to the driving, insistent rhythms of "heavy metal" rock music have a concomitant craving for "Nazi" stage effects.

One such group, KiSS, uses the double lightning-flash rune of the elite German SS in its logo. However, their music — such as it is — has no discernible "Nazi" ideological content (the ravings of certain New Left sheets not withstanding); it has no ideological content, period. It is just a lot of howling and electronic noise. Your garbage-disposal unit, grinding away on a full load of chicken bones, will produce a more pleasing sound.

The Blue Oyster Cult, another half-baked collection of zit-faced rock 'n' rollers, also attempted to sport a Hollywood "Nazi" image. The fact that their lead vocalist is named Eric Bloom doesn't cramp their style a bit. The creepy group, Iggy Pop and the Stooges, were also said to be "Nazis," but their performances were like something out of William Golding's novel *Lord of the Flies*, with strong suggestions of human sacrifice and cannibalism. And there are a host of lesser-known groups — such as the Dictators, or Hitler and the Belmonts — that are similarly afflicted with the leather-and-swastika fetish.

Homosexuals, drug-glazed kids, racial undesirables, and other human dross are responding to the viciously distorted National Socialist image presented by these rock groups (indeed, they wrap it around their weirdest fantasies), just as the equally jaded pseudo-intelligentsia enjoyed exquisite spasms of masochism when they viewed such films as *The Damned*, *The Conformist*, and *The Night Porter* (see ATTACK!, February 1975, page 10). These rock 'n' roll acts, like the above-mentioned films, are often expressions of the composers' own hang-ups and aberrations. They imbue National Socialism with a spurious evil they themselves find most attractive, one which allures other warped minds.

To be sure, some of the rock groups doing their version of the "Nazi" thing are only attempting to make a buck off the shock effect. (And there are plenty of Jews who help to promote this rot, because they stand to pull in 10 per cent of the profits.) Others do it as a way of being naughty (or anti-social) without much risk of being spanked by elders who have ceased to care how youth amuses itself. These "artists" and their camp followers are the symptomatic waste products every terminally sick society excretes.

This, of course, doesn't explain why all the interest in Hitler exists in these circles, or why there is such a big turn-on associated with SS insignia and all the rest. These trappings are certainly almost as important as the music, for some.

The majority of kids who flock to KiSS or Blue Oyster Cult "concerts" probably attend because it is considered "chic" or "campy" — or something. They lack direction and go with the flow. But there are others — *very* political neo-liberals — who find the "Nazi" end of these acts delicious. Their idiosyncrasies compel them.

It must be understood that liberalism is essentially an effeminate ideology. National Socialism, on the other hand, is masculine, and liberals (who habitually eroticize everything in unhealthy ways) get a thrill out of riding boots and leather whips. Jean Genet, for example, a petty thief and a homosexual, eroticized the appeal of National Socialism in his novel *Funeral Rites*. Obviously, his is not the wholesome, masculine attraction to comradeship and natural male bonding seen in Leni Riefenstahl's masterful documentary, *Triumph of the Will*.

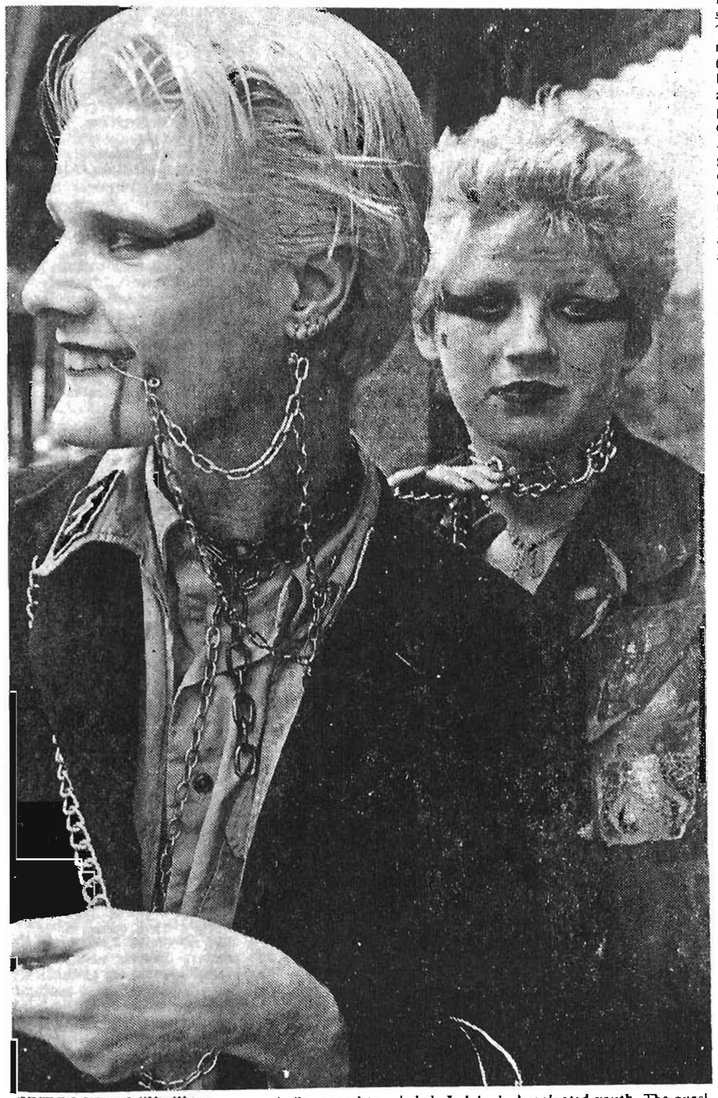
And Jean Paul Sartre, who led the campaign for Genet's release from prison, also wrote some rather revealing passages in his *Troubled Sleep*, a novel in which he describes the German army's march into Paris in 1940. Although Genet and Sartre dwell on the far side of the French political left, both novels exhibit an attraction for National Socialism with a distinctly homo-erotic stench. Daniel, one of Sartre's militantly anti-fascist protagonists, says he would have liked to have been a woman, so he could throw flowers to the conquering Germans, and he murmurs, "How handsome they are!"

Jewish novelist Erica Jong said it well: every woman loves a fascist. That's why androgynous rock star David Bowie can call Hitler "marvelous" and say he "moved," on stage, "quite as good as (Mick) Jagger."

This so-called "fascist" rock and "Nazi" chic is not a wholly unexpected development. Since the counter-culture now relies even more heavily on massive injections of freakishness to keep itself alive, anything is possible. All I know is that *their world is not ours.*

Nick Cameron

(Issue No. 57, 1977)



PUNK ROCK and "Nazi" rock have a similar appeal to a jaded, Judaized, desracinated youth. The quasi-military uniforms, the chains, the safety pins puncturing cheeks and earlobes, the painted faces have nothing whatever to do with the inherently healthy world view of National Socialism, but reflect instead the soul-sick "Nazi" image created in twisted Jewish minds and purveyed to Western youth as just the latest way to turn a profit from the accelerating tide of social, cultural, and moral decay engulfing the West.

Jews Boot Blacks

Israeli authorities have expelled another 25 members of the Black Hebrew sect from Israel — the fourth mass expulsion of American Blacks from Israel in recent months.

The Black Hebrews, most of whom originally lived in the Chicago area, speak Hebrew, practice a form of Jewish ritual, and claim the right to settle in Israel like other Jews, under the "law of return," which grants automatic Israeli citizenship to every Jew in the world. Israeli officials do not recognize the Black Hebrews as genuine Jews, however, and have been engaged in a running battle with them since 1969, when they first began trickling into Israel.

According to Jewish law, only the child of a Jewish mother can be a full-fledged Jew. Speaking of the Black Hebrews, an Israeli official complained, "They obviously are not Jews. They are a nuisance, and we don't want them here."

(Issue No. 57, 1977)

Those Mitford Girls



A Fine Old Conflict, by Jessica Mitford, published by Alfred A. Knopf, $10.00.

Unity Mitford: An Enquiry Into Her Life And The Frivolity Of Evil, by David Pryce-Jones, published by Dial Press/James Wade, $9.95.

Jessica and Unity Mitford are two of six remarkable daughters of the Redesdales, an aristocratic British family. It would be an understatement to say that these two sisters blazed dissimilar political pathways.

Unity, three years older than Jessica, joined Sir Oswald Mosley's British Union of Fascists at 19 and later traveled to Germany and became friendly with Hitler.

Jessica, a communist by age 15, eloped with her Red cousin Esmond Romilly (Churchill's nephew) to the Spanish civil war and then journeyed to America, where she eventually remarried. (Her second husband, lawyer Robert Treuhaft, is a Jewish communist.) In the early 1940's Jessica joined the Communist Party, USA. Since then she has become a widely read muckraker, best known for her nicely done expose of the funeral industry entitled *The American Way of Death*.

A Fine Old Conflict is Jessica's second autobiography, a sequel to *Daughters and Rebels* (an account of her early life with her titled parents). More importantly, it is a brief on behalf of the American Communist Party, which Jessica justifiably argues was the earliest champion of the Negro "civil rights" movement and a precursor of a variety of left-radical groups which blossomed in the 1960's.

It contains much information of interest to ATTACK! readers. Among other things, *A Fine Old Conflict* points out that Jews were once the key sparkplugs of the CPUSA and the Black revolution. (Incidentally, it was Al Bernstein, father of *Washington Post* reporter Carl, who recruited Jessica for membership in the communist-dominated United Federal Workers Union.) We learn, for instance, that Bella Abzug, a doyen of the communist-front National Lawyers Guild, was an attorney for convicted Black rapist Willie McGee, whose case was a communist *cause celebre*. However, Jessica left the CPUSA in 1958 to work within more well-established mass organizations of the left because she believed the Party had become irrelevant to the wider struggle for "civil liberties."

Just what kind of communist was Jessica? Well, when she was 14 Jessica spitefully told her sister Unity, "If you're going to be a fascist, I'm going to be a communist!" One wonders if she also stuck out her tongue. The girls divided their room down the middle, and Jessica festooned her side of the battleground with communist posters. For Jessica, a political infant, left-wing politics was no more than a child's game. The appendix to *A Fine Old Conflict*, her silly spoof of Communist Party jargon, is an expression of her puerile nature. In any case, it certainly isn't the work of a fanatic. Philip Toynbee, an old friend of Jessica's, said that she spends a good deal of her considerable fortune "in ensuring that she herself shall never be threatened by the slightest avoidable discomfort. She likes good whiskey, good food, and sleek hotels." Odd how these convinced Marxists manage to live it up.

It seems to me that Jessica's communism was, *au fond*, an act of rebellion staged by a difficult child trying to attract the attention of her preoccupied father and glacial mother. Communism also set her apart from other members of her family and gave her a personal identity. It should be noted that both her parents were sympathetic to National Socialism. Lord Redesdale had even translated Houston Stewart Chamberlain's monumental *Foundations of the Nineteenth Century* into English from its original German. Her sister Diana married British fascist leader Mosley.

Furthermore, Jessica never showed the same promise as her sister Nancy, who achieved some prominence as a novelist. While her other sisters — especially Diana and Unity — were exceptionally beautiful, Jessica was rather plain. Her younger sister Nancy became the Duchess of Devonshire, but Jessica became Mrs. Treuhaft. It is easy to see how Jessica's politics could be fueled by bitterness and resentment.

Jessica rejects Pryce-Jones's assertion that she and Unity represent two sides of the same coin. Jessica is correct, of course: Unity was far less frivolous than she. The Pryce-Jones book, with its long and pretentious title, is a cheap smear job which even *Newsweek* admitted was "badly organized" and "unsatisfactory." It is not worth reviewing as history, but has great merit as an example of calculated dishonesty.

First and foremost, Mr. Pryce-Jones's book is an exercise in ethnic axe-grinding. His hatred for his subject stems from the fact that his mother was a sister to Baroness Elie de Rothschild. Sir George Weidenfeld, the book's "British" publisher, has held his title for only a short time. He is one of those who fled Vienna after the *Anchluss*, for racial reasons. And while many British (*genuine* Britons, not the other kind) critics have damned the Pryce-Jones "history," Zionist John Gross attempted to assist the beleaguered author by killing the publication of a review that was hostile to his book. Gross is the editor of the London *Times Literary Supplement*, by the way.

Pryce-Jones gathered data for his book by misrepresenting himself as a friend of the Mitford family. Many of those he interviewed later denounced him for misquoting them. Lady Lamb, whose complaint is typical, said that Pryce-Jones "twisted" her words "to give a very different impression to what I intended." Furthermore, Pryce-Jones failed to send publisher's galley proofs to most of those who had asked to check them for mistakes. However, one person who requested and received these proofs, the late Sir John Heygate, wrote: "The bits he sent me were so full of errors it would have been useless and probably impossible at this stage to correct them." It is noteworthy that Lord Weidenfeld still has great "faith in the personal integrity of Mr. Pryce-Jones." Ethnic comradeship is a great thing; ask Mr. Gross.

The very liberal Hugh Thomas takes an enlightened view of Unity Mitford, one more in line with the traditional Anglo-Saxon sense of fair play. In a review in the *New Statesman* of Diana Mosley's recent autobiography, he wrote: "It is ridiculous to think that all of our enemies are charmless. I believe Hitler was bad, not mad. Diana and her sister Unity, two original and beautiful girls who made jokes and answered back, evidently brought out a benign side in Hitler, and, rather than condemn them for being so friendly, we should surely regret that they weren't with him more . . . It is . . . to be regretted that Unity Mitford did not displace Eva Braun."

(*Issue No. 57, 1977*)



UNITY (left) and Diana Mitford at a 1937 rally in Germany. While their perverse younger sister Jessica turned toward Jews and communism, Unity and Diana had a deep and sincere enthusiasm for the Western renaissance which blossomed in Germany under the guidance of Adolf Hitler. On the day that Churchill and his fellow conspirators forced Great Britain to declare war on Germany, the grief-stricken Unity fired a bullet into her brain.

Roger Degueldre and the O.A.S.

When William Levy left his Algiers apartment on the evening of November 19, 1961, he failed to notice two men lounging nonchalantly on a motor scooter half a block from his door. As Levy walked down the street, the scooter kicked up and began to follow him, very slowly. As it drew even with him, the man behind the driver pulled out a revolver and fired three shots at Levy's head. Levy collapsed in the gutter, dead instantly. Before they roared off, the executioners scattered black cardboard triangles around Levy's body.

William Levy should have been more careful. The secretary general of the French Socialist Party in Algiers and an outspoken opponent of Algeria's White colonists, Levy had drawn the inevitable wrath of the man the black triangles symbolized: Roger Degueldre, leader of the Delta commandos of the O.A.S. Degueldre had condemned Levy to death two months before. In the week Levy died, numerous Jews and French liberals who opposed the last desperate effort of the European inhabitants of Algeria to preserve their homeland were gunned down mercilessly.

The movement on which the hopes of the European settlers rested, the O.A.S. — the *Organisation d'Armee Secrete*, or Secret Army Organization — had been founded in early 1961 by a group of exiled French Algerians and Army officers. The O.A.S.'s most effective operatives, Degueldre and his Deltas, were driven by the cold and relentless hatred of men betrayed. They struck again and again, not at the Moslems of the Algerian National Liberation Front, the F.L.N., whom they had already vanquished, but at the government of Charles de Gaulle, the man who had given them his solemn word that Algeria was to remain "organically France now and forever."

Strange as it may seem, the nominal commander of the O.A.S., General Raoul Salan, reacted violently to Levy's execution. Salan, like a number of the higher officers who led the O.A.S., considered himself less a man of action than a *politique*. He passed for something of a socialist, and he had hopes of appealing to liberal and Jewish opinion in metropolitan France. The outcry which French politicians raised at Levy's death horrified the general, and he wrote a hastily composed letter to Guy Mollet, the Socialist leader, disavowing the act.

The division over the execution of Levy within the higher echelons of the O.A.S. was characteristic of the organization's split personality during its brief and bitter history. From its beginnings in the first months of 1961 to its death throes little more than a year later, the O.A.S. suffered from the same confused thinking and deficiency of revolutionary will which have frustrated every White political effort since the end of World War II. Yet, despite its flaws, the O.A.S., in its struggle against the alien-dominated government of France, came closer to success than any other postwar White resistance movement to date.

Roger Degueldre was the antithesis of the politicized officers and civilian theorists from whom he took his orders. Degueldre scorned his leaders' attempts to rationalize the O.A.S.'s struggle in terms of transcendant philosophical and moral schemes. A man of primitive instincts and loyalties, he laid bare his motives to his commanding officer more than a year before he joined the O.A.S.: "We have all sworn to keep Algeria French. As far as I am concerned, I keep my oath. That means I keep it to the end."

Roger Degueldre was born in 1925 in a small town near the Belgian border. To this day it remains uncertain whether Degueldre was a member of the French Resistance, as he claimed, or whether, as the French government maintained, he had fought as an enlisted man in the Wallonian Legion of Hitler's SS. He was tight-lipped about the past, brushing off questioners with a terse formula: "No photos, no letters, no memories."

After the war Degueldre enlisted in the Foreign Legion, under a *nom de guerre* which he continued to use until 1958. For the next 15 years he experienced unremitting combat, first in Indochina, then in Algeria. During this time he distinguished himself through his heroism and military skill, advancing through the enlisted ranks to first lieutenant, a rare occurrence in the Foreign Legion.

Like his fellow soldiers, Degueldre had been embittered by the political sellout of the French troops in Indochina. When the Arabs and Berbers of the F.L.N. initiated a campaign of terror against the French of Algeria in 1954, the French Army fought from motives even more compelling than military pride and the national honor.

The soldiers of the French Army — and particularly those of the Foreign Legion, which was headquartered in Algeria — had close ties to the more than one million French Algerians. Many Legionnaires had married local girls, and they planned to stay on as residents of Algiers or Oran after they retired. The *pieds noirs*, as the Whites of Algeria were known (from the story that their landless forefathers had arrived in Algeria without shoes, hence their "black feet"), idolized the French troops, especially the elite paratroopers and Legionnaires.

When, in May 1958, it became evident that the leaders of the corrupt French Fourth Republic were ready to negotiate with the F.L.N., the military moved decisively. General Salan, the commander-in-chief of French forces in Algeria, made it plain to the government that the Army would not countenance another sellout like the one in Indochina, four years earlier. The Fourth Republic collapsed. By the end of May the government of France was firmly in the hands of the one man both the French Algerians and the French Army trusted to keep Algeria French: Charles de Gaulle.

De Gaulle's appeal to French nationalists was based on a number of myths, myths promoted by the small group of alien interlopers who wielded the real power in postwar France. One of the most effective of these myths was the one to the effect that Charles de Gaulle had single-handedly "saved the honor of France" by rebelling against the legally constituted French government of Marshal Petain and siding with the Anglo-Soviet Allies against Europe during the Second World War. A concomitant falsehood was the idea that de Gaulle, by presiding over the bloody purges of anticommunist and anti-Gaullist Frenchmen which were perpetrated after the war, had "purified" France.

No one believed this nonsense more fervently than the officers of the French Army. Those who were old enough to have done so had rallied to de Gaulle and the Resistance during the war. Understandably, there were few Petainists left in the postwar French officer corps. If French soldiers were perplexed by the fact that their Jewish and leftist allies of the Second World War had proved to be France's bitterest enemies in the succeeding years, they still harbored no doubts as to de Gaulle's sincerity.

Initially de Gaulle encouraged these illusions by journeying to Algeria, immediately after his election as president, and assuring the French population of his unwavering support. Behind the scenes, however, he was preparing to do the bidding of the men to whom he owed his position: the small nucleus of Jewish "advisers," media barons, and other assorted wirepullers who called the tune in France and the rest of the Western world, in 1958 as today.

For two years, de Gaulle, with the help of press czars like Pierre Lazareff, the so-called "Napoleon of the French press," hoodwinked the French people and outmaneuvered his more perceptive opponents. Gradually de Gaulle weakened his assurances on the future of French Algeria. In January 1959 he was speaking of a future Algeria "tightly associated with France." In September of that year he expressed his preference for "a government of Algeria by Algerians." After each trial balloon, Army officers who protested were transferred or forced into retirement.

In January 1960, de Gaulle transferred the popular commander-in-chief of the troops in Algeria, General Massu, for questioning his intentions for Algeria. The *pieds noirs* took to the streets, with the circumspect assistance of anti-Gaullist Army officers. De Gaulle waited them out, and the "Affair of the Barricades," as it came to be called, failed to topple him from power. But during the succeeding months the ringleaders of the "barricades" affair, as well as a number of additional disaffected officers, gravitated to Madrid, where they laid the groundwork for the O.A.S.

By early 1961 de Gaulle had largely purged the French Army of suspected opponents and was ready to proceed with the abandonment of Algeria to the F.L.N. At this point he met unexpected resistance.

The men who had organized the O.A.S. were hardly the "fascists" or "militarists" of the leftist stereotype. In addition to officers who had dabbled in left-wing politics, like General Salan and Colonel Joseph Broizat (who was later to edit the O.A.S. paper *The Centurions*), there were enthusiasts of Maoist-style guerrilla warfare, notably Colonel Yves Godard and Colonel Roger Gardes. And the cold, cerebral French Algerian student leader and political theorist, Jean-Jacques Susini, delighted in describing himself as a communist.

The ideologically disparate group who headed the O.A.S. were united in an additional respect besides their hatred of de Gaulle and their devotion to a French Algeria: all of them had declared their opposition to any sort of racism. It was the policy of the O.A.S. from its beginning to its end that Algerian racial and cultural problems could be settled only by the complete integration of the ten million Algerian Arabs and Berbers into the French community.

The O.A.S. leaders showed a distinctly philo-Semitic bias. It was thought that the Jews of France could be swayed to the O.A.S. out of sympathy for the plight of the 300,000 Jews of Algeria, who were despised by the Moslem Algerians as grasping usurers. Jean-Jacques Susini, who emerged as the O.A.S.'s chief theorist and propagandist, even appointed a Jew, Andre Saada, as his secretary.

During the spring and early summer of 1961 the O.A.S. organized clandestinely in Algeria. Colonel Godard and Lieutenant Degueldre, who had left his Foreign Legion regiment for the O.A.S. in February, created efficient intelligence and operational sections in Algiers and Oran. Cells were formed in



PIERRE MENDES-FRANCE, the Traitor of Dieu Bien Phu, was the Jewish premier of France who surrendered French Indochina to the communist Viet Minh in 1954, setting the pattern followed later by de Gaulle — and by Kissinger and Nixon. The rule laid down after the Second World War by Mendes-France and the other leaders of his tribe, under the pretense of abolishing imperialism, was: "No more White victories"; White men everywhere must learn to begin yielding to non-Whites.



LIEUTENANT ROGER DEGUELDRE was a true European, and when forced to choose between his race and his career, he chose his race. Unlike most of the top O.A.S. leaders, Degueldre was neither a liberal nor a deracinated conservative, but a straightforward fighting man. While other White leaders argued and compromised, careful always not to seem racists, Degueldre set about the necessary business of killing the enemies of his race.



GENERAL JOSEPH KATZ, the Butcher of Oran, was de Gaulle's most enthusiastic henchman in Algeria. Katz, a Jew, was one of the few top French Army officers who could be trusted by de Gaulle and the people behind him to feel no sympathy for the *pieds noirs*, the White settlers of Algeria. Katz was sadistically ruthless in implementing de Gaulle's betrayal of the *pieds noirs* and the delivery of Algeria to the F.L.N.

the cities of metropolitan France. By the middle of the summer the O.A.S. was ready to act.

Degueldre's Delta commandos struck first at de Gaulle's police. Inspector Gavoury was stabbed in his apartment in Algiers. Inspector Goldenberg was shot dead as he drove home through the Algiers University tunnel. Soon Gaullist anti-O.A.S. efforts in Algeria had been fought to a standstill.

When the Deltas then began to aim their attacks at political opponents of a French Algeria, the softer members of the O.A.S. high command took umbrage. The reaction of the press to Levy's death alarmed Salan, who entertained notions of winning leftist support in the fight against de Gaulle. But Salan was not even willing to hazard an attempt against de Gaulle himself. When a group of right-wing freelancers unaffiliated with the O.A.S. narrowly missed assassinating the president in September, Salan hastily assured the press that his men had played no part in the operation.

Even as liberal-minded leaders of the O.A.S. were attempting to placate "public opinion" in France, de Gaulle's henchmen were readying a new and murderous weapon against the O.A.S. The *barbouzes* ("bearded ones" or "spooks"), as they came to be called, were organized under the aegis of the Gaullist Movement for Cooperation, which had as its rationale the promotion of European-Moslem friendship. They were recruited largely from the Civic Action Service, a private army of toughs whose fanatical loyalty to de Gaulle was useful in intimidating his political opponents. They were joined by a number of professional assassins, mostly Arabs and Vietnamese, the human detritus of the former French colonies, as well as a sprinkling of common criminals from the Marseilles waterfront. Few of them were newcomers to the arts of torture and murder.

These assassins had no legal standing and were likewise subject to no legal constraints. Their very existence was denied by the government. They owed loyalty only to de Gaulle, and their mission was to destroy the O.A.S.

When news of the *barbouzes'* existence and purpose leaked out in mid-November, shortly before their arrival in Algiers, Degueldre moved swiftly and decisively. As the *barbouzes* cleared customs at Maison Blanche Airport outside the city, hidden cameras photographed them, and clerks and officials sympathetic to the O.A.S. recorded the names on their passports. Within hours posters blossomed on walls and fences all over Algiers, bearing the *barbouzes'* pictures and current aliases, and the chilling legend: *"Barbouzes* — wanted dead or alive."

At first, the Deltas and the *barbouzes* circled one another warily, each looking for an opening. But quickly the *barbouzes* found themselves confined to their headquarters in two Algiers villas, the hunted rather than the hunters. On December 11 a Delta team ambushed two *barbouze* leaders, Lucien Bitterlin and Jacques Goulay, outside their villa, raking their car with submachine gun bullets. Miraculously, only Goulay was wounded.

On the evening of December 31 the *barbouzes* in Bitterlin's villa decided to lower their guard for New Year's Eve. As they celebrated, Degueldre and his men, armed with machine guns and makeshift bazookas, crept into position on neighboring roofs. The whoosh of the first several rockets, wide of the mark, sent the startled merrymakers rushing to their weapons. Before they could return the fire, a rocket struck home, hitting a cache of the *barbouzes'* hand grenades, which blew up with a lethal spray of shrapnel. Simultaneously, Degueldre's machine gunners caught the defenders in a murderous crossfire. The Deltas vanished into the night, leaving a score of *barbouzes* dead or wounded.

As the *barbouzes'* losses mounted, their bitterness toward the O.A.S. exploded in a frenzied orgy of torture and murder. Completely thwarted in their efforts to eliminate the O.A.S. leadership, they vented their fury on whichever *pieds noirs* fell into their hands, whether they were O.A.S. members or not.

On January 29 the *barbouzes* kidnaped Alexander Tislenkoff, the son of a Tsarist officer who served the O.A.S. as a radio technician. Tislenkoff was brought to a shack behind the *barbouzes'* remaining villa on the heights overlooking Algiers. There he was tortured by two Vietnamese and a Tunisian.

Tislenkoff's ordeal was interrupted by the arrival at the villa of a large crate, shipped from Paris, which his torturers hastened to help unload. The crate contained a large printing press, the arrival of which had been expected. With it the *barbouzes* intended to churn out anti-O.A.S., pro-Moslem posters and tracts by the hundreds of thousands.

The *barbouzes* crowded around, eager to inspect the new machinery. As an Arab *barbouze* jimmied open the crate, he triggered a booby trap rigged to a 60-pound plastic charge which the Deltas had planted as the crate lay on an Algiers dock.

The villa was completely demolished by the force of the blast. The *barbouzes* standing near the press were literally blown to bits. Others were crushed to jelly beneath tons of rubble. Altogether nearly 40 of de Gaulle's picked executioners were eliminated in one bold coup, among them *barbouze* leader Mario Lobianco, a fanatical leftist who had served with the communist International Brigade in Spain.

Tislenkoff and another *pied noir* captive managed to escape after the blast, but Jacques Gosselin, a French Algerian uninvolved with the O.A.S., died in the cellar of the villa, where he was being held captive.

The remaining *barbouzes* regrouped for a last stand in the Hotel Rajah in downtown Algiers. It was not long before the Delta commandos came to call at their new headquarters.

On February 19 two Army halftracks rolled to a stop in front of the Hotel Rajah. The *barbouzes* suspected nothing until the Delta commandos, who had commandeered the military vehicles, directed a withering fire at the facade of the Rajah. Badly outgunned, the *barbouzes* who were able to saved themselves by fleeing out the back doors and windows.

Among the *barbouzes* who managed to escape was a badly wounded Vietnamese. His comrades brought him to the Maillot Hospital, near the strongly pro-O.A.S. Bab el Oued district. The next day they returned to retrieve him.

As the *barbouzes* departed the hospital grounds in their Peugeot, Delta gunmen opened fire. The auto careened down the street, out of control, its tires deflated, and crashed head on into a wall. The fuel tank caught fire and exploded. As the Gaullist killers clawed frantically at the doors, the Deltas surrounded the car and pumped submachine gun bullets into the hapless occupants. Shortly, all was still inside the car. As the flames from the burning Peugeot roared aloft, curious *pieds noirs* from Bab el Oued gathered around. They evinced no sympathy for the rapidly charring *barbouzes*.

After the Hotel Rajah incident, the *barbouzes* were destroyed as an effective force in Algeria. But despite Degueldre's brilliant successes the situation of the O.A.S. was beginning to deteriorate. De Gaulle and his masters still held almost all the cards, and now they plotted new and brutal expedients.

De Gaulle's first step, on March 7, was to open negotiations with the F.L.N. Although the F.L.N. had long since ceased to be a military factor in Algeria, France's alien-controlled press hailed de Gaulle's move as a master stroke, foreshadowing by 11 years the nearly identical press reaction to the Kissinger-Nixon "peace with honor" in Vietnam. The largely apathetic and self-centered Whites of metropolitan France were assured that the troublesome events in Algeria would soon be at an end and no longer their concern. The majority of Frenchmen acquiesced in de Gaulle's plans for the gratuitous surrender of Algeria.

The O.A.S. propagandists, however, continued to try to appeal to the sense of fairness of men who, in fact, were the sworn enemies of a White Algeria. Salan, for example, seemed genuinely surprised when the



CHARLES DE GAULLE was France's Eisenhower, a willing front man for the shadowy wire-pullers behind the scenes of world politics. Like Eisenhower, de Gaulle was a war "hero" who was able to deceive the shallow patriots and the foolish, short-sighted conservatives of his nation into believing that he was a true patriot.

O.A.S. pirate radio broadcasts, to the effect that de Gaulle's forces were the new SS and Gestapo, failed to find sympathetic Jewish ears. Similarly, when Georges Bidault organized a pro-O.A.S. National Council of Resistance, patterned on the Resistance he had led during the war, he found no support whatsoever.

Once de Gaulle was assured of the French public's passivity, he moved to take the offensive against the O.A.S. Since his security forces had made little progress against the O.A.S. infrastructure, de Gaulle's strategists made plans to move against the organization's grass-roots civilian base.

Initially it had been difficult to find Army officers and men eager to combat the O.A.S., let alone French Algerian civilians. But as it became clear that de Gaulle was likely to prevail, he found willing accomplices among the more cynical military careerists.

De Gaulle's commander in Oran, General Joseph Katz, brought a special ruthlessness to his struggle with the O.A.S. It was Katz who had promised a day's leave to any soldier "eliminating a terrorist." Katz had developed particularly brutal and effective methods of anti-O.A.S. combat. It was Katz's methods that were applied against the civilians of Algiers.

On March 23, French tanks and armored cars rumbled into the *pied noir* neighborhood of Bab el Oued. House-to-house searches were carried out with utter disregard for the *pieds noirs'* rights as French citizens. Girls and women were stripped naked by leering recruits. European males who aroused suspicion were bound, beaten, and hauled off for further interrogation. Scores of Algerian Frenchmen, including women and children, were shot down by trigger-happy conscripts.

A few days later thousands of French Algerians gathered to protest the Army's brutality in the Rue d'Isly in downtown Algiers. They were confronted by squads of Arab troops of the French Army. When the peaceful demonstrators refused to disperse, the Arabs in French uniforms opened fire. The fusillade lasted nearly eight minutes. When it was over, 50 men, women, and children lay dead in the street, with hundreds more wounded.

As de Gaulle poured more and more police and troops into Algeria, and media support and popular indifference gave him an ever freer hand, the O.A.S. began to crack under the strain. Lower-level O.A.S. members were increasingly susceptible to police bribes. One by one, the O.A.S. leaders began to be captured.

Degueldre was seized April 7. He had been betrayed by Francois Lecca, like Degueldre an ex-Legionnaire. Salan was taken on April 20.

As the O.A.S. collapsed, its less honorable members began to flee. Andre Saada, the Jew who served as Susini's secretary, attempted to abscond with the O.A.S. treasury. He got no further than the Algiers railroad station, where his bullet-riddled body was discovered the next day.

With the demise of the O.A.S., the French Army, in adherence to de Gaulle's orders, refused to assume the Secret Army's role in protecting the French Algerians. The terrorists of the F.L.N., emboldened by the recognition the French government had extended them, embarked on a bloody campaign of terror against the fleeing Europeans. During the last several weeks of the European presence in Algeria, more than 3,000 Whites disappeared, a population loss comparable to the kidnaping of three-quarters of a million Americans in the space of a month. Few of them were ever found, but those who were — a schoolgirl repeatedly raped and then stoned to death in a forest outside Algiers, a shopkeeper fiendishly tortured and mutilated — gave ample evidence of the nature of the men to whom de Gaulle was surrendering Algeria.

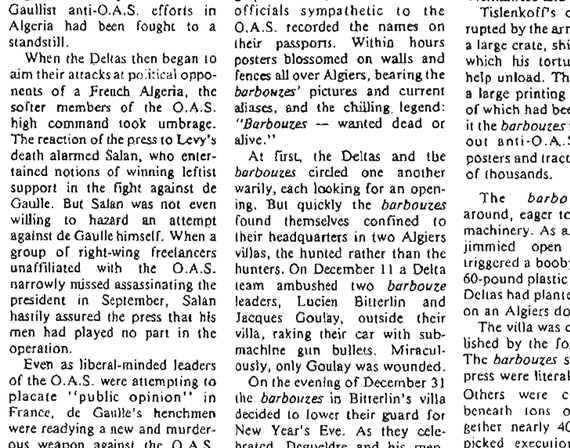
With the forced exodus of nearly a million Europeans, the Algerian tragedy was nearly ended. Only the final purge remained.

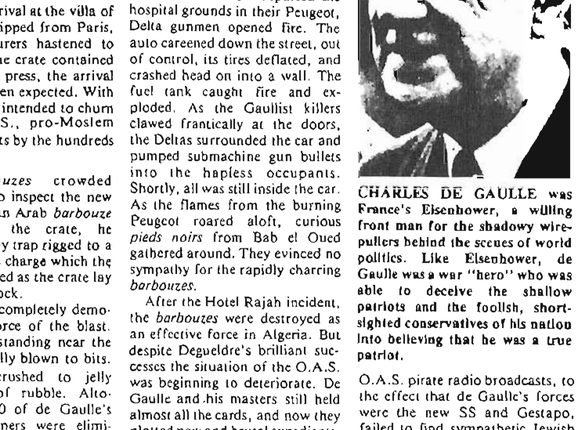
The captured O.A.S. leaders went on trial for their lives before military courts in France. The generals and the colonels enjoyed a certain sympathy in French social and military circles. They were afforded the best legal counsel available. Some, like Salan, were acquitted outright, while de Gaulle commuted the death sentences of the higher-ranking officers to life imprisonment. Almost all the remaining O.A.S. prisoners were pardoned at the time of the leftist student riots in Paris in 1968, when, in the eyes of many of the O.A.S.'s former supporters, de Gaulle once again "saved France."

Roger Degueldre, however, enjoyed little support among fashionable Parisians. Those supporters of the O.A.S. who thought of themselves as "responsible" shied away from the leader of the dread Delta commandos. Degueldre's lawyer, Jean-Louis Tixier-Vignancour, who had been brilliant in winning acquittal for Salan, badly botched Degueldre's defense. On June 28, Degueldre was found guilty on ten counts of murder.

At dawn on July 6, 1962, Degueldre was transported to the execution ground at Fort d'Ivray outside Paris. He told his executioners, "I want to say to all my fellow officers that I am proud to go to the end and die for having held to the oath I made that every fighting officer has sworn at least once, not to deliver Algeria to the F.L.N." He declined a blindfold. As the six rifles cracked, Degueldre sang the Marseillaise.

(Issue No. 57, 1977)





FRANCE'S FOREIGN LEGIONNAIRES represented the racially sound portion of the nation, and the *barbouzes* (right) represented the racial dregs; most *barbouzes*, in fact, had no Frankish or Gallic blood in their veins at all. Among the *barbouzes* in the group shown here are Jim Alchelk, a Tunisian killed by Degueldre's booby-trapped printing press (extreme right); Lucien Bitterlin, one of the principal *barbouze* leaders (left, with cigarette); and Mario Lobianco, a communist who also died in the printing-press blast (seated). It is not surprising that France's hidden masters, who had nothing in common with the Legionnaires, put their faith instead in the *barbouzes*, with whom they felt a natural kinship. The tragedy is that so many good Frenchmen, exemplified by the Legion, allowed themselves to be deceived by de Gaulle into spilling the blood of other good Frenchmen, instead of making a common cause with them against the true enemies of their race and nation.



MASSACRE in the Rue d'Isly, Algiers, on April 7, 1962, in which 50 *pied noir* civilians were killed. Although this was de Gaulle's worst atrocity in Algeria, the controlled press managed to play it down, just as it later played down the gruesome kidnap-murders of thousands of White men, women, and children by the F.L.N. during the *pied noir* flight from Algeria.

No Place in Hell

Law-enforcement statisticians estimate that in 1977 some two million American juveniles will run away from home. Many of these are White girls in their early teens, and a horrifyingly large number of them will end up being lured into prostitution by Black pimps.

Pimping is a virtually all-Black profession in America's decaying eastern cities, but prostitution, unfortunately, is not. While prostitutes bring a much higher price than Black women do, and the pimps consequently concentrate on finding White girls for their "stables."

Especially in demand are blonde, blue-eyed Nordic girls from the Middle West. Black pimps have organized a regular "pipeline" of Nordic farm girls from Minnesota and other Midwestern states to New York City. A six-block stretch of Manhattan's Eighth Avenue near Times Square is known as "the Minnesota Strip," because of the large number of young girls from the Middle West on the street there.

When the girls run away from home they head for the Minneapolis-St. Paul metropolitan area, which is the urban hub of the upper Middle West. The bus stations in Minneapolis and St Paul are thick with Black pimps, all decked out in their Superfly finery, just waiting for the girls to get off the buses. The pimps approach the frightened, lonely young girls with big smiles, offering to help them with their luggage.

Then they buy them lunch and begin sweet-talking them. The object is to get them aboard another bus, bound for New York. The girls all too often end up going along with the pimps, and as soon as they arrive in New York City the pimps have them at their mercy and force them into prostitution, usually forcing them into a drug habit at the same time, the better to control them.

Why does a young White girl fall for a Black pimp's come-on? Officer Warren McGinnis of the New York Police Department's runaway unit explains: "The kid has been brought up not to have any racial bias, and she is bending over backward to show she is not prejudiced when she's accosted by this nicely dressed, sweet-talking, perfumed Black man. She's so conscious that she shouldn't put him down that she forgets she's being picked up by a street hustler."

On the day when justice finally comes to America, there will be no place in hell deep enough to hide for the White preachers and Sunday school teachers and high school principals and newspaper editors and all the other pillars of our degenerate society who have collaborated in pumping the lie of racial equality into those blue-eyed farm girls from Minnesota.

(Issue No. 57, 1977)

Afrikaners O.K. Racemixing in S.W. Africa

South Africa's conservative leaders raised no objections to the abolition late last year of anti-racemixing laws in South West Africa, the former German colony which has been ruled by South Africa since World War I. All bars against sexual cohabitation and intermarriage between Whites and non-Whites in South West Africa were dropped by Martinus Steyn, the South African judge who is the chief administrator of the territory.

South Africa is yielding, step by step, to demands from the United States government and the United Nations that South West Africa be given its "independence" — i.e., be turned over to Black rule. The South African government has so far not granted the total independence demanded, but has taken a number of steps in that direction.

Although South Africa's English-language press, which is very largely under Jewish control, applied the principal internal pressure for allowing racemixing in South West Africa, the conservative Afrikaans press put up no real fight against the change. Afterward, *Die Vaderland*, regarded as a voice of South Africa's conservative National Party, editorialized:

"The abolition of the Immorality and Mixed Marriages Acts in South West Africa could again give rise to questions being asked about the desirability of these laws in South Africa.

"Even among Nationalists there is the feeling that such laws might perhaps do more harm than good to the country, and that they should be given more thought. . . .

"It is clear that the South Westerners do not foresee any problems as a result of the abolition of the laws. And if it should appear that they are right in the long run, it could only further stimulate the insistence on a similar step being taken in the Republic of South Africa. . . .

"Any steps or formulas that help to make peaceful coexistence of races and groups possible in South West Africa in future, must necessarily also have to enjoy serious attention in South Africa."

The weaseling, compromising tone of this conservative oracle typifies the conservative readiness everywhere and at all times to barter away the most fundamental principles in return for peace and profits.

(Issue No. 58, 1978)



MIXED COUPLE heading back to South West Africa. Now that they can cohabit legally, this Black preacher and his White wife, who is pregnant with a mongrel child, are leaving New York City for Windhoek, South West Africa. The Black, James Kaulums, has been appointed bishop of South West Africa by the Anglican Church. The White, Sally Camp, is a former teacher in a church mission school.

The Trouble with Conservatism

Last year a group of sick, guilt-ridden Dutch liberals in the Netherlands formed an anti-racist group, the Person-to-Person Committee, for the purpose of fighting *apartheid* among the Dutch-descended Afrikaners of South Africa. They distributed packets of postcards to Dutch schoolchildren, each card bearing a printed message attacking *apartheid* and a photograph of an alleged "atrocity" by South Africa's police and defense forces against Black "freedom fighters." Each schoolchild was asked to add his return address and sign his name to the postcard and then mail it to an Afrikaner chosen at random from a South African telephone directory.

The South African response to this poison-pen campaign was to organize the Afrikaans-Dutch Working Group, which prepared its own postcards to be mailed back to the Dutch children. Each card bore a photograph of South Africa's renowned heart-transplant pioneer, Professor Christiaan Barnard, holding and comforting a Negro baby. The printed message on the card was: "We are not the Black-haters many of you think we are."

When I read the account of this episode in a recent issue of the *South African Digest*, a weekly public-relations magazine published by the South African government, I thought to myself, "How typically *conservative!*"

In fact, the pride with which the postcard ploy was related meshes perfectly with the whole tone of the conservative South African government's stance toward its critics. Each issue of the *South African Digest* is filled with articles which say, in effect, what the Barnard postcard said. They cite example after example of new concessions to Blacks; of millions of dollars of White South Africans' tax money being spent on shiny, new schools and hospitals for Blacks; of a 500 per cent increase in the wages of Black workers in the mining industry between 1970 and 1977; of the step-by-step dismantling of the South African policy of *apartheid*.

They say to the world: "Look how good we are to our Blacks. We are not racists. We only want what is best for all South Africans, Black and White. We don't shoot Black terrorists and rioters for being Black but only for being communists and lawbreakers. We have a conservative, law-and-order, anti-communist government."

Closer to home, isn't that exactly the sort of mentality displayed by our own conservatives — by our anti-bussing groups, for example? "We are not racists," they all say. "We only want what is best for all children, Black and White." One of the more prominent of these groups, the National Association of Neighborhood Schools, even goes so far as to expel any member organization which is deemed to show "racist tendencies."

Unfortunately, this reluctance on the part of many conservatives to take a forthright stand on racial matters is only one of several deeply troubling aspects of conservatism, but it is an important one. It illustrates, perhaps better than anything else, the moral bankruptcy of the standpoint which more and more responsible, essentially decent Americans are adopting as they grope helplessly for an understanding of what is happening to their world and how to cope with it.

> ***"Conservatives' fear of the truth . . . totally undermines their position. They are morally defeated before they begin, because they have allowed themselves to be convinced that their true motivations are disreputable . . . ."***

Do South Africans really believe that all their professions of love for Blacks will ameliorate the hatred of the liberals the world over who are lusting for their blood? Do America's anti-bussers really believe that they can convince anyone (except, possibly, themselves) that race has nothing to do with their stand against bussing?

Beyond the question of self-delusion is the related one of moral cowardice. Inability to admit to oneself one's basic motivations is one side of the coin; lack of the necessary courage to stand up before the world and declare those motivations to others is the other side.

It is a fact that the average, conservative Afrikaner, if he woke up one morning and discovered that sickle-cell anemia had carried away all South Africa's Blacks during the night, would not be overwhelmed with grief. And it is a fact that the National Association of Neighborhood Schools would not exist if it were not for the racial aspect of bussing.

Conservatives' fear of the truth, whether in South Africa or America, totally undermines their position. They are morally defeated before they begin, because they have allowed themselves to be convinced that their true motivations are disreputable and must, therefore, be concealed — either from others alone or from everyone, including themselves.

Why don't South African conservatives, instead of continuing their disgusting game of trying to prove how solicitous they are of their Blacks' welfare, simply announce to the world: "South Africa is a White man's country, and we intend to keep it that way. We have no use at all for Blacks except as a source of cheap labor, and when they get out of line we'll shoot as many as necessary to straighten them out again."?

And why don't American anti-bussers, instead of trying to maintain their pretense that they don't care whether their children are forced to go to school with Blacks, just so it's a *neighborhood* school, simply admit: "We don't want our children intimidated, beaten, and shaken down for their lunch money. We don't want our daughters forced to submit to fondling and pinching by Black males in hallways and on playgrounds. We don't want our sons picking up Black gutter language and 'jive talk.' We don't want our kids coming home with drugs and head lice. We don't want the opportunity to arise for them to date Blacks."?

If you take a conservative acquaintance aside and ask him why, he'll glance nervously over his shoulder and then explain that that wouldn't be *smart*. The newspapers would *crucify* them. The *you-know-whos* would be after their hides. By being *moderate*, he'll explain, they get a lot more support for their position.

Which is just another way of saying that the enemy may go easier on you if you are careful not to pose a real threat to him — and if you agree beforehand to fight according to his rules. It reminds me of the old joke about the man who is down on his hands and knees on the pavement under a streetlamp one dark night looking for his lost wallet. "Are you sure this is where you lost it?" a friend asks. "No, I lost it in the next block," the man replies, "but there's no streetlamp there."

Actually, the foregoing remarks overstress the average conservative's lack of courage and understress his lack of understanding. I should have said, "If *I* take a conservative acquaintance aside . . ." — that is, a conservative who has already been exposed to the National Alliance position — he will try to represent conservatism as a shrewd *tactical approach*, as a clever *game plan*.

Most conservatives, I am afraid, are even more confused than that. They are fighting a losing battle, and fighting it by the enemy's rules, not so much from cowardice as from a lack of understanding as to what the fight is all about.

There are a great many conservatives who are not only afraid to tell the world what they are fighting for, but who are afraid to tell themselves. There are a great many conservative South Africans who are *ashamed* that they don't want Blacks running their country, and there are a great many conservative Americans who are *ashamed* they don't want their children dating Blacks.

If you know many conservatives — or if you have passed through a conservative phase yourself — then you know that is true. And that's very interesting, because it reveals the dangerous similarity between conservatism and liberalism. The liberal is driven by guilt and shame too.

The difference between the liberal and the conservative is in the way they react to this inner conflict. The liberal surrenders to his guilt and tries to *compensate* for it. The conservative keeps fighting it, tries to keep it suppressed.

But the source of the inner conflict — the source of the shame — is the same for both. It is the tacit acceptance of an artificial, unnatural, alien set of values. It is much worse than agreeing to fight by the enemy's rules: it is accepting the enemy's point of view — or, rather, the point of view the enemy has designed especially for his opponents.

And therein lies the irredeemably fatal flaw in conservatism: it is a position with no grounding in a natural world view, no consistent ideological basis of its own, no underlying set of values rooted in the souls of its adherents.

One might ask why we wring our hands in anguish over the shortcomings of conservatism; why not just let it die in peace, while we get on with the job we have to do? The answer is that, while conservatism itself is a hopeless position, a substantial portion of the persons who have stumbled into the conservative camp are salvageable. We need to understand conservatism and conservatives if we are to salvage some of them.

People enter the conservative camp for various reasons. For some — and this, unfortunately, includes many of the leaders — the reason is nothing but opportunism. With America's troubles mounting, more and more responsible Americans feel themselves obliged to take a stand against the policies or tendencies or institutions they perceive as the causes of those troubles. They feel the need to align themselves with a candidate for public office or an organization or a publication which will speak out against those causes. And there is no lack of opportunists eager to satisfy that need — for a consideration, of course.

And among rank-and-file conservatives there are also ignoble motives. There are the greedy, the self-centered, the narrow-minded, the monomaniacs, the cranks. There are conservatives whose whole orientation is narrowly economic: opposition to income taxes, for example.

But there are also sensitive, essentially decent Americans who feel drawn to the conservative position. Partly this feeling is a general reaction to an era of too-rapid change. More specifically it is a reaction against the perversity and sickness which is neo-liberalism. These conservatives understand only a one-dimensional ideological spectrum, a line with liberalism at one end and conservatism at the other. Becoming a conservative, it seems to them, is expressing the maximum possible repudiation of liberalism.

But this is so only under the unrealistic and artificial constraint of one-dimensionality. The world just isn't that way, and to solve its problems requires more than a one-dimensional approach. Only by taking off one's ideological blinders and looking outside the linear ideological spectrum at the multi-dimensional world of ideas (in which liberalism and conservatism are only two points in space — and not so far apart at that, as we have seen), can one hope to gain the understanding needed for implementing an effective cure of the sickness which afflicts our world today.

Whatever their motives, Americans are identifying themselves as conservatives in larger numbers than ever before (although conservatism is still a minority position). As liberal governmental programs continue to produce more failures and more chaos, the reaction is bound to continue to grow. And as this reaction grows the politicians and the hucksters, realizing the growing market for selling conservative nostrums, will change their tune accordingly.

Even the Jews, perennial stalwarts of the left, are shifting slightly to the right: they see the need for a counterforce to that segment of liberal opinion which, having slipped its leash, now identifies Israel as a racist, imperialist state. And conservative leaders, displaying the ultimate proof of conservative moral astigmatism, are passionately embracing their newfound Jewish friends (and their friends' money).

Conservative reasoning (if one may call it that) on the Middle East problem has always run something like this: "The commies are backing the Arabs; *ergo*, we should back the Jews." Never mind that half the Arab states are monarchies, with rulers who hate and fear communism like the plague. Never mind that other Arab states — most notably Egypt — have found the Soviets such treacherous allies that they have booted them out and rejected offers of further Soviet backing; or that the few Arab states currently accepting aid from the U.S.S.R. were driven reluctantly into Soviet arms by prior American backing of Israel. Never mind all that, because the TV tells us that the Arabs are backed by the evil forces of international communism, and so we must help the Jews.

The one embarrassing fact which kept the conservative passion for Israel within decent bounds in the past was the openly avowed Marxism of Israel's Labor Party leaders. Golda Meir, a lifelong member and top official of the Socialist International (after she graduated from the ultra-red Zionist Labor Bund), made some of the finickier U.S. conservatives nervous, as did her equally Marxist successor as top Jew, Yitzchak Rabin.

But now the Jews have a "conservative" leader: Zionist mass-murderer and former underground terrorist Menachem Begin, boss of Israel's "right wing" Likud faction — and American conservatives are swooning.

Congressman Philip Crane (R-IL), chairman of the prestigious American Conservative Union, says: "We American conservatives are envious that Israel has a leader who possesses the economic insight that Prime Minister Begin has obviously shown in asking a man like Milton Friedman for counsel and advice." (Friedman is a Jewish economist much beloved of conservatives for his *laissez faire* theories.)



MENACHEM BEGIN, the most sinister political leader of modern times, is greatly admired by the conservative politicians and writers of America, because of his advocacy of capitalism. The sly and crafty Mr. Begin began his political career as an underground terrorist and was responsible for the cold-blooded massacre of hundreds of civilian women and children, for scores of political assassinations, and for dozens of terror bombings. The torture and gruesome mutilation of British prisoners was his specialty. His present status as a conservative idol speaks volumes for conservative values.

Another money-is-all-that-matters conservative, Congressman Steve Symms (R-ID), echoes Crane, praising Begin because "the move in Israel toward a free-market economy should lessen tensions with the Arab nations."

Congressman Larry McDonald (D-GA), a John Birch Society member, goes further: "Menachem Begin's election could very well be an extremely important gain for Western civilization in its struggle for survival against world communism . . . . [Begin's] pronouncements regarding the threat of world communism are like a breath of fresh air, and they should be a rallying cry for conservatives, indeed, for all Americans."

Other conservatives in Congress, such as Robert Dornan (R-CA) and Robert Bauman (R-MD), do not hesitate to add their own crocodile tears to the bucketsful being shed by Jewish spokesmen wailing about the "pressure" Jimmy Carter is supposedly applying to Israel in order to "force" a Middle East peace settlement.

"President Carter has to realize that it is not important what makes him happy . . . or makes his foreign policy look good for a while, but it is what is important for the existence of Israel," says Dornan.

Bauman adds, "The problem for Israel is not Mr. Begin but Mr. Carter . . . . Our main commitment has to be to Israel." Bauman is a former national chairman of the ultra-conservative Young Americans for Freedom (YAF).

A current YAF leader, Executive Director Ron Robinson, views support for Israel as a fundamental premise of conservative thought: "Conservatives have a basic support for the position of Israel in the Middle East."

Conservative writers are generally marching in lockstep with conservative politicians in their admiration for Israel's present "free enterprise" administration. The conservative weekly tabloid, *Human Events*, spoke for most of them in a glowing editorial last year titled "Begin: Israel's Ronald Reagan."

Another prominent conservative periodical, *National Review*, regularly echoes the cliched praise in *Human Events* for Israel and Begin. Editor M. Stanton Evans claims, "Israel is . . . an enclave of Western [*sic!*] society struggling for survival against the surrounding non-Western societies."

A recent article in the English-language *Jerusalem Post* gloatingly sums it up: "The American Right now views right-ruled Israel as sharing a common set of traditional anti-collectivist values. More importantly it views America and Israel as among the last bastions of freedom in a world gone increasingly totalitarian . . . Finding an American conservative politician who does not back Israel in strong terms these days is a difficult task."

Conservatives are correct, of course, in viewing communism as a serious danger, an evil which should be opposed. But — and this is the essence of the matter — conservatives oppose communism for the wrong reasons. They see it, first and foremost, as a threat to free enterprise: a threat to their bank accounts. What they really hate about communism is that it is collectivist (i.e., that it subordinates the welfare of the individual to the welfare of the community — at least, in theory) and that it is statist (i.e., that it vests ultimate authority in a highly centralized party-government apparatus instead of in more-or-less autonomous local governments).

> ***"And therein lies the irredeemably fatal flaw in conservatism: it is a position with no grounding in a natural world view, no consistent ideological basis of its own, no underlying set of values rooted in the souls of its adherents."***

But if collectivism and statism were the only aspects of communism we had to worry about, I, for one, would welcome it with open arms, as an infinitely superior alternative to the Jew-ridden, minority-coddling, culture-defiling, soul-stifling, filth-wallowing, corruption-breeding, decadence-producing, race-destroying monstrosity of a System which now squats so unwholesomely in the power centers of our nation (and which, of course, is also collectivist and statist, in the worst sense of the words, even if not so forthrightly as the Kremlin).

No, the real evils of communism are that it, like capitalism, is alien to us in origin and essence; and it, also like capitalism, is racially destructive. The doctrine of communism was born in the alien mind of Karl Marx (*ne* Levi); capitalism, private monopoly capitalism, is by no means antithetical to communism (state capitalism). They have finally reached a vague understanding, after years of observing the backslapping camaraderie between Western capitalists, like the Rockefellers, and the masters of the Kremlin, that the fundamental values of the two systems have certain similarities — that they are merely variations on the same economic-materialist theme.

But it has not yet dawned on even the most alert conservatives that they themselves have a serious problem with values. Whether the issue is bussing or the Middle East or the menace of Marxism, the conservative's lack of a race-based world view invariably leads him astray — either by putting him on the wrong side of the issue, as in the case of the Middle East; or by robbing him of the courage of his conviction, as in the case of bussing; or by so confusing his motivations that he becomes ineffective, as in the case of opposition to Marxism.

Beyond this, conservatism suffers the serious drawback of being an inherently defensive position. It has no aggressive, forward-looking program of its own, no great and shining Idea on high to guide the steps of its pioneers, no stirring anthem to inspire its troops to rush forward and slay the unbelievers.

The goal of the conservative is not to create something new but merely to protect what is or, at the extreme, to restore what recently was. The goal of the revolutionary — of the "radical" whom the conservative so passionately hates — on the other hand, is to transform in a fundamental (i.e., radical) way what is or to do away with it altogether, so that it can be replaced by something entirely different.

It is a fact of history that the advantage has always lain on the side of the contender who is prepared to take the offensive, as well as maintain his defenses. And when one contender has a revolutionary ideology, a fighting creed — a true or a false ideology, a good or an evil creed — the opponent can only hope to win if he also has a revolutionary ideology. He may, for a long time, deny his revolutionary opponent a full and complete victory, but he is bound to be defeated in the end.

What those Americans (and those White men and women everywhere in the world) must do now who are instinctively repelled by the alien and unnatural programs of the left; who intuitively feel that there *must* be a better world than today's spiritually degenerate liberal utopia; and who, not understanding their error, are swallowing the poison of conservatism as an imagined antidote to the poison of liberalism — what these good people must do now is exchange the sterile, defensive, race-denying cliches of conservatism for a race-based fighting creed; for a revolutionary ideology of ultimate goals and ideals; for a great spiritual Truth capable of illuminating the innermost depths of their own race soul, so that they not only become conscious of the essence of that race soul but proudly and bravely think and speak and act in accord with its dictates.

Then they will no longer be conservatives, but members of a new vanguard which will, one day, wrest from the morass which liberalism has made of our world a new order of truth and beauty and health and sanity and genuine progress.

(Issue No. 58, 1978)

Two Worlds, Not One



CARL GUSTAV JUNG



SIGMUND FREUD

The unending war: Western science vs. Jewish charlatanry.

The great Swiss pioneer in psychology and psychiatry, Carl Gustav Jung (1875-1961), was a contemporary of the Jewish "psychoanalyst," Sigmund Freud (1856-1939).

Initially Jung found merit in some of Freud's early work in psychiatry, but he did not hesitate to withdraw his endorsement of Freud when the latter deviated more and more from a scientific approach to the study of the human mind and instead began attempting to popularize various kinky sexual theories. Finally Freud abandoned science altogether for unabashed charlatanry and accumulated a fortune in Vienna by explaining to wealthy, neurotic Jews that their problems were rooted in a suppressed desire to have sexual intercourse with their mothers — or, in the case of his female patients, in their subconscious disappointment at being born without penises.

Jung then began to understand that Freud's peculiar interpretation of man's nature was not an entirely arbitrary thing but was rooted in his Jewishness. Freud's fascination with unnatural sex and the willingness of his Jewish patients to accept his theories both had a racial basis — as did also, for example, the Talmud's obsessive preoccupation with the same subject.

Jung came to realize that the mental world of the Jew and the mental world of the European were two entirely different worlds. He hinted at this when he said: "We cannot help being prejudiced by our ancestors, who want to look at things in a certain way, and so we instinctively have certain points of view. I would be neurotic if I saw things in another way than my instinct tells me to do . . . . I cannot say I have a Freudian psychology, because I never had such difficulties in relation to desires. As a boy I lived in the country and took things very naturally, and the natural and unnatural things of which Freud speaks were not interesting to me. The talk of an incest complex just bores me to tears."

Jung's insight into the nature of neurosis has particular meaning for us today. He said, "I know exactly how I could make myself neurotic: If I said or believed something that is not myself." If this offers us a clue as to why Jung could not accept Freud's point of view, it is also a clue as to why our entire Western world — steeped as it is in alien spiritual, cultural, and political concepts — is so neurotic.

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Fichte and the German Nation

Johann Gottlieb Fichte was one of those rare men who are both thinkers and heroes. His challenging *Wissenschaftslehre* ("doctrine of science") remains one of the most ambitious attempts to encompass the world and its meaning in a speculative philosophical system. In his elaboration of Immanuel Kant's philosophy of ethical idealism, Fichte achieved a compelling synthesis of the complementary values of freedom and duty. His conception of the world as the material projection of an ultimately all-embracing World-Ego exercised a seminal influence on the Romantic movement, that radical reassertion of Aryan racial values which in Fichte's time was displacing the shallow rationalism of the Enlightenment.

Yet it is as the hero who called for a regeneration of the German spirit in an epoch-making series of addresses in a conquered Berlin swarming with hostile French troops that Fichte will live on in the memory of his countrymen. In his *Addresses to the German Nation*, the *philosophus teutonicus*, as the patriot-poet Ernst Moritz Arndt dubbed Fichte, revealed a vision of his people's destiny which transcends national boundaries and still beckons to our own and future generations for fulfillment.

In December of 1807, it seemed that Napoleon and his all-conquering French armies had extinguished the last ember of German nationhood. In the year before, the Holy Roman Empire, the only tangible expression of the political unity of the German nation, feeble though it was, had been dissolved. More important, Fichte's adopted homeland, Prussia, had reaped the fruits of over a decade's timidity and indifference to the fate of its German neighbors. On October 14, 1806, at the twin battles of Jena and Auerstaedt, Napoleon's troops had all but annihilated the once matchless Prussian military machine. After fleeing to Koenigsberg in East Prussia, the well-meaning but irresolute Hohenzollern, King Frederick William III, had been forced to sign away half his country's territory in the humiliating Treaty of Tilsit. Prussia was further obligated to pay a crippling indemnity, and Berlin was garrisoned by French troops.

More ominous than the military collapse of Prussia and the other German states was the concomitant decline in German morale. The purely dynastic patriotism which the various German princes had attempted to foster among their subjects had proved no match for the intense nationalism which spurred the French invaders. Although, predictably, Germany's Jews had accorded Napoleon his most enthusiastic welcome, many a Berlin burgher had also cheered the triumphant entry of the French imperial army. Prominent citizens sought audiences with the emperor, and sycophantic writers wrote panegyrics to his genius.

In pointed contrast to Napoleon's effusive admirers, German patriots had fallen silent, content to denounce the foreign oppressors only to their most trusted friends in the privacy of their drawing rooms. There was ample justification for their timidity. French spies and German informers in their service were everywhere, and the French censors had more than blue pencils at their disposal.

Little more than a year before, Johannes Palm, a Nuremberg bookseller, had been arrested in connection with the writing and circulation of an anonymous anti-French pamphlet entitled *Germany in Her Deepest Humiliation*. He had been betrayed to the authorities by a German policeman. On August 26, 1806, Palm had been shot in the little Austrian town of Braunau-on-the-Inn (which, 83 years later, was to acquire even greater cause for the veneration of German patriots).

In these desperate circumstances, the philosopher Fichte resolved to speak out publicly in the cause of the German nation. He had accompanied the Prussian court and the remnants of Prussia's battered army to Koenigsberg in 1806. There, his reputation for radicalism had frustrated him in his attempts to be appointed field preacher to the troops. Disappointed but still overflowing with determination to rekindle the German spirit, Fichte returned to Berlin in August 1807.

He took up residence with his family in the secluded Georgengarten, in a section of Berlin rarely frequented by the French soldiers. In the following months, he immersed himself in the writings of Machiavelli and the Swiss educator Pestalozzi, but above all in the *Annals* of Tacitus, in which the heroic deeds of Hermann the Cheruscer against the Roman legions find their echo.

Drawing on these writers for inspiration, Fichte began to compose a series of lectures which incorporated the spirit of Machiavelli's and Hermann's fervent patriotism, and drew on Pestalozzi's concrete proposals for educational reform. Professor Fichte (who was at that time a member of the faculty of the University of Erlangen) announced the addresses in a brief notice in the *Vossischer Zeitung*, one of the leading Berlin newspapers of the day. According to the announcement, the lecture series was to be the continuation of a popular course Fichte had delivered in Berlin three years before, which he had titled *The Characteristics of the Present Age*.



JOHANN GOTTLIEB FICHTE (1762-1814) dedicated his life not only to finding the truth but to proclaiming it to the world, regardless of the consequences. His stirring *Addresses to the German Nation*, delivered at the risk of arrest or even death at the hands of the French authorities, marked the dramatic high point of his public career, but his contributions to the philosophical basis of the Romantic movement were even more valuable to his posterity. Fichte stressed the importance of intuitive knowledge, that deep wisdom which lies in the race-soul and is sustained by the Universal Consciousness.

The Berliners who crowded the amphitheatre of the Academy of Sciences at noon on Sunday, December 13, 1807, were doubtless drawn by more than intellectual curiosity. Fichte had never shrunk from controversy, particularly in addressing the vital questions of the day, nor did he show any qualms in skewering his intellectual opponents on the sharp prongs of his scathing polemics. Would he be as forthright in dealing with the French?

There was also the problem of continuity with the previous lecture series. Attentive students of Fichte could recall that in his *Characteristics* addresses, the philosopher had represented himself as something other than the fervent patriot he had revealed himself to be in the intervening years. In fact, Fichte had proudly boasted of a cosmopolitanism in which "we ourselves and our descendants can remain indifferent forever to the affairs and fates of nations and states." How were these sentiments to be reconciled with Fichte's present stance?

Fichte was not unmindful of Palm's fate. Later, during the course of his lectures, he wrote to his friend, the Prussian counselor Beyme: "I know full well what I am risking; I know that I can be shot just like Palm. But I have no fear, and would gladly die for the realization of my goal."

Elsewhere Fichte wrote: "The only decisive factor is, can you hope that the good to be accomplished is greater than the danger to be risked? That good is inspiration, exaltation. My personal danger doesn't matter; rather, it could be extremely advantageous. My family and my son would not lack the nation's assistance; my son would reap the benefits of his father's martyrdom. That would be the best outcome. I couldn't make better use of my life."

It was in this spirit that Fichte inaugurated his *Addresses to the German Nation*. On the podium of the packed amphitheatre, he presented a commanding appearance. Short but robust, his sharp features radiated firmness of purpose. As Immanuel Hermann Fichte, his son and biographer, later wrote, "Fichte's words in his lectures sweep along like a storm-cloud that sheds its fire in separate strokes. He does not move, but he uplifts the soul."

Fichte immediately established the connection with his lectures on *The Characteristics of the Modern Age*. In the *Characteristics*, Fichte had developed a scheme of five successive ages, somewhat similar to that propounded by the great German dramatist and critic Gotthold Ephraim Lessing some years before. According to Fichte, human history was a process of evolutionary progress, yet during the Enlightment the all-too-rapid supersession of the age of blind faith and obedience by a human reason not yet anchored in a foundation of a real knowledge had ushered in an age of "completed sinfulness."

Now, Fichte proclaimed, the age of completed sinfulness had come to an end, and it was the task of the Germans to lead all mankind to a new epoch of liberation. Despite his universal aims, Fichte made clear that he spoke "only of Germans and only for Germans." It was only the German people who had the qualities of character demanded for initiating the new era. But first it was necessary "to avert the downfall of our nation, which is threatened by its fusion with foreign peoples, and win back again an individuality that is self-supporting and quite incapable of any dependence on others."

From time to time as Fichte spoke, the blare of martial music reached the ears of his listeners. The broad Berlin avenue Unter Den Linden ran past the Academy of Sciences, and Napoleon's officers staged frequent parades to maintain the *elan* of their troops.

Within the amphitheatre itself there were Berliners whose attentiveness was neither the product of patriotic ardor nor of a thirst for philosophical enlightenment. They were well known to be informers to the French authorities, and they pricked up their ears to catch any hints of rebelliousness against the rule of the heralds of the "Rights of Man."

Fichte had cleverly anticipated them. It was not his purpose to castigage the French so much as to promote a German national revival. Besides, as he pointed out, it was not at that time possible to dislodge the conquerors by merely military means. Despite his surface disavowal of anti-French aims, however, Fichte never missed an opportunity, all through the *Addresses*, to belabor the French and, indeed, Napoleon himself, with a characteristically French irony, which evidently eluded the French military government's journeymen snoops.

The solution which Fichte offered to the ills which beset the German nation, both at the hands of the French and in the context of the self-seeking which had pervaded all classes in Germany even before defeat, was "a total change of the existing system of education." In its place was to be instituted a system of national education (*Nationalerziehung*), to apply to "every German without exception, so that it is not the education of a single class, but the education of the nation, simply as such and without excepting any of its individual members."

Fichte concluded his first address with an inspirational evocation of his purpose in speaking out: "The dawn of the new world is already past its breaking; already it gilds the mountaintops, and heralds the coming day. I wish, so far as in me lies, to catch the rays of this dawn and weave them into a mirror, in which our grief-stricken age may see itself; so that it may believe in its own existence, may perceive its real self, and, as in a prophetic vision, may see its own development, its coming forms pass by."

Fichte's own life and intellectual development uniquely qualified him for his role as herald of Germany's awakening. The philosopher's career provides ample evidence of his own possession of those qualities of

Fichte's Patriotism Roused His Countrymen

mind and will which he sought to instill in others, in sharp contrast to certain other world-betterers (Rousseau and Marx spring to mind).

Johann Gottlieb Fichte was born on May 19, 1762, in Rammenau, Upper Lusatia, in what was then the electorate of Saxony. His origins were humble. His father was a weaver, his mother a woman of simple piety. When Fichte was nine, his quick intelligence caught the eye of a local nobleman, Baron von Miltitz, who decided to sponsor his education. After two years of instruction at a neighboring parsonage, Fichte was enrolled in the renowned Schulpforta, a private boarding school which today numbers, in addition to Fichte, the poet Klopstock, the historian Ranke, and the philosopher Nietzsche among its illustrious alumni.

The education which Fichte acquired at Schulpforta qualified him for membership in Germany's intellectual elite without estranging him from a consciousness of himself as a man of the people. When Fichte was forced to abandon his university studies after only a year, due to his patron's death, his democratic feelings were reinforced by nearly a decade's experience as a tutor to the sons of the noble and wealthy. Treated as little better than a servant by his wealthy employers, Fichte gained a life-long contempt for the aristocracy.

The turning point in Fichte's life came with his introduction, by a university student whom he was tutoring, to the philosophy of Immanuel Kant. Fichte immediately embraced Kant's rejection of the shallow rationalism and materialism in vogue in German and French philosophy during the 18th century, as well as his "intuitive" justification of God and the immortality of the soul. Fichte quickly mastered Kant's philosophy and in 1791, with Kant's approval, anonymously published *A Critique of All Revelation*, which was immediately taken to be Kant's own work. When Fichte's authorship became known, his reputation was assured. Shortly thereafter, at the urging of Goethe, Fichte was appointed a professor of philosophy at the University of Jena in Saxe-Weimar.

While at Jena, Fichte evolved his *Wissenschaftslehre*, in which he dispensed with Kant's concessions to a reality capable of being objectively apprehended in favor of a world view based entirely on the supremacy of the mind and the will. Among the students he decisively influenced were the poet Novalis, the philosopher Schelling, and the Schlegel brothers, who were both to become outstanding philologists.

In 1799, Fichte was forced out of Jena following a controversy worked up by his opponents around the specious charge that Fichte was an atheist. Departing the allegedly tolerant Saxe-Weimar, he found a ready reception in absolutist Prussia.

In Prussia, Fichte began to develop his philosophy in a direction which took more cognizance of the importance of the nation and the state in providing the conditions under which knowledge and virtue might be attained and cultivated. In 1800 he wrote *The Closed Commercial State*, which sought to harmonize the exigencies of economic justice and the needs of the state. As the first description of a national socialism in other than utopian terms, *The Closed Commercial State* had no small influence on future political thought in Germany.

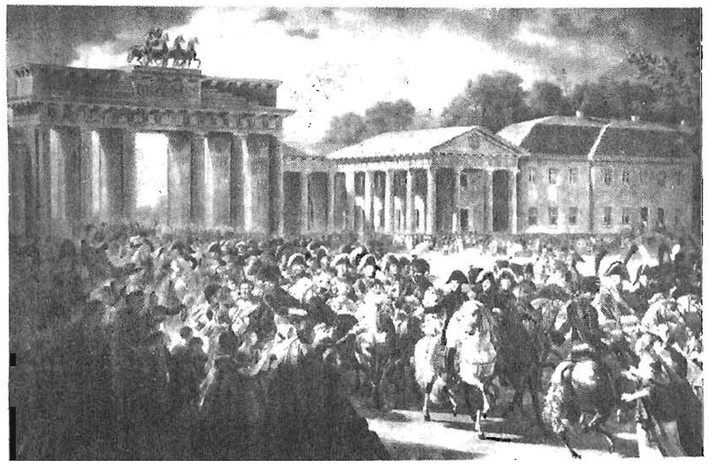
By 1806 Fichte had evolved the essentials of the ideology of German nationalism which animated the *Addresses to the German Nation*.

Despite Fichte's situation of the *Addresses* in the context of his complex *Wissenschaftslehre*, their central thesis — that Germany's rebirth was to be accomplished through a program of "national education" — is relatively easy to grasp. The ideas which underlie this thesis, however, require a certain amount of elucidation, especially for the modern reader.

Those who approach the *Addresses* in anticipation of a supercharged distillate of anti-French, patriotic fustian will doubtless be disappointed. Fichte's purpose in delivering the *Addresses* was not so much to excoriate the Corsican tyrant and his French (and German) minions as to galvanize his fellow Germans into effective thought and action.

Americans weaned for two generations on propaganda depicting the Germans as frenzied chauvinists will have difficulty in visualizing the degree of indifference to Germany's political fortunes which prevailed among German intellectuals in Fichte's time. During the previous fifty years the leading writers and thinkers of Germany had emancipated the nation's literature and philosophy from their slavish imitation of French models. Yet, in the political sphere, the ideal of men such as Goethe and Kant remained a hazy cosmopolitanism.

Goethe, in particular, affected an Olympian detachment, going so far as to receive Napoleon cordially when the emperor passed through Weimar. As we have seen, even Fichte was long able to delude himself in the notion that he, too, was a "citizen of the world."



A TRIUMPHANT NAPOLEON leads his troops through the Brandenburg Gate into Berlin on October 27, 1806, thirteen days after annihilating the Prussian Army at Jena and Auerstaedt. This pro-French painting, by Charles Meynier, scarcely exaggerates the acclaim turncoat Berliners showered on the emperor. Prominent among the supporters of the French conquerers were the members of a race synonomous with treachery. As one historian put it, "Only the Jews were wholeheartedly and unhesitatingly pro-French, since they knew that one of the [French] revolutionary principles was their political and social emancipation . . ."

Fichte, even when he had tended to support the ideals of the French Revolution, pointedly excluded the Jews from consideration as German citizens. In anticipation of the National Socialist program, he advocated their deportation from Germany.

The special task which Fichte set himself in the writing the *Addresses to the German Nation* was to imbue educated Germans with a sense of national mission. To that end, he played on the feelings of cultural and linguistic pride which German intellectuals had developed over the preceding decades.

Fichte argued that the German *Volk* was superior in character to those peoples in Europe, often originally German, who had abandoned their original languages for new ones derived from Latin. Drawing heavily on the theories of the philologist and literary critic August Wilhelm von Schlegel, Fichte differentiated between German, a "living language" or "original language" (*Ursprache*), able to form an intellectual and philosophical vocabulary from its own roots, and the Romance languages, which were forced to draw their scholarly words from a dead language.

According to Fichte, this reliance (in the case of the German language) on native words with concrete connotations to depict the "supersensuous" insured a clarity and honesty of expression sadly lacking in such languages as French and Italian. In fact, the Germans owed their "honest diligence and earnestness in all things" solely to their language.

Unwieldy as this sort of bold reductionism strikes us today, Fichte made good use of it in stirring national pride. Despite his ignorance of the biological factors underlying group differences, Fichte was unerring in delineating the strong points of the German character. In a memorable passage, he described the German spirit as "an eagle, whose mighty body thrusts itself on high and soars on strong and well-practiced wings into the empyrean, that it may rise nearer to the sun whereon it delights to gaze," in contrast to the less inspired Latin peoples, whose genius he likened to "a bee, which with busy art gathers the honey from the flowers and deposits it with charming tidiness in cells of regular construction."

Having established at length the worth of German culture and character, Fichte emphasized that the German language, the basis of character and culture, was in danger of disappearing in a Germany dominated by aliens. ("Where a people has ceased to govern itself, it is equally bound to give up its language and coalesce with its conquerors, in order that there may be unity and internal peace and complete oblivion of relationships which no longer exist").

The system of national education which Fichte proposed to insure the future survival of the German language — and, thus, of the German people — embodied a far more radical conception than is perhaps evident at first glance. The idea of inculcating in an elite a virtue which can only be acquired through knowledge goes back at least as far as Plato's *Republic*. Fichte revised this idea by boldly mandating such an education for the entire youth of the nation.

In the words of Fichte, "So there is nothing left for us but just to apply the new system to every German without exception, so that it is not the education of a single class, but the education of the nation, simply as such and without excepting any of its members. In this, that is to say in the training of man to take real pleasure in what is right, all distinction of classes which may in the future find a place in other branches of development will be completely removed and vanish. In this way there will grow up among us, not popular education, but real German national education."

The educational system which Fichte envisioned was indebted to the theories of Johann Heinrich Pestalozzi, a Swiss who had made his life's work the education of the children of the poor. In contrast to the force-feeding of the intellect which was the staple of rationalist educational practice, Pestalozzi laid stress on the development of the child's character. To this concern Fichte added a special emphasis on the training of the will, which he felt had long been greatly neglected by German educators. Briefly, Fichte's conception of national education was "the art of training the whole man completely and fully for manhood."

According to Fichte, "When once the generation that has been formed by this education is in existence — a generation impelled by its taste for the right and the good and by nothing else whatever; a generation provided with an understanding that is adequate for its standpoint and recognizes the right unfailingly on every occasion; a generation equipped with full power, both physical and spiritual, to carry out its will on every occasion — when once this generation is in existence, everything that we can long for in our boldest wishes will come into being of itself from the very existence of that generation, and will grow out of it naturally."

Fichte concluded the *Addresses* with some of the most stirring oratory in the German language. He threw down a challenge to his German bearers in these words: "Review in your own minds the various conditions between which you now have to make a choice. If you continue in your dullness and helplessness, all the evils of serfdom are awaiting you; deprivations, humiliations, the scorn and arrogance of your conqueror; you will be driven and harried in every corner, because you are in the wrong and in the way everywhere; until by the sacrifice of your nationality and your language, you have purchased for yourselves some subordinate and petty place, and until in this way you gradually die out as a people. If, on the other hand, you bestir yourselves and play the man, you will continue in a tolerable and honorable existence, and you will see growing up among you and around you a generation that will be the promise for you and for the Germans of most illustrious renown. You will see in spirit the

German name rising by means of this generation to be the most glorious among all peoples; you will see this nation the regenerator and re-creator of the world."

As is well known, Fichte's *Addresses* helped fan the dying embers of German national feeling into a raging inferno which swept the French invaders from the fatherland in the Wars of Liberation five years later. Yet Fichte's radicalism in demanding a united Germany organized along the lines spelled out in his *Addresses* waited a century and a quarter for its brief realization.

In the short period of Germany's resurgence under National Socialism, Fichte's ideal of a generation of German youth steeled in character and will first began to take shape.

Fichte's courage in saying what had to be said at the risk of his own life in 1807 should serve to embolden White men and women in possession of the truth today to speak out unhesistatingly. The philosopher's vision of a national education cutting across class lines and embracing the whole people to mold young men and women into principled members of their nation and race will remain a beacon urging us on to the future reality.

(Issue No. 58, 1978)

Farmers Fighting to Survive

A Way of Life Is Threatened







THREE FACES OF AMERICAN FARMING: American farmers have traditionally personified the virtues of self-reliance, independence, and pride in nation and race. Now government neglect and large corporations are forcing independent farmers into financial ruin and family farming into extinction. If America's independent farmers are destroyed, future generations of Americans will pay a heavy price.

Farmers are usually among the last Americans to join protest marches and demonstrations. But now farmers under the banner of the American Agriculture Movement are waging the largest nation-wide protest in many years. They came to Washington from all across America to demand a hearing. They stormed and seized the office of the Secretary of Agriculture, jeered President Carter, and marched by the thousands through the capital.

Angry farmers driving hundreds of tractors blocked traffic in Plains, Georgia; outside the Chicago Board of Trade; and elsewhere. In Texas they hurled eggs and insults at Agriculture Secretary Bergland and battled with police to stop the import of cheap Mexican produce. Many have halted new crop planting and the buying of supplies in the greatest protest strike action in the history of American agriculture.

Squeezed by rising costs, high interest rates, inflated middleman profits, and stagnating or falling crop prices, farmers across America are facing economic ruin and the end of a way of life. Farm income, discounting inflation, is at its lowest level in over 40 years. Grain growers have been especially hard hit, but independent family farmers everywhere are hurting badly. The American Agriculture Movement is demanding that the government guarantee parity prices, which would insure farmers the buying power received for agricultural produce between 1910 and 1914.



America's cities and industrial areas depend upon a stable, prosperous, and independent farming community. The destruction of family farming would tighten the hold of financial speculators, big-money interests, and vote-hungry politicians upon our people.

For decades now, thousands of farmers have been forced into bankruptcy each year. This process cannot go on much longer. If the family farmers now threatened are squeezed out, they will be replaced by corporate "agribusiness," and American farmers will be forced into proletarian employee status, robbed of their independence and freedom.

The men who marched in Washington are not marginal, inefficient farmers. They represent the last bastion of family farming. The System is threatening more than just the takeover of U.S agriculture by powerful corporate financial interests. It threatens to destroy independent family farming altogether, an important part of our American cultural and racial heritage.

Independent farmers put their lives and property on the line in the risky war for independence from Britain. No Americans fought or died more heroically or in greater numbers than did the farmers of colonial America. Pioneer farmers gave their blood in the countless battles against the Indians, as part of the great conquest of the continent for our nation and race.

In the early years of our independence, farmers were our most honored citizens. In several states, for example, only White landowners could vote because our Founding Fathers correctly believed that they were the best moral and cultural bearers of our heritage. Thomas Jefferson wrote, "Cultivators of the earth are the most valuable citizens. They are the most vigorous, the most independent, the most virtuous, and they are tied to their country and wedded to its liberty and interests by lasting bonds."

White American folklore and folk music have grown up for the most part in our farming community. Culturally, socially, and economically, a healthy landfolk is the precondition for a vital and vigorous national community. "Great cities rest upon our broad and fertile prairies," declared populist leader William Jennings Bryan. "Burn down your cities and leave our farms, and your cities will spring up again as if by magic. But destroy our farms, and grass will grow in the streets of every city in the country."

The way of life and the values of farmers differ sharply from those of the city. The family farm organically unifies work and family life. The entire family is involved in farm work, whereas city people work in one place and live in another, and different family members do unrelated kinds of work. Work binds the farm family together, while it breaks up the family in the city.

Farm life is often called "simple" and "uncomplicated." But the simplicity of rural life and the farmer's greater independence mean that he must master many complex and diverse kinds of work and assume many more responsibilities to deal with different problems, which is the prerequisite of a truly free society. That rural way of life also develops a stronger loyalty to the land and to family heritage. Not surprisingly, divorce, homosexuality, suicide, and race-mixing are far rarer among farm folk than among the more rootless urban population.

City life, on the other hand, is a "complex" world, in which work is specialized and individual responsibility tends to be discouraged. The city worker is usually an easily replaceable underling whose tasks are set by others and whose main worry is avoiding stress and unemployment. His responsibilities are limited, but so is his real freedom.

Ancient Rome offers a lesson in what happens to a civilization when family farming is wiped out. The independent soldier-farmers who built the Roman Empire were forced out of existence by large agricultural enterprises employing cheap, imported laborers, and the government bought low-priced grain from agribusinessmen to distribute free of cost to the unproductive big-city masses.

The Roman farmers became second-class citizens in a multiracial country. Corrupt and demagogic politicians gained power by giving full civil rights to foreigners and former slaves and by heavily taxing the productive workers. All of this made a certain sense from a strictly short-term economic and political point of view, but it was disastrous for the Empire in the long run, economically, socially, culturally, and racially.

It is dangerous to look at problems from just an economic viewpoint. For example, an official bulletin issued recently by American's protesting farmers claims that, "The American Agriculture Movement was conceived to preserve the family farm system, the most efficient food-producing unit in the nation." This argument is both hazardous and incorrect.

It is dangerous, because it implies that the only reason for protecting family farming is because it is "efficient." Actually, a healthy and ethical social order would protect and maintain a vital family farming community, no matter what the cost, solely for cultural, racial, social, and moral reasons.

The claim is also incorrect, because corporate agribusiness is actually more "efficient" in churning out huge quantities of agricultural products. Corporate agribusiness can work larger land areas, hire many more low-paid (and often non-White) laborers, reduce marketing costs, and obtain easier financing than can the independent family farmer. Corporate agribusiness is more "efficient" in the same way that the plastic, fast-food restaurant, or the huge chain supermarket is more "efficient."

And, unlike other kinds of business, family farming, once wrecked, is destroyed for good. This is because it is more than a business. It is a way of life developed over many years and passed on through the generations. Family farming is something like a forest: easy to destroy, but difficult to build up again.

American family farming has an important racial dimension. American farmers are White and almost exclusively of northern and western European stock. This is no coincidence. Our race naturally has a distinctive attitude toward land, Nature, and work, which has evolved, as our race has evolved, over many hundreds of thousands of years.

The White man's view of farming differs sharply, for example, from that of the Jew. That eternally urban race of middlemen views the fruits of Nature only as goods to be bought and sold. An outstanding representative of the parasitic tribe is Michel Fribourg, personal owner of Continental Grain, the largest privately held U.S. company ($2.5 billion annual sales). Fribourg made millions from the recent U.S.-Soviet grain deals, while White farmers did the productive work.

Jews have been conspicuous in farming throughout history by their absence. Angered by their wealth gained at the expense of others, King Edward I of England passed the *Act Concerning Jews* in 1275, which prohibited them from engaging in usury and offered them free farm land to encourage them to become productive workers. Not one Jew accepted the offer, and 15 years later all Jews were expelled from England. Today, Jews "take part" in American agriculture as produce and livestock speculators and as "agribusinessmen" who would profit enormously from the destruction of White family farming.

We, in contrast, must not view food as merely the product of an economic process, but as the reward for honest work, the harvest of our native land, and the sustenance of our national community. We must regard farming not as just another way of doing business, but as an essential and honored part of a harmonious and organically organized social order. A secure farming community is also a spring of life for the race. A healthy and vigorous landfolk insures the unbroken vitality of our White kind.

The System now in power has no real interest in protecting the family farmer, because it is based on the principle of "the greatest happiness for the greatest number" — and the American farmer is clearly outnumbered. As the American Agriculture Movement's press bulletin put it, "We are a minority of people, less than four per cent of the population, and consequently we have no political voting power."

Welfare parasites and the Negro descendants of former slaves, for example, have greater political influence because of their sheer numbers than do American farmers. The government will move quickly to bail out bankrupt, parasitic, Jewish-controlled New York City, but it will not effectively help the farmers. Votes and dollars are all that matter to the politicians and business interests which run America.

The uncontrolled flood of Mexicans into our country is another serious threat to American family farming. These millions of unskilled, alien workers make up a cheap agricultural proletariat which only large corporate agribusinesses can utilize, with devastating consequences for the competing independent family farmer.

Recent Presidential administrations, both liberal and conservative, have done nothing effective to stop illegal immigration, nor to protect family farming. Liberals view tight controls on Mexican immigration as "racist" and oppose protection for farmers because that might mean higher prices for urban consumers. Furthermore, liberals instinctively fear and distrust White farmers.

Conservatives, on the other hand, support "free enterprise" competition, even if that means bankruptcy and ruin for family farmers. Conservatives oppose social measures to strengthen family farming as forms of "collectivism" leading to a "socialist welfare state." But as the AAM itself points out, "Whether we like it or not, we no longer have a free market system. We can no longer have a free market system. We can no longer exist with these types of [financial] manipulations."

The System is inherently incapable of solving the fundamental problem. As the liberal, Jewish-owned *Washington Post* (February 19) admitted, "Yet, officials and farm experts — both Democrats and Republicans — agree there's no real solution for the situation. Some even question whether anything should be done at all." Carter's Secretary of Agriculture, Bob Bergland, cynically told the farmers to "use the tools that are available."

Family farming must be protected even if that means somewhat lower profits for distributors and middlemen, or slightly higher food prices for consumers. In the same way that a healthy national community protects forests and wildlife, preserves parklands, subsidizes museums, and encourages culture and the arts, so also must a healthy social order protect and encourage independent family farming.

Although protesting farmers are generally motivated by a simple desire for higher prices, their revolt is an attack against the materialistic values basic to the System. Only a new social order based on different values can protect American family farming.

Among farmers there is a growing realization that the politicians, financial interests, and masters of the mass media are not going to give up without a struggle. In a letter to the *Washington Post*, a determined Virginia farmer warned those who run the System that the militant protests are only the beginning:

"We have seen our commodities manipulated by our national leaders, seen our crops used as weapons in the politics of hunger in international relations, and have seen our politicians purchase a measure of voter content by a policy of cheap food at the farmers' expense.

"Do not underestimate us. We are not outsiders among our own, as you suggest. We are united in our purpose. We mean to be heard. If this means the world will be a little hungry for a while, until we get its attention, so be it. But be sure we are in earnest, and that we will prevail. The wind of unrest that today blows in from the plains and fields is only the first stirring of the storm that is to come."

The farmers' rebellion is a precious opportunity to forge a new alliance of Americans for a social order based on the principles of national loyalty and racial solidarity. The National Alliance supports the farmers in their fight for social justice and to preserve a vital and important part of our American way of life.

M.W.

(Issue No. 59, 1978)

Ill Fares the Land

Ill fares the land, to hastening ills a prey,
Where wealth accumulates, and men decay;
Princes and lords may flourish, or may fade;
A breath can make them, as a breath has made;
But a bold peasantry, their country's pride,
When once destroyed, can never be supplied.

A time there was, ere England's griefs began,
When every rood of ground maintained its man;
For him light labour spread her wholesome store,
Just gave what life required, but gave no more:
His blest companions, innocence and health;
And his riches, ignorance of wealth.

But times are altered; trade's unfeeling train
Usurp the land and dispossess the swain;
Along the lawn, where scattered hamlets rose,
Unwieldy wealth and cumbrous pomp repose,
And every want to opulence allied,
And every pang that folly pays to pride.

— from *The Deserted Village* (1770), by Oliver Goldsmith, Irish-born English poet, dramatist, and novelist.

The Roots of Civilization

Human intelligence has more than one facet. The relative degree of development of the different facets varies from person to person and, much more markedly, from race to race. White Americans must learn to distinguish between these facets — which is equivalent to distinguishing between style and substance — and they must understand that it is the substantive facet only which nourishes the roots of their civilization.

Turn on a local television news program in just about any large city in this country, and the chances are excellent that you'll see and hear at least one Black announcer telling what's happening. He'll be dressed and groomed just like the White announcers, and, in most cases, his enunciation will be so similar that you can close your eyes for a moment and almost convince yourself that you are listening to a White person.

In smoothly modulated tones the Black announcer will tell you about the intricacies of the latest financial scandal at city hall, give you a crisp rundown on coming cultural events, and perhaps even offer a sage comment or two on the state of public morality. Never once will he stumble over the polysyllabic words in his script or lapse into Kingfisher-style malapropisms. At the end of the program he will engage in the customary few seconds of light banter with the other news announcers, and you can hardly help being overwhelmed by the conviction that, really, the only difference between the Black and his White colleagues is a matter of pigmentation.

That, of course, is exactly the conviction the producers and directors of the program intend for you to be overwhelmed by. It is a conviction vastly different from that held by most White Americans only a generation ago. Then the prevalent image was one of Blacks who could hardly be taught to tie their shoes or ride a bicycle, much less read a news script; of Blacks who, if hired as newscasters, would as likely as not come shuffling into the newsroom late and drunk, dressed in orange, pink, and chartreuse finery, and proudly announce to the world in slurred accents, "Ain't I jes' about de uppities' nigger you is ever see'd?"

That is a simplistic image — but so is the one created by today's media managers. Blacks *can* be taught to read news scripts, to get to work on time (and sober), and to dress and talk like Whites. But the differences between Blacks and Whites remain far deeper than their skins, and those concerned with the survival of Western civilization need to under-

stand the differences fully.

The difference which has been most widely discussed is a quantitative difference in the average IQ's of Blacks and Whites: the Black population of the United States consistently scores 15 per cent lower on standard IQ tests than does the White population. So, while Blacks can be taught to read, they cannot be taught to do so as easily as Whites.

But there is also a qualitative difference in the intelligence of Blacks and Whites, and this difference is even more significant than the quantitative difference in IQ's. Blacks, in other words, are not just slower to learn, on the average, than Whites, but Blacks — all Blacks — have mental processes which are qualitatively different from those of Whites.

In this regard, it is interesting to note that liberal apologists for Blacks who have tried to explain away low Black IQ scores with the claim that the tests are biased against Blacks are partly correct. But they are mistaken in asserting that the bias is essentially cultural in nature; Blacks whose cultural environment is not significantly different from that of Whites still score lower than Whites.

IQ tests are biased against Blacks to the extent that they require abstraction. At learning tasks which require nothing more than memory — e.g., simple arithmetical operations and spelling — properly motivated Blacks can do nearly as well as Whites. But at tasks which require inference — and this includes virtually all problem-solving operations — Black performance falls so far below that of Whites that the two can hardly be compared on the same scale.

Standard IQ tests mask rather than reveal the true mental gulf which exists between Blacks and Whites, in that they do not measure solely the ability to reason abstractly. Reading comprehension tests, for example, which make up a large part of most IQ tests, measure both memory and inferential ability. If they measured inferential ability only, the difference between the average scores for Blacks and Whites would be far greater than 15 per cent.

This Black inability to reason inferentially and to deal with abstract concepts is reflected in the almost total absence of Blacks in those professions requiring abstract reasoning ability of a high order: physics and mathematics, for example. Government quotas have brought a sharp increase in the number of Blacks in American colleges and universities in the last two decades, and Black college graduates have flooded into the non-scientific professions, but the sciences have remained virtually all White. You may see Black nuclear physicists in TV movies, but in real life the only Blacks one finds in physics laboratories are janitors and technicians — and not many have qualified as technicians.

It is unfortunate that this Black shortcoming is overlooked by many people, but it is easy to see why this is so: most of us have a simplistic notion of human intelligence. We think of some people as being "dull" or "slow" and others as being "bright." If a person is "dull," he is slackjawed and unkempt, his speech is slow, and his vocabulary is limited; our vision of him is modeled on that of the classic village idiot. And we think of a "bright" person as one with a quick tongue and a neat appearance.

We have been taught by TV that our former classification of Blacks as a race of village idiots was in error. So now we make the opposite error of assuming that, since many of them have a quick tongue and a neat appearance, they are approximately as "bright" as White people.

Human intelligence is many-faceted. It cannot be adequately characterized by such terms as "dullness" or "brightness." A good memory and a facile tongue — i.e., what modern educators loosely refer to as "verbal skills" — do not imply an ability to deal with abstract concepts and solve problems.

The former and the latter are separate — and independent — facets of intelligence. The former is what we more easily notice, but it is the latter on which our civilization is based. And the latter is sharply race-dependent.

The racial dependence of abstract reasoning ability is no secret. Anatomists have been aware for many years of the morphological differences between the brains of Blacks and Whites, and neurologists and psychologists today understand that it is in precisely those portions of the brain which in Blacks are less developed than in Whites that abstract reasoning takes place.

But because Blacks do not suffer a corresponding deficiency in their ability to develop verbal skills, we allow ourselves to assume equality where there is none, and we try to explain away troublesome facts such as low IQ scores with nonsense about "cultural bias."

This error in assuming Black intellectual equality on the basis of the skills displayed by Black news announcers is just one aspect of a general tendency today to confuse *style* for *substance,* and the confusion is not limited to our estimate of Black intellect but also warps our understanding of ourselves and our concept of progress. A large degree of responsibility for the problem lies with our system of higher education.

We live in an era of mass education, in which the prevailing opinion seems to be that everyone, including the village idiot, is entitled to and should have four years of university training. That opinion is born of the same lunatic mania for equality which has fathered some of the peculiar racial policies of the day.

The proper function of a university is the training of scholars, and no society needs or can tolerate more than a small percentage of them — not to mention the fact that the natural abundance of satisfactory raw material for the production of scholars is rather low in any normal society. In addition to this function, there is also a need for advanced training in a number of professions: engineering and medicine, for example.

Every citizen, of course, should have a working knowledge of the basic skills of civilized life: of reading, grammar, composition, arithmetic, and elementary science. Beyond this, he should have a sufficient familiarity with the history, the culture, and the social and political institutions of his people that he feels a strong sense of identity. This necessarily means a study of history, literature, and that subject matter generally designated "civics."

"The essential quality, or value, of civilization is its utility in advancing the biological level of the race which has created it."

But it is neither necessary nor healthy to send the bulk of a nation's young people to a university for four years, simply postponing for that length of time their coming to grips with their lives and beginning useful activity of one sort or another. And it is extraordinarily mischievous to take millions of young men and women whose natural endowments suit them best for lives of simple, manual activity; to make them sit in university lecture rooms for four years engaging in meaningless work culminating in meaningless diplomas; and to convince them thereby that manual work is "beneath" them.

Twelve years of elementary and secondary schooling, properly organized, is sufficient for all but a small percentage of a nation's youth. The fact that our high schools do not now produce with satisfactory efficiency graduates with either the requisite grounding in the basic skills of civilized life or a strong sense of national and racial identity is not a good reason for compounding the inefficiency for another four years. Instead, it is a reason for reorganizing our whole system of elementary and secondary education.

A great deal more could be said on this extraordinarily important topic, but the one essential point we want to bring out here is that the unnatural and unrealistic development which has taken place in our educational system in recent years gives us an unrealistic view of the world. In order to make universal higher education possible — in order to make it possible for virtually anyone, Black or White, to have a university degree — we have had to change, subtly but drastically, the whole meaning of higher education. We have had to accept style in the place of substance. Worse, we have come to prefer style over substance.

Nowadays there is a prejudice against cluttering up one's mind with all the pesky, troublesome details of a subject, whether history or mathematics. That is too much like manual labor. Instead, one learns "concepts"; one looks at "the big picture."

We give A's to students who can run off at the mouth for half an hour about the history of Western civilization or the integral calculus, but who cannot tell you with any degree of certainty in what century it was that the Goths smashed the power of the Huns in Western Europe (or, more importantly, what the racial characteristics of these two peoples were) and who cannot actually produce a correct numerical answer to a word problem requiring the setting up and evaluation of a definite integral.

We have shifted the emphasis, in other words, from the training of analytical ability to the development of the modern educators' beloved "verbal skills." We have shifted from problem solving to rhetoric, from substance to style.

And most of us do not realize it — least of all those who are most intimately involved in it. A man or woman who has spent four years learning to talk a good line about a lot of things he doesn't really understand is the last person ready to accept the fact of his own ignorance — or the fact of the race-based inferiority of the smooth-talking Black news announcer.

This emphasis of style over substance leads, as I mentioned, to a warped notion of progress. It leads to the conceit that we are much cleverer people than our ancestors were. After all, we have space ships and lasers and computers, and our ancestors didn't. Furthermore, we can talk for hours about these marvels — we can tell you all about them — whereas a Spartan or a Goth would have been struck dumb with awe over any one of them.

This notion is, of course, an illusion — a very dangerous one. Actually it is virtually certain that the average IQ of the Spartans and the Goths, if there were some way we could test them, would prove to be somewhat higher than that the average White American of today — and substantially higher than that of our Black news announcers. This is a simple consequence of the dysgenic effects of civilized life (not that civilization must *necessarily* be dysgenic, but that Western civilization has, as a matter of fact, been so).

"The level of civilization which a people can develop and maintain is a function of the biological quality, the racial quality, of that people — in particular, of its problem-solving ability."

Civilization is, despite its many faults, a wonderful thing. It is even, in a sense, a necessary thing — although it is not an end in itself (despite what conservatives may think).

The essential quality, or value, of civilization is its utility in advancing the biological level of the race which has created it. The fact that civilization has not, in general, been used in this way until now does not make this definition of its essence invalid. This, like education, is a big topic in itself, and much can be said about it. But let us restrict ourselves here to a narrower topic, namely, the qualities of a race which endow it with civilization-building ability.

"Verbal skills" may have a high survival value for the individual who possesses them, but they are not civilization-building skills. A smooth line of patter may help in selling rugs or insurance; the faster talker may more often land the good job or the pretty girl; the person with a large vocabulary and an easy, self-confident mode of expression usually makes a good impression on others — a "bright" impression. But it is the analytical thinker, the problem-solver, who, glib or not, is the founder and sustainer of civilizations.

The clever office-seeker, the successful rug merchant, the adaptable mimic, the fluent news announcer—all have more-or-less useful roles to play in civilized life — but the very existence of that civilized life depends upon men with an altogether different set of skills. That is true of Western civilization today, and it will also be true of the new civilization which we must build if our race is to fulfill its ordained mission and achieve its ordained destiny.

Today Western liberals are working very hard to help the Third World become "developed" — i.e., civilized. They want to prove that the Blacks and Browns of the world have just as much capacity for civilization as Whites do. And if one visits Kenya or Nigeria, one sees what does seem like a Black civilization: Blacks driving automobiles, operating elevators, using typewriters and calculators and telephones, even flying airplanes.

But it is an illusion. It is the style of civilization rather than its substance. And to the extent that even this style is maintained, there is a White minority present to keep the wheels turning. In those African countries which became so uppity that the White technicians and administrators were forced to leave, civilization has ground rapidly to a halt and the jungle vines have begun taking over again.

When a diesel tractor or an electrical generator or a telephone switching system breaks down in Africa, it stays broken down until a White man fixes it — despite all the Black graduates African universities have been turning out recently. And it is not a cultural problem or an educational problem.

In this country half a century ago few farmers had ever seen a university. Many had not even been to high school. Yet, when a tractor broke down they got it running again, one way or another. They pulled it into the barn, took it apart, puzzled out the difficulty, figured a way to fix it — and then did it, often using extremely primitive facilities.

It wasn't a matter of culture. It's what was called "Yankee ingenuity." It's a racial trait.

Today civilization is more complex than it was 50 years ago. A considerably higher degree of "Yankee ingenuity" is required to keep it running. Very few of us who glibly talk about space ships and lasers and computers realize that we owe the existence of these things to an extraordinarily tiny minority of our people. The technology as well as the science involved in producing something like a pocket calculator is quite complex. A lot of people can talk about it, but very, very few are capable of actually solving the problems — or even being taught to solve the problems — involved in designing and building such a gadget so that it does what it's supposed to.

Another thing many of us do not realize is what a thin thread it is which supports civilizations in general and our present technological civilization in particular. We are holding onto this thread only by the skin of our teeth, only by exerting ourselves to the utmost of our creative abilities.

I am afraid the average American today would assume — if he bothered to think about it — that if the average IQ of the American population were to decline by, say, five per cent as a result of racial interbreeding or a continuation of other dysgenic practices, it would perhaps cause a corresponding decline of five per cent in the level of our civilization.

That is not so; it would cause our civilization to collapse. That is exactly what has happened to many other civilizations in the past, far less technologically advanced. Our situation, because of the complexity of our civilization and its dependence on high technology, is much more precarious.

The level of civilization which a people can develop and maintain is a function of the biological quality, the racial quality, of that people — in particular, of its problem-solving ability. That is why Blacks and certain other races have never developed even a rudimentary civilization and are incapable of sustaining a civilization built for them by Whites — despite the apparent "brightness" of many Blacks. And it is why the race which built Western civilization not only must eliminate the racially alien elements from its midst but must also change those social, political, and economic institutions which continue to result in an increasing proportion of Whites who are problem-makers rather than problem-solvers.

The reason for this necessity is not, as I have already mentioned, that our civilization is an end in itself, but that it provides us with the potential means for increasing our own racial quality. The tools of a civilization, once it has reached a sufficiently high level — and we have reached that level — allow us not only to weed out the problem-makers from our midst, but to insure that we will produce even more capable problem-solvers than we have produced in the past. That, in turn, allows the achievement and maintenance of a still higher level of civilization — which still further enhances our capability for producing better problem-solvers.

We stand today at a threshold. If we cross it successfully, we will be on the upward path toward Godhood. But to cross it requires a realization of what it is that lies at the roots of civilization; it requires the ability to distinguish between style and substance; and it requires that we value substance above style.

W.L.P.

(Issue No. 59, 1978)

The Great Trek

In October 1837 a party of 1,000 Whites, traveling in canvas-covered wagons drawn by teams of from 12 to 16 oxen, abandoned the rolling plains of the interior and began the difficult trek across the mountains to the inviting coastal lowlands. It was not the Rockies they were crossing, however, and they were not American pioneers: ten years before the discovery of gold in California gave such an impetus to the great migration westward across the American continent, White men and women were on the move northward in Africa.

The tall, fair, sturdy men who alternately cursed and cajoled their teams up the treacherous paths over the towering Drakensberg escarpment were Afrikaners, descendants of the Dutch and French Huguenot immigrants who had settled the South African Cape during the preceding two centuries. As the Afrikaners struggled through the difficult mountain passes, some of them had fleeting cause to regret leaving the familiar flatlands on the Cape Colony's eastern frontier. But there was no turning back.

The Afrikaners trekking northward from the Cape Colony were farmers, or, as they proudly called themselves in their Dutch-based Afrikaans language, Boers. As tough and self-reliant as the American pioneers, they blazed a path across the trackless, arid veld and the forbidding mountain ranges of South Africa, defying numberless hordes of non-White savages to create a homeland where no civilized men had ever dwelt before. Perhaps even more so than their American cousins, the Afrikaners, in winning a new land, won a new identity.

The expedition which successfully traversed the Drakensberg and made its way into the fertile land of Natal was commanded by Piet Retief, who had been elected governor of all the Afrikaners moving northward just six months before. As Retief's party advanced eastward across Natal toward the land of the Zulus, other Afrikaners continued to move northward across the veld toward the lands beyond the Vaal River, where, in contrast to Natal, the native Blacks were relatively few and disorganized. Despite their divergent destinations, all the migrating Afrikaners were united in a great, collective venture: they were the *voortrekkers* ("advance trekkers" or "pioneers") who made the Great Trek into the heart of Africa.

To understand the Great Trek and the men and women who made it, some knowledge of the history and character of the Afrikaners is essential. The origins of White settlement in South Africa date back to 1652. In that year, five years after Pieter Stuyvesant was appointed governor of New Amsterdam (present-day New York), the Dutch East India Company established a resupply station at Table Bay, the site of the modern Capetown. There, company employees grew crops and raised livestock for the crews of the company's ships engaged in the lucrative East Indian trade.

From the beginning, there was tension between the company officials who governed from Capetown (and, ultimately, from the Netherlands) and the Boer colonists who worked the land. The company's governors saw the function of their African possession as purely economic — as just one component of the giant multinational corporation which provided Dutch burghers with ornate rugs and exotic spices, and the company's stockholders with choice dividends.

The Boers, on the other hand, chafed at their inability to own their own farms and at the strict controls the company imposed on the marketing of their produce. Gradually, through the course of the eighteenth century, the Boers began to drift to the north and east, their ties to the authorities in Capetown growing progressively weaker.

From the beginning, the European farmers encountered non-Whites. On the one hand, the Boers employed slaves imported from the Dutch Malay possessions and other parts of Africa. More important, they came into contact with a variety of native non-Whites.

In the seventeenth and early eighteenth centuries, the Afrikaners concerned themselves chiefly with the Hottentots, a dwarfed, yellow-skinned race of pastoralists; and with the pygmy Bushmen, even more primitive, who subsisted by hunting and gathering their food in the South African deserts.

The Boers were able to domesticate the Hottentots and set them to useful labor, although their numbers were greatly reduced through disease. Miscegenation with imported non-White slaves, as well as with White indentured servants, gave rise to the mongrel "Cape Coloreds" of the present day.

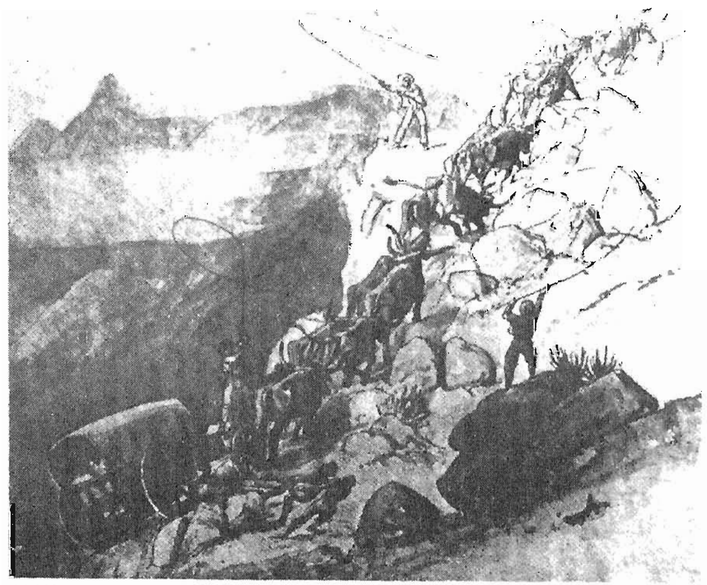
The Bushmen had no redeeming values. They delighted in raiding the Boers' herds of cattle and sheep, and the Boers in turn hunted down the predatory Bushmen mercilessly, all but annihilating them.

As the Boers moved further away from the western Cape, they began to brush against the advance guard of still another native race, the Negroid Bantus, who were simultaneously pressing westward and southward. Chiefly as a result of the thieving habits of the Kaffirs (as the Afrikaners referred to the Bantus), frequent wars broke out, in which the Whites always gained the upper hand. By the turn of the nineteenth century, the Afrikaners had advanced to the present eastern border of the Cape Province. Had it not been for a radical change in the political destinies of the Cape, their descendants might have remained there.

In 1806 Great Britain gained possession of the Cape, using the Netherlands' enforced alliance with Napoleon as a pretext. The rigidly Tory governors installed by the British Colonial Office were at pains to establish their authority over their wide-ranging Afrikaner subjects. To that end English was substituted for Afrikaans in the schools and the courts, and Afrikaner officials were replaced by Englishmen whenever possible.

More important, the British authorities began to undermine the existing relationship between the Afrikaner Whites and the African non-Whites. In this they were powerfully influenced by the Christian missionaries who had begun to stream into the country under the aegis of the London Missionary Society after 1806.

From the first, the men of the cloth espoused the cause of Hottentot and Bantu against their own White kinsmen. In 1812, the agitation of the Reverend J.R.E. Hall — who, from "religious principle," had married a Hottentot woman — led to the institution of the infamous "Black Circuit," by which English judges brought various Boers to task for their alleged mistreatment of their Hottentot slaves. Three years later



CROSSING THE DRAKENSBERG: In late 1837, 1,000 Afrikaner pioneers, commanded by Piet Retief, made their way over the Drakensberg passes to the fertile lowlands of Natal. In this painting, Boer wagonmasters urge their ox-teams up a precarious mountain path, where a moment's hesitation or a slight misstep could mean disaster.

an Afrikaner revolt arising from the investigation of similar charges led to the execution of five Boers for "treason."

Over the next two decades the British Colonial Office continued to press for the integration of the Boers into the British administrative scheme of things, and the missionaries continued to intervene on behalf of the African non-Whites.

Matters came to a head in 1834, when the Boers were compelled to free their slaves (29 years before Lincoln's Emancipation Proclamation) and then to accept a compensation far short of that which they had been promised.

During the same year, the results of the Sixth Kaffir War, in which Boer commandos had annexed a large portion of contested border land from the marauding Bantu Xhosas, were reversed by Lord Glenelg, the colonial governor. The British governor's nullification of the Boers' hard-won victory was due almost entirely to a pressure campaign by the London Missionary Society in England.

In response to a situation which was gradually becoming intolerable, as Hottentot laborers shirked their duties to the approbation of the clergy, and cattle-raiding Bantus marauded with near impunity, the Afrikaners began a number of tentative migrations to the north and east which gradually coalesced into the Great Trek.

The first small expeditions, undertaken in 1835, ended in complete failure. Jan van Rensburg's small party was annihilated by Kaffirs on the high veld; and another group, led by Louis Trichardt, was decimated by malaria.

Over the course of the next two years, however, support for the Great Trek grew rapidly among the Boers in the frontier districts. In early 1837 Piet Retief, after issuing a manifesto justifying his course of action, set out from Grahamstown with his followers. After joining with an expedition led by Andries Hendrik Potgieter on the veld, Retief decided to strike east to Natal, despite the fact that the land was occupied to a large extent by the powerful Zulus, headed by the fierce and dictatorial Dingane.

After descending from the Drakensberg, the Afrikaners pitched their camps along the valley of the Blaaukrans River. There the bulk of the party stayed, while Retief and a picked detachment rode eastward to Dingane's headquarters at the kraal of Umgungundlovu. Retief was sure that he could deal reasonably and fairly with the Black chief.

But at Umgungundlovu the Black chieftain was uncooperative. He accused Retief and his men of stealing a large herd of cattle and informed the Afrikaners that he would agree to nothing until the cattle were returned.

After several weeks searching, Retief and his men were able to locate the cattle and regain them from Sikonyela, a powerful rival of Dingane. On February 2 the Afrikaners returned in triumph to Umgungundlovu. Three days later Dingane signed a treaty which entitled Retief's party to settle a vast expanse of fertile land on the coastal plain of Natal. After the signing of the agreement, the Zulus celebrated with riotous festivities, and the Boers gave an impressive demonstration of their prowess at riding and shooting.

On the following day, February 6, 1838, the White men were up before daybreak. As the Afrikaners readied their horses and equipment for the return to their families encamped along the Blaaukrans and a neighboring river, the Tugela, they could hear the pre-dawn stirrings in Umgungundlovu, a few hundred yards away. Now and again a chill breeze brought them distinct but incomprehensible snatches of the Zulu tongue and the pungent, unmistakable odor of thousands of Black men.

Piet Retief and the 70 Afrikaners he commanded were filled with a sense of satisfaction and relief as they prepared for their departure from Zululand. Secure in Retief's hunting pouch was the all-important treaty which, at last, would enable the Boers and their families to end their months of anxious wandering and to resume their vocation as farmers.

Before the Afrikaners could ride off, a Zulu messenger approached. He brought word that Dingane desired the presence of Retief and his men at the royal kraal. There the two parties would toast their successful negotiations and their future friendship. The Whites agreed.

Retief and his party made their way across Umgungundlovu to the royal enclosure. They were bidden to stack their weapons outside the stockade, so as not to affront Dingane's hospitality. They complied. Then the White men entered the headquarters of the Zulu king, and the gate was closed behind them.

Dingane greeted Retief from his crude wooden throne. Although the once-lithe Zulu warrior was now middle-aged and grossly fat, he radiated power and ruthlessness. As has all too often been the case with Negroes elevated to positions of authority, Dingane was capricious and unstable, and his whims often meant death for his subjects. Nevertheless, Retief trusted him, and the Afrikaners took and drank the strong sorghum beer offered them by the Zulus.

Drawn up around the Black ruler were two Zulu regiments, nearly a thousand men in all. At Dingane's order, his soldiers began to dance. As the Black men writhed and undulated to the insistent rhythm of the drums, Dingane began to chant. The White men watched and listened, bemused and uncomprehending. And Dingane's dark eyes watched the White men, those White wizards who killed men from afar and sped across the veld on horseback as if horse and rider were one.

The dance of the Zulus intensified, the warriors now surging forward, almost to where the Whites sat, now gliding back, with effortless grace. Suddenly Dingane sprang up and cried out: "Hither, my warriors! Cast yourselves upon them! Seize them! Hold them fast! Slay the wizards! Slay the wizards!"

At Dingane's words the Zulus rushed forward and threw themselves on the unarmed Afrikaners. Outnumbered 10 to one, the Whites were quickly overpowered. A few were able to draw hunting knives and stab and slash at their Black assailants before they were seized. The rest shouted and struggled in vain.

Some of the Afrikaners, particularly the young boys who had accompanied their fathers and older brothers to the Zulu capital, were strangled on the spot. The others were dragged forth from Umgungundlovu to the place the Zulus called Hlomo Amabuta, the hill of execution. There the blood-crazed Negroes finished their murderous work with spears and clubs.

Last to die was Piet Retief, who, arms pinioned, was forced to witness the slaughter of his White comrades and his teen-aged son. When Retief was dead his heart and liver were ceremoniously presented to Dingane. The bodies of the Afrikaners were then left to carrion birds.

The Reverend Francis Owen, an English missionary, and members of his family were able to observe the massacre from their mission, which was situated on a hill overlooking Umgungundlovu. As with most of the White missionaries in Africa, Owen's sense of racial kinship was inferior to his zeal to convert the non-White aborigines to Christianity. Although during the preceding few days Owen had sensed Dingane's intentions, he had refrained from impressing Retief's party with the gravity of the situation. Nor did this pious minion of the church make any effort after the massacre to warn the families of Retief and his men, camped only a few hours' ride away. Several days later, he and his family fled to Port Natal, a British trading settlement on the coast.

No word of the fate of Piet Retief and his men reached the Afrikaners along the Blauwkrans and the Tugela for ten days. Then, on February 16, 1838, Dingane's Zulu regiments struck with savage force against the remainder of Retief's followers.

The Boers' camps were small, scattered, and poorly defended. Infected by the same sense of false security which had led Retief and his men to their doom, they made easy targets for the 10,000-strong Zulu army which Dingane had dispatched from Umgungundlovu.

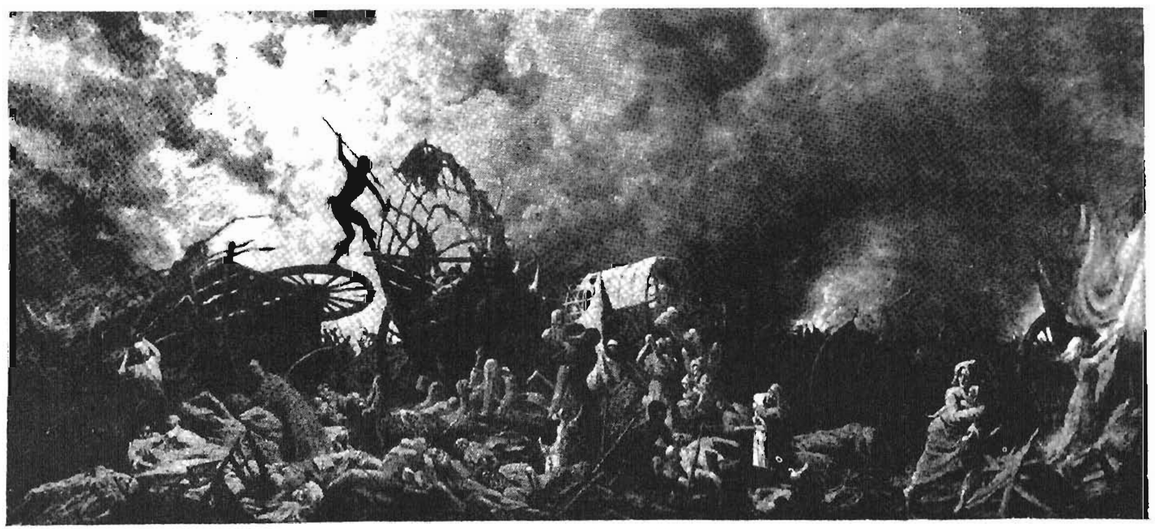
The Blacks began their attack at 1:00 A.M. on February 16. The small camp of the Liebenberg family was overrun and all of its inhabitants murdered, most of them as they slept.

Next the Zulus made their way to the Bezuidenhout wagons, several miles upstream. Daniel Peter Bezuidenhout saw his wife, mother, and sisters slaughtered by Dingane's merciless troops. Although badly wounded himself, he was able to mount his horse and ride to warn the neighboring campsites.

The carnage was repeated at other encampments. Before the finally aroused Afrikaners were able to fend off the Zulus with their guns, the Blacks had claimed a fearful toll. In all nearly 300 Whites perished, including 41 men, 56 women, and 185 children. Entire families were wiped out.

The scenes illuminated by the first light of the rising sun almost defied description. Where the Zulu bands had triumphed, the grass was drenched with blood. Wagons and gear dripped gore. The bodies of the men and women, and those of the children as well, had been stabbed again and again with *assegais*, the short spears of the Zulus.

Johanna van der Merwe was found dead with 21 wounds, Catherina Prinsloo with 17. Elizabeth Smit lay dead, her breast hacked off, with her three-day-old baby dead beside her. Anna Elizabeth Steenkamp, one of the most resolute of the Boer women, described in her diary a wagon filled with 50 corpses, most of them children, drowned in their own blood.



A SCENE FROM HELL: On February 16, 1838, in the dead of night, thousands of Zulu tribesmen swept down on the sleeping Afrikaners encamped along the Blauwkrans River. During the nightmarish hours which followed, the Black men, drunk with blood lust, slaughtered hundreds of White women and children before the Afrikaners could organize a defense. The horror on the Blauwkrans, following on the heels of the Zulus' treacherous murder of Piet Retief and his men, almost brought the Great Trek to a standstill.

Adversity, Struggle Built Boer Racial Feeling



AT BLOOD RIVER 500 Afrikaners and Britons, under the inspired leadership of Andries Pretorius, routed an army of 10,000 Zulus on December 16, 1838, avenging the massacres of their kinsmen at Umgungundlovu and the Blaaukrans River. It took nerves of steel and unerring marksmanship for the heavily outnumbered *voortrekkers*, armed only with smooth-bore muzzle-loaders and two ancient field pieces, to withstand the Zulus' repeated attacks. By nightfall the Afrikaners had slain over 3,000 Blacks and thus secured the rich land of Natal for White settlement. Blood River proved once again that White discipline and technological superiority are more than a match for any number of non-White foes.

The massacre at Umgungundlovu and the slaughter on the Blauwkrans threw the fate of the Afrikaners' Great Trek into uncertainty. Despite further setbacks, including the defeat at Italeni of a Boer relief expedition commanded by Pieter Uys, costing Uys his life, the remaining members of Retief's party never wavered. The Afrikaner women, above all, were adamant in refusing to abandon Natal. Through the grim winter months of 1838 the Boers held fast to their camps, while Dingane's Zulus ravaged the British trading settlements on the coast.

At this critical juncture in South African history, Andries W.J. Pretorius, the greatest of the *voortrekker* leaders, rode north to take command of the Boers in Natal.

Pretorius, born in 1799, was the descendant of Germans who had migrated to the Netherlands and then to the Cape in the seventeenth century. A prosperous burgher who owned several farms in the Graaff-Reinet district of the frontier, he had not participated in the planning of the trek but, once his interest had been roused, had become an enthusiastic supporter.

Pretorius had made a preliminary visit to Retief's encampment the previous December, and now, as the discouraging winter months wore on, he prepared to throw himself wholeheartedly into his people's struggle. Selling his home, Pretorius Kloof in Graaff-Reinet, he rode to the north. In November 1838 the leaderless Boers elected him Commandant-General.

Within a week Pretorius had organized a force of more than 400 Boers. On November 28 he and his commandos moved off to the east. On the sixth day of their march the Afrikaners were met by a small force of Britons from Port Natal, anxious to settle their own accounts with the Zulus. Pushing north, the combined force made straight for Dingane's capital at Umgungundlovu.

After six days of hard going through tall grass, skirmishing with Zulu patrols as they advanced, Pretorius's force reached a river, called Ingome by the Zulus. There the Boers took up a strong position. The camp was covered on two sides by the river and by a tributary stream which flowed into the Ingome at an angle of roughly 45 degrees. The open end of the angle formed by the confluence of the two streams was defended by the Boers' 64 wagons, massed end to end. Two cannons were situated at strategic points along the wagon wall.

At dawn on December 16, 1838, the Zulus attacked, advancing in regiments, each led by its commander, the younger men in the van, the veterans massed at the rear. As they moved forward, close to 10,000 of them, the Blacks sang and chanted in unison.

Pretorius had ordered his men to hold their fire until the Zulus were almost at the camp. Exercising iron self-control, the Boers waited until the Zulu battle line had advanced to within ten paces of their positions. Then the White men poured a merciless fire into the Black ranks. The Zulu line buckled and fell back several hundred yards.

Meanwhile, on the flanks, the Zulu troops attempted to cross the small stream and break in on the Boers from the rear. Swinging around one of their field pieces, the Afrikaners fired on the Blacks at short range with murderous effect, and the waters of the stream ran red with blood of the fallen Blacks.

Again the Zulus advanced from the front, and again they retreated before the deadly accuracy and rapidity of the Afrikaner musket and artillery fire. By now, hundreds of the Blacks had fallen.

Then Pretorius gave the order to attack. Leading a detachment of 150 men, he charged an advancing force of over 2,000 Zulus. By now dumb-struck with terror, the attacking Zulus veered to the left and raced toward the river, upstream from the Boer position. Hundreds waded in over their heads, desperately seeking cover from the White men's guns, but to no avail. The Afrikaners fired point-blank at the Black men crowded in the water, and soon the river, like the stream, was dyed crimson with Zulu gore.

Pretorius, who was nicked by a Zulu *assegai*, and one other Boer were the only casualties the Boers suffered that day. A careful count of the Zulu dead totaled over 3,000. In the words of an Afrikaner witness, "the Kaffirs lay on the ground like pumpkins on a rich soil that has borne a plentiful crop." The Boers pursued the fleeing Blacks until dark, exacting a fitting revenge for the massacres at Umgungundlovu and along the Blaaukrans.

The *voortrekker* victory at the Ingome — thenceforth known as Blood River — broke the power of the Zulus for decades. Two years later, fleeing another crushing defeat, Dingane was assassinated by one of his Black subjects.

Shortly after Blood River, Pretorius and his fellow *voortrekkers* established the Republic of Natal, in accordance with their concept of freedom and equality among White men. The Natal Republic, however, was short-lived. In 1843 the British landed a strong force at Port Natal, which defeated the Afrikaners within a month. Natal was then annexed to the Cape Colony.

The *voortrekkers* were undaunted by the seizure of Natal. Many of the men and women who had crossed the Drakensberg with Retief and Pretorius resumed their northward march. Joining the Afrikaners who had followed Potgieter and other leaders, they settled the territory which was to become the Transvaal Republic and the Orange Free State.

The history of these two republics was filled with vicissitudes and reversals for the remainder of the nineteenth century. During those years the Boers strove to maintain their way of life as a community of free White farmers, but the discovery of gold along the Witwatersrand in Transvaal led to inexorable pressure for British intervention on behalf of the rootless *uitlanders*, many of them Jews, who swarmed to the Transvaal goldfields in the 1880's and '90's.

The story of the Boers' gallant but hopeless fight against the mighty British Empire is well known. Less familiar, but equally inspiring, is the story of the Afrikaners' successful struggle, over the course of the next 50 years, to maintain and strengthen their racial and cultural consciousness, a process which gradually resulted in the Afrikaners' present control of the South African state.

The prerequisite for the outlook which underlay those years of struggle, indeed the prerequisite for an Afrikaner identity, was the experience and memory of the Great Trek. The Great Trek galvanized the discontented but disorganized Boers of the Cape frontier into a disciplined, self-aware, racial community. In the words of South African historian Gustav Proller, written of Piet Retief but equally applicable to the influence of the Great Trek, "It is Retief's greatest virtue that in his deeds and in his death, he compelled the Dutch-Afrikaans emigrants to believe that they were not merely isolated, roaming individuals, but that everyone was a participant in a great national bond, with one concern and one destination."

T.O'K.

(Issue No. 59, 1978)

The Darkening of America

The measure of any society is the character and racial quality of its people. Our nation owes its high standard of living and its legacy of great achievements in technology, industry, commerce, and space exploration to the creativity and ingenuity of millions of White immigrants from northern and western Europe.

Our traditions of social order, fair play, just government, intellectual freedom, and religious tolerance are likewise expressions of our White racial-cultural heritage.

Today, a low White birthrate, a massive invasion of racially and culturally foreign elements, and the high birthrate of non-White U.S. citizens threaten our American way of life and White race with extinction.

The most dramatic aspect of this problem has been the enormous flood of illegal Mexican immigrants into the United States in recent years. At least 5 million of the estimated 8 to 12 million illegal immigrants already in America are Mexicans. According to the U.S. Immigration and Naturalization Service, 800,000 more aliens enter America illegally each year. A former INS director has warned that this flood of aliens is now "totally out of control."

The Federal government does nothing effective to stem the Brown tide, since even those who are caught are merely dumped across the lightly patrolled border to sneak back in again. President Carter recently proposed to make crime pay by giving amnesty to those who entered illegally before 1970. That this will only worsen the problem was shown when the number of illegal immigrants shot up after the Carter announcement.

Overwhelmingly, Americans oppose the Federal government's lax immigration policy. A 1977 Gallup poll indicated that 72 per cent favor tight laws to prevent the hiring of illegals. (The present head of INS, himself of Mexican descent, opposes any such action.) Even more significantly, a 1977 Roper poll showed that 91 per cent of Americans questioned favor an all-out effort to stop illegal entry."

Both liberal pressure groups and big-business interests oppose any action to halt the invasion of Mexicans. Liberals claim such moves would be "inhumane" or "racist." The *Wall Street Journal* crowd and other capitalist interests want a large and profitable pool of cheap labor.

Mexico has the highest birthrate in the world. The country's population of over 60 million will double in the next 20 years. About 10 per cent of Mexico's citizens now live illegally in the United States, and about 20 per cent more depend on money sent back home by those already here.

Within 25 years, population experts predict, Mexico City will be the world's largest city, teeming with some 32 million persons. According to a Gallup International survey, one-third of all Mexicans would like to leave their country and move to the United States or Canada.

Along with Mexicans, Brown aliens from Puerto Rico, Cuba, and other Latin American countries make up a fast-growing "Hispanic" minority. Between 1963 and 1978, this Spanish-speaking horde doubled in size, from about 8 million to over 16 million. The Hispanic fertility rate is over twice that of White Americans. Demographers estimate that Hispanics will replace Blacks as the largest non-White minority group within 12 to 15 years.

Within 8 to 10 years, a majority of California's population will be Spanish speaking. Already in Los Angeles County only 33 per cent of the school-age children are officially White, while 38 per cent are Mexican, 23 per cent Negro, and 6 per cent Asian.

The number of *illegal* Hispanics is conservatively estimated at 1.5 million in New York City, 1.3 million in Los Angeles, and one-half million in Chicago. The number of *legal* Hispanic aliens is even higher. Puerto Ricans, for example, can enter the United States without restriction, and Mexicans now make up the largest group of legal immigrants.

states. In large sections of many northern cities and in vast regions of the Southwest, Spanish is the preferred language of outdoor advertising, newspapers, television, and radio. Many election districts must use bilingual election ballots. (In San Francisco the ballots are *trilingual*: Chinese, English, and Spanish.)

Adding to the flood of Hispanics, large numbers of racially alien and prolific Filipinos, Chinese, Koreans, Jamaicans, Iranians, Arabs, East Indians, and others pour into the United States each year.

The question of illegal immigration is a "safe" topic. Many newspapers and politicians discuss the question, because it bypasses the deeper issue of the alien racial-cultural threat to America. If the issue were only a question of legality, it could be solved by allowing Mexicans to enter legally.

The presence of millions of racial and cultural aliens is a danger, however, whether they are here legally or illegally. Most Negroes and Puerto Ricans here, for example, are legal residents of the United States, but they are at least as much a problem as illegal Mexican residents.

Indeed, a majority of the non-Whites now living in America are legal residents or citizens. Significantly, the offspring of even illegal immigrants born within the boundaries of the United States are considered full and equal citizens under present law.

Even if illegal immigration completely stopped tomorrow, our race and culture would still be in grave danger, because of the great differences between the White and non-White birthrates.

The White birthrate has been falling steadily since 1957, and it recently fell below two children per woman of child-bearing age. White Americans now do not even reproduce at a rate sufficient to replace those who die.

Between 1960 and 1973 the Black population increased 25 per cent, while the number of Whites rose by only 14 per cent. Blacks already make up a majority of those living in such major cities as Detroit, Atlanta, Cleveland, and Washington. Only half of the school-age children in Seattle and only 24 per cent in Boston are White.

This trend is a major reason why millions of Whites have been fleeing the large cities for the suburbs or to new areas in the West and South. For the first time in the history of our nation, large numbers of native Whites are leaving America altogether. About 40,000 Whites now move each year to Canada, New Zealand, or Australia.

From a historical perspective, by far the most significant thing now happening in the world is the racial darkening of America. The alien invasion of our country is the greatest invasion in all of human history. It is far more massive, for example, than the northern European migrations into the crumbling Roman Empire.

In our society the least intelligent, least creative, and least capable are having the most children. The government actually encourages this by giving financial aid to indigent mothers. At the same time, both the absolute and relative numbers of our most creative, intelligent, and capable citizens are declining.

The threat to White America is even more serious than official sources would indicate. Many millions of racially and culturally unassimilable Arabs, Jews, East Indians, Gypsies, Turks, and others of non-European descent are officially classified as "White" by the Federal government.

Mexicans, Filipinos, Middle Easterners, and other nondescript Brown peoples pose a much greater threat of mongrelization than do Negroes. Many naive Whites who are repelled by the thought of breeding with Blacks can bring themselves to accept miscegenation with other non-Whites who don't appear quite so strange or alien.

In the face of this enormous problem, the Jews in America have once again revealed their anti-White and anti-American hostility. Powerful Jewish organizations, including the notorious B'nai B'rith pressure group, officially oppose even limited moves to stem the massive illegal immigration into this country. While influential Jews urge "Zero Population Growth" and encourage racial mixing for Whites, they call for Jews to marry only other Jews and have many offspring.

At the same time that Jews denounce all measures to halt the alien flood sweeping over us as "un-American," the Jewish state of Israel sharply restricts non-Jewish immigration and officially encourages a high Jewish birthrate.

The men and women who won our American independence, built our national institutions, forged our culture, and cleared the American wilderness have been of northern and western European stock. Every U.S. President, for example, has been of this breed.

Men of our race once fought and died at the Alamo to hold Texas and keep it a land for White people. They, and many like them, didn't sacrifice their lives for a Constitution or for a flag or for equal rights for Negroes. Theirs was a war for our White race.

Today corrupt and ignorant politicians betray the sacrifices of our forebears by tolerating the alien takeover of our continent.

> *"No quantity of atomic bombs could stem the tide of billions . . . who will someday leave the poor southern part of the world to erupt into the relatively accessible spaces of the rich northern hemisphere looking for survival . . ."*
>
> — Houari Boumedienne, president of Algeria

The spread of liberal ideology is reflected in our changing immigration policy. The Chinese were forbidden entry into America, for example, until Franklin Roosevelt coerced the Congress into repealing the "racist" Chinese Exclusion Act in 1943. At Lyndon Johnson's urging the Congress in 1965 repealed the rest of our former immigration laws, which had encouraged northern and western Europeans to move to America and had discouraged non-White immigration.

President Ford expressed an utter lack of racial or national loyalty and an astounding ignorance of history when he publicly urged that Puerto Rico be made a state. Forty per cent of the island's Spanish-speaking mulattoes already depend on food stamps for survival. When Ford and others of his ilk support the full integration of such non-White populations into our nation, they betray a selfish, shortsighted interest in taxes to be levied, votes to be gained, and quick profits to be made.

Such democratic thinking confuses the whole meaning of nationality. It assumes that man-made laws can repeal the natural laws of race and heredity.

For men like Roosevelt, Johnson, and Ford, America is only a piece of real estate and a collection of symbols and institutions without cultural or racial significance. They do not understand that racial-cultural communities give meaning to national symbols, and not the other way around.

The politicians and the controlled media claim inflation and unemployment to be our nation's most important problems. Actually, no problem we face is as serious or as much a threat to our future as the steady racial deterioration of our nation.

Unemployment, inflation, and poverty are not permanently destructive. A White people which maintains its racial character can still solve these and various other temporary economic and social problems. However, once a White nation falls victim to racial mixing, it permanently loses its ability to deal with any serious challenge.

The United States is one of the very few countries in the world which automatically grant citizenship to every person born inside their borders. Elsewhere, the citizenship of a child is determined by that of the parents, regardless of the place of birth. The unique American situation is an expression of the naive notion that even racial aliens can and should be "made into" Americans who will respect and maintain our European-rooted way of life. This idea also reflects the arrogant "melting pot" assumption that non-Europeans *want* to copy our values and way of life.

Some Americans have responded to the growing poverty, illiteracy, and chaos in the non-White world by supporting "Zero Population Growth." White liberals often sterilize themselves in order to "keep down" overpopulation. But the problem is not just one of numbers. Negroes continue to starve in African areas rich in natural resources, while Whites have built prosperous societies in lands like Iceland, East Germany, and Ireland, which are poor in resources.

Restricting the number of intelligent, capable, and creative White children will not bring the Third World out of poverty. Only White agricultural techniques, medical discoveries, technology, and food shipments have kept much of the non-White world from even greater suffering and backwardness. Sincere humanitarians who are really concerned about helping mankind should urge White men and women to have as many healthy children as possible, and they should direct their birth-control efforts toward non-Whites only.

Throughout history, our race has proven itself more creative and able to solve problems than any other. History offers many clear and instructive examples of the long-range consequences of racial mixing. A mongrel America would go the way of India, Egypt, and the Roman Empire.

The destruction of the White race in America is not happening suddenly. It is easy to ignore the problem as long as a technical and administrative class of Whites keeps our society limping along. Unlike a military defeat or a major natural catastrophe, which would force our people to face the challenge, the invasion by aliens, the low White birthrate and a high non-White birthrate make up a problem which, like a terminal case of cancer, is not obvious until it is too late.

Our nation is like a middle-aged man who, despite occasional pains and frequent nervousness, considers himself pretty healthy. The man can overeat, drink heavily, smoke, and munch candied snacks without any immediate damage. But the long-term consequences of such shortsighted and self-indulgent living are fatal.

The darkening of America can and will be stopped only when White men and women who are proud of their heritage and ready to sacrifice for it join together to build a new order.

M.W.

(Issue No. 60, 1978)

Will there be room in a darkening America for these children?



AS THE RACIAL balance in America continues to shift toward non-Whites, there will be fewer opportunities for White children to grow up in a White environment, learn White values, develop a strong sense of White identity, and find White marriage partners.

Codreanu & the Iron Guard

In the pre-dawn hours of October 9, 1923, a half-dozen men sat on hard benches in a bare room at the police headquarters in Bucharest, Romania. The police had seized them several hours before. An informer in their midst had accused them of plotting to murder over twenty of Romania's leading citizens. Now they were to be questioned by police and government officials.

The leader of the alleged conspirators, Corneliu Codreanu, 24 years old, waited pensively as his comrades disappeared, one by one, into the interrogation room. He tried to devise tactics for parrying the questions to come. Then it was his turn.

The prosecutor ordered several incriminating letters and two baskets containing the group's firearms to be placed in front of Codreanu. "Are these your weapons?" he snarled.

Codreanu hesitated. He asked for a moment's reflection. It was a moment at the crossroads. The prosecutor and the police smirked derisively, waiting for the expected denials.

Then Codreanu spoke out: "Yes, these guns are ours. We wanted to use them to shoot the government ministers, the rabbis and the big Jewish bankers."

Codreanu reeled off the names of the Romanian politicians and Jews on his death list: Marzescu, Bercovici, the Blanks, Rosenthal, Fildermann, Honigmann, and the rest. His interrogators were stunned by the young man's boldness and resolve. The prosecutor, his smugness forgotten, gasped, "But why kill them?"

"The former because they betrayed our country," Codreanu shot back. "The latter as enemies and corrupters."

"And you don't regret it now?"

"No, we regret nothing...Though we have fallen it does not matter: behind us there are tens of thousands who think likewise!"

As the dawn's first glow filtered in through the windows of the police station, Codreanu, shoulders squared and head held high, was led to a basement cell.

The die was cast. From then on in his struggle for his country's freedom Codreanu gave no thought to turning back.

Who was this remarkable young man, and what had driven him to such desperate measures?

Corneliu Zelea Codreanu was born on September 13, 1899, in Hushi, a small town in the Romanian province of Moldavia. His father, Ion Zelea Codreanu, the descendant of several generations of foresters, was a secondary school teacher and an ardent nationalist; his mother, Elise Brauner Codreanu, was the granddaughter of a Bavarian immigrant.

Between the ages of eleven and sixteen Codreanu attended the famous military school at Manastirea Dealului, the Cloister on the Hill. There he learned the soldierly virtues of courage, discipline, and taciturnity. Codreanu's inborn talents for leadership and organizing were reinforced and developed at the academy, and he acquired a taste for hard work and self-denial. At the Cloister, as he later wrote, he "learned to love the trench and to despise the drawing room."

When Romania declared war on Austria-Hungary in August 1916, Codreanu, not old enough to enlist, left home and joined his father at the front, where the elder Codreanu commanded an infantry company. Corneliu took part in the advance and subsequent retreat across the rugged terrain of Transylvania, until his father ordered him to return home. When the First World War ended in 1918, Codreanu was an officer cadet at an infantry training camp.

After graduating from secondary school, Codreanu entered the University of Jassy in the fall of 1919. Jassy, the capital of Moldavia, was a citadel of Romanian culture and tradition, and its university was the oldest and most prestigious in the country.

When Codreanu arrived at Jassy, however, he found the city and its university wracked by strikes and demonstrations. The workers, chafing under miserable working conditions and meagre wages, had succumbed to the wiles of Communist agitators, who filled their heads with visions of the promised land being built across the border in Russia. At the university many students and professors were outspoken Marxists, and they had little difficulty in intimidating their nationalist colleagues.

At fact value, the situation in Jassy was incomprehensible, especially to a young patriot like Codreanu. The unification of all Romanians in a single Great Romania after the First World War was the fulfillment of centuries-old nationalist longings. Nevertheless, the urban intelligentsia and the workers ceaselessly reviled Romania's King Ferdinand, the Church, and the army.

It didn't take long for Codreanu to identify the driving force behind the anti-national activities of the workers and the intellectuals. Both factions were propagandized, agitated, and controlled almost entirely by members of an alien group hostile to Romania's heritage and soil: the Jews.

In 1919 the so-called "workers' movement" in Jassy was led by a Dr. Ghelerter, who had as his lieutenants Messrs. Gheler, Spiegler, and Schreiber. Their superiors in Bucharest, the Romanian capital, were Ana Pauker and Ilie Moscovici. All of them, like the great majority of the communist leaders in Romania, were Jews.

The Jewish revolutionaries in Romania derived moral sustenance from the successes of their kinsmen in Russia, where Jews made up the majority of Bolshevik leaders and cadres. Equally inspirational had been the short,

blood-drenched regime of Bela Kun (born Cohn) and his Jewish commissars in Hungary, which had been smashed by the intervention of the Romanian Army only months before.

Codreanu was undaunted by the swaggering, arrogant leftists and their Jewish wirepullers. He set to work to smash Judeo-Marxism in Jassy with the same reckless courage he had shown in heading for the front three years before.

Disgusted by the apathy and cowardice of the university's conservative students, Codreanu joined a small group called the Guard of National Conscience, which had been founded and was led by Constantin Pancu, a burly steelworker. The Guard numbered among its members Romanians from all classes, pledged to build a strong Romania based on a just social order and purged of racial aliens.

Codreanu quickly became the dominant figure in the Guard of National Conscience. Through ceaseless and heroic activism he made the small movement a force to be reckoned with in the streets and factories of Jassy.

At the Agency of State Monopolies and at the Nicolina railway works Codreanu and a handful of followers defied thousands of striking workers to haul down the red flag and raise the Romanian tricolor above the factories. Codreanu's bravery and determination won him the grudging respect of the Romanian workers and the bitter hatred of their Jewish manipulators.

Codreanu and the men of the Guard of National Conscience were far from reactionaries anxious to shore up the existing social order. The Guard's program called for "Christian-national socialism," and it was Codreanu's avowed aim to free the workers from Jewish-Bolshevist influences and then to develop a strong sense of national identity in them. As Codreanu stated, "It is not enough to defeat communism. We must also fight for the rights of the workers. They have a right to bread and honor. We must fight against the oligarchic parties, creating national workers' organizations which can gain their rights within the framework of the state and not against the state."

After the Romanian government mustered the will to crush the communist-directed strikes and demonstrations, Codreanu and his student supporters turned their attentions to the situation at the university. In 1920 the Romanian universities, and especially Jassy, swarmed with Jewish aliens. Although the Jews in Romania constituted only five per cent of the population, over a third of Jassy's students were Jews, and Jewish students were actually a majority at the colleges of medicine and pharmacy. Not content with displacing native Romanians, the Jewish students carried on ceaseless agitation against everything Romanian.

Codreanu and his comrades put an end to the Jewish terror on the campus in short order. The Red toughs who had hazed and bullied nationalist students now found themselves on the defensive.

The fashion in Russian caps, worn as a sign of sympathy for the Bolsheviks, became *passe* after Codreanu and his friends began thrashing students so attired and then burning their revolutionary headgear.

A student strike led by the Jew Spiegler was foiled when Codreanu's group seized the dining hall and barred the striking students on the grounds that "he who doesn't work, doesn't eat."

When the Jewish-owned newspapers in Jassy, *Opinia* and *Lumea*, attacked King Ferdinand and insulted Codreanu, the young nationalist led a raiding party to the newspaper offices, where he and his followers wrecked the presses.

By 1922, when Codreanu was graduated from the university's Faculty of Law, he had almost single-handedly converted the University of Jassy into a bastion of nationalist sentiment. Furthermore, Codreanu's supporters were disseminating pro-Romanian and anti-Jewish ideas at schools and universities across the country.

Codreanu elected to continue his studies in political economy. In the fall of 1922 he traveled to Germany and registered at the University of Berlin. In Berlin he made contact with German nationalists, and it was in those days that he first heard of Adolf Hitler, whom he came to esteem as a fellow nationalist and the savior of his people.

Codreanu's studies in Germany were terminated suddenly. On December 10, 1922, the Romanian university students went on strike, demanding not only improved food and decent living conditions, but also a limitation on the number of Jews admitted to the universities.

Codreanu hurried back to make common cause with the striking students. The strike dragged on for months, despite the liberal use of police and regular troops by the government.

During the strike Codreanu became convinced that the time was ripe for the creation of a nationalist movement which would appeal to Romanians of every station in life, rather than limiting itself to students. Together with Professor A.C. Cuza of the University of Jassy, Codreanu founded the League of Christian National Defense on March 3, 1923.

Scarcely three weeks later the Romanian National Assembly underscored the need for a nationalist, anti-Jewish fighting movement by amending the Romanian constitution to allow nearly every Jew in the country to become a citizen. When Codreanu heard the news he burst out crying. National-minded Romanians were stunned.

There was ample reason for outrage at the assembly's high-handed action. The Jews of Romania were demonstrably an alien body in the national organism. They differed from Romanians in language, dress, customs, religion, race, and spirit. Nor were they ready to change their ways: it was the Romanians who would have to change in order to accomodate them.

The Jews of Romania were not content to subvert the country through Marxism. Since the early 19th century they had largely controlled Romanian finance, commerce, and industry. As the historian Abraham Leon Sachar put it, with characteristic Jewish arrogance, "Anti-Semitism needed no external stimulation in bigoted little Romania... The Jews formed the only middle class, practically the only intelligent class, and the commerce of the country usually passed into their hands. They were bitterly hated by the Romanian peasantry."



CORNELIU CODREANU

After Romania won its freedom from the Ottoman Empire in 1879, Romanian statesmen and intellectuals had attempted to deny the Jews living there citizenship under any circumstances. Pressure from the European powers, always eager to appease their Jewish financiers, forced the Romanian government to recognize the theoretical right of Jews to citizenship. Since qualification depended on either service in the Romanian armed forces or a certification of the applicant's high moral character, however, few Jews became citizens.

Nevertheless, Jewish economic control increased steadily. During the years in which Codreanu sought to combat their influence, the Jews of Romania owned most of the country's banks and newspapers. The liberal historian Eugen Weber has noted that in this period 80 per cent of bank and commercial employees and 70 per cent of the journalists were Jews, as were 139 out of the 142 members of the Bucharest stock exchange.

Their hold on the Romanian economy enabled the Jews to exercise a corresponding control over the country's political system. The larger parties — the Liberals, the Peasant Party, and the agrarian party headed by the war hero General Averescu — could all be relied on to uphold Jewish interests. These parties became so deformed by their servility to the Jews that it was impossible to distinguish among them. As Codreanu wrote, "Fundamentally there was no distinction among them other than differences of form and personal interests — the same thing in different shapes. They did not even have the justification of differing opinions. Their only real motivation was the religion of personal interest."

Despite the exertions of Codreanu and his followers, the student strike failed. In the fall of 1923, the Romanian students returned to school. They had won a few material improvements, but the government would make no concessions toward limiting the number of Jews flooding into the universities.

Filled with despair at the collapse of the student strike coupled with the extension of citizenship to the Jewish aliens, Codreanu and Ion Mota, a young nationalist from Transylvania, devised the assassination plot which ended in their betrayal and arrest.

At his trial in Bucharest Codreanu took full responsibility for the plan. A botched prosecution and the obvious sympathy of the jurors, all native Romanians, won him and his companions acquittal. Only Mota remained in prison: on the first day of the trial he had shot their betrayer in his cell.

Codreanu returned to Jassy and resumed his work of organizing for the National Christian Defense League. Lacking funds, and eager that the young recruits should learn the dignity of manual labor, Codreanu and the Brotherhood of the Cross, as the League's youth wing was known, set to work constructing a clubhouse at Ungheni, several miles from Jassy. The sight of the middle-class students hard at work with pick and shovel, something almost unheard of in Romania up to that time, had a great effect on the local villagers. Many of them joined in, and at the same time they began to learn of Codreanu's ideas for the regeneration of Romania.

Codreanu and his supporters were not left in peace for long, however. Three weeks after beginning the construction project at Ungheni, the young men of the Brotherhood were surrounded by policemen, arrested, and hauled off to the Jassy police station. There they were beaten and otherwise abused. Only the intervention of a number of Jassy's leading citizens secured their release.

Codreanu and Professor Cuza appealed to the Minister of the Interior to remove the officer responsible, Police Perfect Manciu. Manciu was not even reprimanded; instead, he was decorated and promoted. The Jews of Jassy showed their appreciation by buying him a car.

Several months later, on October 25, 1925, Manciu again encountered Codreanu, this time at the courthouse, where Codreanu was preparing to defend a student who had been arrested in the police raid on the Ungheni site. Surrounded by a phalanx of gendarmes, Manciu lunged at Codreanu. This time Codreanu refused to be humiliated. He drew his revolver and shot the police perfect dead.

Codreanu was tried at Turnul Severin, in the extreme southwest of Romania, as far as possible from Moldavia, where sympathies ran strongly in Codreanu's favor. Nevertheless, the court, meeting in a large theater, was packed with thousands of Codreanu's supporters. Leading Romanians testified on Codreanu's behalf, while the state's witnesses stammered out unconvincing denials of Manciu's brutality. After deliberating for 25 minutes, the jurors proclaimed Codreanu innocent.

Codreanu restricted his political activity for the next year or so. Shortly after the Manciu trial he married Elena Ilinoiu. He and his bride then traveled to France, where Codreanu resumed his studies at the University of Grenoble and earned his doctorate in political economy.

In May 1927 Codreanu returned to Romania. The League of Christian National Defense had split into two factions, and Professor Cuza had summarily banished his opponents from the League.

A rift had been growing between Codreanu and Cuza for some time. Cuza was essentially a conservative, and despite his doctrinaire anti-Semitism he had revealed himself more than once as willing to cooperate with the established political parties. The League also suffered from his lack of organizational ability.

Codreanu and several steadfast friends took their leave of Professor Cuza and the League of Christian National Defense. On June 24, 1927, at a small gathering in his Jassy apartment, Codreanu proclaimed a new movement: The Legion of Michael the Archangel.

The Legion had no party program. As Codreanu wrote,

Codreanu Saw Spiritual Revolution as First Need

"This country is dying of lack of men, not lack of programs... That, in other words, it is not programs that we must have, but *men, new men*. For such as people are today, formed by politicians and infected by the Judaic influence, they will compromise the most brilliant political programs."

Codreanu envisioned the Legion as the school for the creation of these new men, a new Romanian aristocracy, a generation of heroes. The men of the Legion were to be animated by love of God and country, mutual loyalty, and a joyous acceptance of duty and sacrifice.

Thus, Codreanu recognized that a spiritual revolution was the precondition for a political revolution, if it was to create anything of lasting value.

Without a strong organizational structure, the aims of the Legion would have remained platitudes. Here, as well, Codreanu showed his genius. He organized the Legion on hierarchical lines. At each level, from the basic unit, the nest, up through town, city, county, and regional groups to the Captain, as Codreanu came to be called, the leader validated himself not through election but by ability and courage.

The fundamental Legionary unit, the nest, numbered from three to thirteen members. It comprised men who already felt the same way, but who had to be taught the discipline of acting for a common purpose. To that end the men of the nest marched and sang together, distributed propaganda, and conducted weekly meetings. Just as important, they helped the impoverished peasants by numerous voluntary labor projects.

The Legion grew slowly. Codreanu was resolutely opposed to any large-scale recruitment which might endanger the Legion's high standards. The university students tended at first to remain in the more established nationalist groups. The Legion was more successful initially in enlisting high school students and those attending commercial and technical institutes.

The nests were painstakingly established and made self-sufficient. At first in Moldavia and Bucovina, and then in Transylvania and Wallachia, the Legion gained strength. Soon Codreanu was in a position to reach out to the forgotten men and women of Romania: the peasants.

No one in the country had suffered as much at the hands of the system and the system's Jewish masters. Despite a sweeping program of land reform after the war, the peasants lacked tools, animals, and other necessary capital. Forced to borrow money to survive, they were gouged with frightful rates of interest by Jewish moneylenders. Jewish lumber companies stripped the hillsides of the forests which the peasants had once held in common, and Jewish speculators gobbled up their land if their luck faltered. Malnutrition and disease were widespread. If there was some consolation to be found in the tavern, it was diminished by the fact that there, too, the owner was almost always a Jew.

At first the peasants were suspicious of the Legion. They had been disappointed many times since the war. The regime of General Averescu, which the peasants had initially supported with the greatest enthusiasm proved no different from those of the other politicians. Similarly, the Peasant Party's policies, in practice, were identical with those of the *laissez-faire* Liberals. The politicians showed their solicitude for the peasants' plight only at election time, when they would arrive in the villages in their limousines, make flowery speeches filled with nebulous promises, and then roar off.

Codreanu and his Legionaries quickly dispelled the doubts of the rural folk. They made no promises, nor did they ask for support. Instead, marching or riding on horseback into the villages, singing the songs of Romania's heroic past, they established their kinship with the impoverished farmers by pitching in and helping wherever they were needed. The nests dug ditches, mended fences, repaired houses, and helped with the harvest. The green-shirted Legionaries spoke of a coming Romania, where everyone would have his place, not according to his wealth or his learning, but according to his character and his faith.

By 1931 the Legionary Movement was strong enough to contest the elections. In his electoral manifesto Codreanu summed up the plight of the nation: "Nobody who has eyes can fail to see that this rich country has become a ruin. The peasant's household and land, the village — a handful of miserable people, who lament — the county, the region, the barren mountains, the uncultivated plains which no longer produce anything for the poor, unfortunate peasant — all are in ruins. The State budget and the entire country are a shambles.

"And above these ruins scattered all over the Romanian land, a band of dishonorable men, of imbeciles and shameless brigands, have built palaces defying the country, which writhes in pain, and ridiculing your suffering, poor, miserable, Romanian peasant!

"A more revolting, painful, and indecent scene has never been witnessed by anyone elsewhere in the world. Millions of households are being destroyed, crushing underneath their ruins countless God-forsaken people who have nothing else left but tears. To top this shame, the palaces of the rascals, who plundered the land and emptied the treasury of our country, rise like a supreme irony and mockery."

The election was not a success. The governing parties did everything in their power to destroy the Legion and its companion movement, the Iron Guard, which had been established as the militant wing of the Legion the previous year. In January 1931 the government banned the Legion and the Guard after a nationalist student, unaffiliated with the Legion, had attempted to assassinate a cabinet minister. Although the courts vindicated Codreanu and his movement, the Legion's election campaign was effectively stifled, and no Legionaries were elected to the assembly.

The Jews and their Romanian henchmen were unable to contain the growth of the Legion's popularity for long. Both Codreanu and his father were victorious in by-elections held in Moldavia in 1932, and the Legion entered the National Assembly.

As support for the Legionary movement increased, its Jewish opponents grew less cautious about violating the niceties of the democratic process, to which Codreanu allegedly posed such a threat. As historian Eugen Weber, hardly sympathetic to the Legion, wrote of the Jew-dominated Romanian establishment: "To any real threat against the established order, its beneficiaries reacted by all the means at their command, however violent, however illegal: army, police, gendarmerie, the courts — both military and civil, the administrative apparatus with all its possibilities of intimidation and chicanery, were mobilized against those who challenged the system."

In 1933, the Liberal government of Ion Duca, egged on by his foreign minister, Nicolae Titulescu, one of Jewry's chief agents in Romania, banned the Legion once more. The inevitable mass arrests followed: Legionaries by the thousands were imprisoned in concentration camps. There were still men of honor in the Romanian judiciary, however. Only Duca's executioners were convicted; Codreanu and his Legionaries were found innocent.

For the next three years the Legionary movement built up its strength and prestige. Codreanu organized a workers' corps in the cities which eventually grew to over 13,000 members. The Legionaries maintained ties with other European nationalist movements. A Legionary contingent fought Bolshevism in Spain. (Ion Mota, Codreanu's right-hand man, fell there.)

In the December 1937 elections the Legion's electoral front, All for the Fatherland, became the third strongest party in the land. The Legionary success, coupled with the heavy losses suffered by the establishment parties, seemed to raise the possibility of a coalition government dominated by Codreanu.

One man stood in his way: King Carol II, who was empowered by the constitution to confirm or reject ministerial governments proposed by the National Assembly. Carol was a man of authoritarian leanings but weak character. His extra-marital affair with a Jewess, Magda Lupescu (*nee* Wolff), as well as his extravagance and greed, had resulted in his father, King Ferdinand, disinheriting him. After Ferdinand's death, Carol had returned to Romania from France in 1930. With the approbation of the ruling parties, he dethroned his son Michael and set himself up as King Carol II, with Magda Lupescu as his consort. Now the Jews of Romania pinned their hopes on Carol's cupidity and vanity and on the hold which his Jewish mistress had over the weak-willed monarch.

Prompted by his alien advisers, Carol moved adroitly and treacherously. He refused to confirm any government including the Legion. After authorizing a weak rightist party to form a caretaker government, King Carol seized power for himself and his Jewish masters in February 1938. A puppet government ostensibly headed by the Orthodox Patriarch of Bucharest was set up. The driving force in the administration was the Minister of Justice, the ruthless Armand Calinescu.

Calinescu immediately ordered the roundup of the Legionaries. Despite Codreanu's disbanding of his movement's political arm and his steadfast refusal to take violent action against the unlawful regime, he was arrested, tried, and convicted of conspiracy against the state in a rigged trial held before a military court. He was sentenced to ten years confinement at hard labor.

Despite Codreanu's imprisonment, his enormous moral authority continued to inspire the outlawed and hunted Legionaries. The Jews cried out for his blood. Magda Lupescu, like a modern-day Esther, pleaded with her lover to have him killed.

On November 29, 1938, in the dead of night, Codreanu and 13 of his fellow Legionaries were removed from their cells in the prison at Ramnicul-Sarat. From there they were trucked into a forest. Then, hands bound behind their backs, they were strangled in accord with the Talmudic ritual. After they were dead, their killers shot them in the back of the head. The story was put out that they had tried to escape.

Codreanu's murderers had little time to savor their triumph. Within two years, Calinescu was dead, assassinated by the Legionaries, and King Carol, whose vacillating foreign policy had resulted in the dismemberment of Romania at the hands of Russia, Hungary, and Bulgaria, had been forced to abdicate. He and Magda Lupescu departed Romania forever.

King Carol's regime was followed by a short-lived Legionary government. The social activism and revolutionary idealism of the Legion, however, rendered it unpalatable to the strong man of the regime, Marshal Ion Antonescu, who was only nominally a member of the Legion. Antonescu, in firm command of the army, was able to suppress the Legion in February 1941.

The overthrow of the Legionary government was far from marking the end of the Legion. Individual Legionaries fought with selfless heroism in the defense of Romania against the conquering hordes from the East. After Antonescu's regime capitulated to the Russians, the men of the Legion fought on as long as they were able. The puppet regime which the Soviets brought to power after the war (headed by the Jewess Ana Pauker) hunted down, tortured, and killed members of the Legion with a sadistic zeal.

The Legion lives on, however, and with it lives Corneliu Codreanu. Legionaries in exile, all over the world, keep alive and propagate the Captain's ideas through a tireless work of translation and publishing. It can be justly said that the memory of none of the heroic leaders of the revolution which swept Europe in th 1920's, '30's, and '40's has been better served by his followers than that of Codreanu.

Codreanu deserves to be remembered and honored by White men and women everywhere. No one served his people with a purer love; no one fought his people's enemies with a more implacable hatred. Corneliu Codreanu is a hero not only for Romania, but for the White world.

T.O'K.

(Issue No. 60, 1978)

The Afro-Asian Invasion of Europe

With fire and sword the Turks once got as far as the gates of Vienna. Today whole sections of Berlin are being turned over to them voluntarily.

In contrast to the U.S.A. and Africa, Europe has had no racial problems, but she now brings them needlessly upon herself. Racial turmoil in Great Britain makes headlines, a result of the liberal immigration policy toward non-Whites from the former colonies.

In Holland the South Moluccans are not the only source of danger. The capture of German terrorists in Amsterdam publicized the racial situation there:

"The stream of tens of thousands of coloreds, often illiterate, from the former Dutch colony of Surinam, as well as gang wars between Chinese heroin dealers have made police security in the last two or three years more difficult in Amsterdam." (*Die Welt*)

The future of Portugal under Mario Soares is not hard to predict when one reads that "more and more swarms of Black, and now Brown refugees are streaming from the former Portuguese colony in Africa into the country, increasing the army of unemployed. The communist-organized collective farms in the land-reform district south of Lisbon are devouring the state treasury reserves." (*Die Welt*)

Policies can be changed, and social problems can be solved. But the Afro-Asian invasion of Europe creates conditions which cannot be undone, unless a stop is made soon. Today shortsighted capitalists can perhaps make quick profits, but communists will reap a harvest tomorrow by exploiting racial problems.

An end to the Afro-Asian invasion of Europe must become the unifying and binding campaign slogan of the forward-looking forces in the local elections for the European Parliament!

—translated from an article by Peter Dehoust, in the December 1977 issue of *Nation Europa* (Coburg, Germany).

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NV's editor describes his spiritual and intellectual evolution from a non-political university professor into a White radical.

The Radicalizing of an American

Until I was 30 years old, I had hardly given a thought to politics, to race, or to social questions. I had no clearly thought-out ideology and, in fact, except for a brief commitment to Christianity between the ages of 14 and 18, had never concerned myself with ideological matters.

During World War II, I was far too young to understand or even pay attention to the issues involved in that most decisive political event of the century. Not even the incessant barrage of morale-boosting war movies and other jingoistic propaganda (produced, incidentally, by the same tribe which during the Korean and Vietnam wars worked equally hard to undermine American morale) had any effect on me; I was so deeply into science fiction that I seldom came up for air.

When I reached adolescence I tapered off a bit on my science-fiction reading (I have long since given it up altogether), but by then my after-school time was filled up with the real thing: science. I had a laboratory in my bedroom, and I spent all the money I earned mowing lawns and delivering newspapers to buy chemicals and apparatus.

After an unfortunate accident sent a young friend to the hospital with bad second- and third-degree burns and set my bedroom curtains afire, my laboratory was banished to the garage, but my interest was unabated. My boyhood dream, a decade before *Sputnik I*, was space travel and extraterrestrial exploration.

Even after I was packed off to military school at the age of 15, my interests continued to be devoted almost wholly to science. I waited as eagerly each month for the arrival of my *Scientific American* as I had previously waited for the appearance on the newsstands of *Planet Stories*. I finagled an afternoon job cleaning up the stockroom of the chemistry lab at military school, which was a mess from years of inattention by uninterested teachers, and I used the opportunity to continue my self-education in matters scientific.

When I became an undergraduate at Rice University (at that time Rice Institute) in Houston, Texas, I chose physics and mathematics as my major and minor courses of study. Anyone who has not himself majored in physics will have difficulty in appreciating what that means, in terms of the degree of commitment and the amount of intellectual effort required. While the English majors and the sociology majors concerned themselves with campus politics, panty raids, beer parties, and dormitory bull sessions, I and the other physics majors puzzled out solutions to Laplace's equation and sweated over the calculation of particle trajectories.

I do not mean to imply that there was *no* time left for sex, beer, and whatever else undergraduates concern themselves with, but only that, relatively speaking, physics majors were obliged to indulge themselves in these pleasures on the run. And this was much more the case when I became a graduate student, first at Caltech and later at the University of Colorado. There simply were not enough hours in the day, or days in the week, to do the amount of studying required and to worry very much about politics and other extracurricular matters at the same time.

Being a physics graduate student really is a totally absorbing occupation, and I was one most of the time between the ages of 21 and 29, a period in the lives of most young intellectuals when they are doing a lot of thinking about — or, at least, are very much aware of — the political and social issues of the day. But for me, any time not devoted to physics during this period was spent in frenetic physical activity: chasing girls, skiing, flying, sailing, mountain climbing, shooting.

Toward the end of my graduate studies there wasn't even time for physical recreation, and I often slept on a folding cot beside the electromagnet in my laboratory when I finished the day's work, long after midnight.

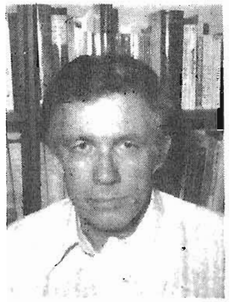
Thus, when, just before my 29th birthday, I became an assistant professor of physics at Oregon State University, I was, one might say, an ideological virgin. And I managed to keep my virginity for another year, because it took me that long to set up a new laboratory, gain confidence in my ability to teach the courses (especially the graduate courses) I was assigned, and to "settle in."

Then, for the first time in my adult life, I had time to notice what was going on in the world around me and to reflect on it. And in 1963 there was a lot to notice and reflect on. It was then that the "civil rights" revolution was first coming out of the closet, and there were sit-ins, "freedom" marches, and other integration-directed media events practically every day.

There were no major riots or confrontations in Corvallis, Oregon, where I was teaching, but even on the Oregon State University campus one could see a microcosm of the racial ferment taking place elsewhere. There were several interracial couples on the faculty and the usual brainless liberal blather about racial matters in the student newspaper.

As the turmoil grew, it became more and more difficult to remain a disinterested observer. It was clearly necessary for every responsible adult to try to understand the implications of this "civil rights" thing and then take a position. But I had no ground on which to stand.

I had no regional prejudices, having lived in nine different states, four of them in the South and five outside. I had had very little previous experience with non-Whites and had not thought



WILLIAM PIERCE

much about them one way or the other. If anything, I was inclined toward the liberal position on the race question.

I can remember one dormitory bull session as an undergraduate, in which I had supported the right of a person to marry or cohabit with anyone who would have him, Black or White.

And at military school I had once indignantly declined an invitation to accompany a carload of my classmates on a "coon conking" excursion into the local "nigger town." This was a sport that consisted of driving along close to the curb and poking a closet pole out the car window to knock down Blacks on the sidewalk. I strongly felt that, as long as Blacks were minding their own business, no one had a right to bother them.

I believe that I could have been properly categorized as a libertarian rather than a liberal, but mine was by no means a dogmatic libertarianism, merely a vague feeling that people should be left alone as much as possible, and that society should not attempt to regulate their lives or impose the prevailing standards on them. This was consistent with the resentment I had felt as a teenager when I was obliged to apply for a social security card and, later, when I had to fill out my first Form 1040.

Libertarianism, however, provided no answers to the race question. On the one hand, I felt Blacks should be allowed to do whatever they wanted, without hindrance or harassment. But I also felt that Whites who did not want to eat with them or hire them or send their children to school with them should not be forced to do so. How could one reconcile the "rights" being demanded for Blacks with the rights of Whites?

I had no answer, and the media did not provide one I could accept. It was clear that they were solidly on the side of the Blacks and were using every trick in their propaganda book to emotionally sway the public to their position. Certainly the spectacle of overweight White housewives, their hair in curlers and their puffy faces distorted with hate, screaming obscenities at small Black children as they got off a school bus, was hardly one to win sympathy for the segregationists, and the scorn in the voices of the news commentators as the TV cameras gloatingly lingered on such scenes left little doubt in the minds of TV viewers across the nation that opposition to the "civil rights" movement was a disreputable position.

Why, I wondered, did the media always choose the least articulate segregationist available when they wanted to screen an interview, and why did they so seldom show the seamy side of the integration movement?

And I could hardly help noticing that the shrillest and pushiest of those demanding "equality now" for Blacks, both on the Oregon State campus and in the media, were not Blacks but members of another minority group — which raised, for the first time in my life, the Jewish question. I had no answer to that question either.

Talking to my colleagues cast little new light on these issues, which I felt were extremely important. On the one hand were the liberals, whose dogmatic narrow-mindedness precluded any rational discussion on matters which touched the very heart of liberalism.

To them the doctrine of universal human equality was simply beyond questioning. Blacks were biologically equal to Whites, they believed, and the only things which kept them from being socially equal were "injustice" and "oppression," which must be swept away at any cost.

Actually, I wasn't interested in debating the question of whether Blacks are inherently equal to Whites. If my time in military school had taught me anything, it was that the notion of inherent human equality is utterly false.

Such a notion could only be maintained by someone who had never undergone the experience, as I had, of being cooped up in close quarters with 500 other human beings, day and night, for two years. I got to know my schoolmates (all of whom were White) rather more intimately than the average person ever gets to know anyone, and it was abundantly clear to me that they differed enormously in inherent quality. Some of my classmates were boys of intelligence, character, and sensitivity; others were the scum of the earth; and the rest were at various points in between.

Being aware of the differences in biological quality which existed among Whites, I was not inclined to accept the liberals' blanket assertion that Blacks were "equal" to Whites. But whether the average intelligence of Blacks was approximately the same as that of Whites, or whether the races were similar in some other narrowly defined respect, was not the salient question. Blacks were manifestly different from Whites, and the question to be answered, it seemed to me, was what was the proper relationship to be sought between the two races?

Should it be segregation, as those puffy-faced, shrieking women demanded; or should it be total and immediate integration, as the media spokesmen insisted; or should it be some third way? And what conclusions were to be drawn from the preeminent role of the Jews in the affair?

My conservative colleagues were of no more help in resolving these questions than the liberals. There were a few who, behind closed doors, would whisper angrily to me, "The Jews are the ones behind this 'civil rights' agitation."

But why? There was no coherent answer. And what should a responsible person do, other than whisper angrily? Again, the conservatives had no answer.

In seeking a conservative solution, I went so far as to attend several meetings of a local chapter of the John Birch Society. According to the Birchers, all the "civil rights" uproar was part of a communist program for taking over the country. Perhaps so, but that answer begged my basic question on race.

I quickly found out that the two topics on which I wanted an intelligent discussion — race and the Jews — were precisely the two topics Birch Society members were forbidden to discuss, on pain of expulsion. When I persisted in my questions, I was given a pamphlet which explained that anyone who raised these questions at a Birch Society meeting was almost certainly a "neutralizer" — a communist agent whose role was to "neutralize" the Birch Society by distracting it from its anti-communist mission with questions about race and the Jews.

Conservatives, I discovered, are just as narrow-minded and bigoted, on the average, as liberals. I also came to the sad realization that, whatever may have been true of universities in ages past, they can hardly be considered today to be communities of scholars, "founded in freedom for research to sober, fearless pursuit of truth, beauty, righteousness and to all high emprise consecrated," to quote the words on my Rice diploma. They are largely communities of timeservers, going through the motions of scholarship.

I suspect that the percentage of free spirits and thinkers unbound by convention may still be somewhat higher on the average American university campus than in the average redneck bar, but not drastically so. The cliches are different, but the primal reek of herd instinct is about as strong in both places.

I turned to the university library for answers. I began reading voraciously in subjects to which my scientific specialization had previously forced me to give short shrift, especially history. My reading was quite random at first: a book on the Civil War and the problems of the Reconstruction Era, followed by Gibbon, then by a treatment of the Second World War, and then by a survey of European prehistory.

Eventually, however, I was able to synthesize an overview of history which yielded several fundamental insights, the most important of which concerned the biological basis of history and of human culture. I began to understand that history is not just a succession of political events and cultural developments; it is the record of various human groups in their struggle to survive and evolve, of their interactions and conflicts.

The course which the history of any one human group follows is influenced by many factors, but the most important and basic of these factors is the specific racial character of the group. Thus, the histories of Negroes, of Chinamen, and of Whites, though subject to the effects of differing environments and differing cultural preconditions, are profoundly different primarily because the groups these histories describe are profoundly different biologically. And the differences in cultural preconditions themselves are, in most cases, primarily a product of biological differences also.

Such a conclusion may seem self-evident once it is recognized, but, like many other things which, perhaps, ought to be self-evident, it has managed to escape the attention of a great many people — including many who write history textbooks. For me it was a great revelation which changed the way in which I saw the world around me thenceforth.

Insight into the Jewish question came more slowly — not as a revelation, but as a gradual increase in understanding of Jewish behavior and Jewish thinking. But even before I felt I had a fairly complete understanding of the Jewish role in American life, I realized that it was a very important role, which had to be understood if anything else was to make sense.

Two years of intensive and extensive study of history, of the biology of race, of Jewish affairs, and of related topics certainly increased my understanding. But it did not provide the answer I was seeking: How should I respond to the "civil rights" offensive?

I did not realize it at the time, but no amount of study could have provided me an answer, for that involved a question of values. There are two types of knowledge: that which comes from a study of the external world, and that which comes from the soul. But it was another 10 years before I finally came to understand clearly the difference between objective and subjective knowledge and the way in which they are related.

In 1965 all I *knew* was that there was a massive, well-organized effort afoot to bring about profound and irreversible changes in the racial character of the American population, and I *felt* that these changes would be for the worse and must, therefore, be opposed. I could not, at that time, say why I felt the way I did, nor did I have any clear idea as to what I should do to implement my feelings.

I was, in other words, still lacking an ideological basis for action: a self-consistent set of values, principles, and goals from which I could derive a correct position on any issue which might arise and which would serve as a guide for proper action. I was groping intuitively for a goal without yet understanding the nature of intuition.

I tried to orient my own feelings relative to those of my colleagues with whom I had discussed the race issue. The liberals seemed to have an ideology of sorts, although it didn't make good sense to me, while the conservatives were quite short on ideology.

When I brushed aside the cliches and looked for their ultimate goals, it seemed to me that for the liberals it was self-annihilation, while for the conservatives it was self-preservation, in the narrowest sense. As for me, it was to *do what I had been created to do* — although I could not have expressed it that way at that time.

But *what* to do and *how* to do it — that, I still did not know. I only knew that I *must* do something; I could not continue to be merely a spectator indefinitely, while events cried out daily for action.

I decided to become a writer.

It seemed to me that if I could write a book which would explain the conclusions I had reached about the racial basis of history and about the long-range historical implications of the present drift toward racial mixing in the United States, other persons could be reached, persuaded, and organized into some sort of force capable of acting effectively in the political arena.

With this objective in mind, I left my faculty position for one with a large corporation in Connecticut. By doing so I not only gave myself more free time for writing, but I also doubled my salary. In addition, I gained staff privileges in the Yale University library, one of the largest and best in the country.

Before I even began my book, however, I made the discovery that I was not the first person to set foot on that trail. I was amazed to find dozens of books in the Yale library which had been written by others who had reached conclusions similar to my own. Most of the books were intelligently written — better books than I felt I could write myself, at the time — and several had been put out by major publishers.

And there they sat, some since the early years of this century, gathering dust on library shelves, influencing no one. That realization considerably dampened my enthusiasm for writing a book.

It also called my attention to a problem I had not seriously considered before then: the problem of motivating people. I had naively assumed that the task I had taken on was merely one of persuasion — of convincing people that my view of events was correct — and that, once convinced, they would not hesitate to act.

Perhaps I had fallen into the common error of judging others by myself, or perhaps I had foolishly put too much faith in the old Christian saw, "Ye shall know the truth, and the truth shall make you free." In any event, it was becoming clear that the truth alone was not enough. One must (not only know the truth, but one must then have the will to act on it) — and will, it seemed, was much more the missing ingredient than truth.

On the matter of understanding the motivation — or lack thereof — of my fellow men, I had no flashes of revelation; it took me an embarrassingly long time to piece the picture together. Meanwhile, I wasted three precious years editing and publishing an ivory-tower ideological quarterly.

The understanding which gradually emerged is what may fairly be said to have radicalized me — to have convinced me that radical ends can only be attained by radical means. That conviction was the product of my interactions with a large number of individuals over a period of several years. I shall not attempt to relate those interactions in chronological order but shall merely describe a few which epitomize the others.

In early 1968 I applied for and obtained a Federal license to deal in firearms. I then went into the mail-order gun business. My purpose was not only to supplement my scanty income, but also to attract the attention of those persons most likely to be responsive to my ideological message.

For this latter purpose I had advertising flyers printed and distributed which described the firearms I was offering for sale as "Negro control equipment." The mass media jumped for the bait. Headlines such as "Extreme Rightists Arming for Race War" appeared in newspapers all over America and were even picked up by a number of European papers.

I became something of a celebrity, and my gun business thrived — until the Federal gun control law of 1968 went into effect and virtually outlawed mail-order sales of firearms.

The people with whom I came in contact as a result of this little experiment fell into several categories. First, there were the primitives, who liked to talk about doing violent and bloody things but who had neither the patience nor the understanding for the long, unexciting preparatory work which must be done first if violence is to be effective.

The thinking of the primitives was essentially conservative. Underneath the braggadocio ("I'm gonna kill me a nigger with this gun") was a very limited, defensive conception of things. The time might come, at a very late stage, where such people could be helpful — but I realized they were not what I was looking for.

Then there were the non-primitive conservatives. They didn't brag about any anticipated mayhem, but their motivation was essentially that of the primitives, and their imagination was just as limited. They had vague ideas of defending themselves from lawless Blacks, of shooting rioters in their neighborhoods — nothing more. Their only concern was protecting themselves and their property. Cooperative action to achieve longer-range goals did not interest them.

And there were the business and professional types — successful, well-to-do men, some of them members of the Establishment. I managed to get myself invited to a few Washington cocktail parties, thinking that the support of such people would be invaluable in organizing the sort of effort I had in mind.

I found a common pattern at these parties. There was a superficial receptiveness to what I had to say. People were ready to joke about Blacks. They didn't approve of racial mixing, and they detested Jews. They agreed heartily with my assertion that it was necessary to actively oppose the efforts of the controlled media, the churches, and the Federal government to force Whites and Blacks to mix.

That is, they agreed until it began dawning on them that what I was saying was not just idle cocktail chatter, but that I was deadly serious. Then they became uneasy. And when I hinted that anyone who agreed with me had an obligation to become involved in a common effort, their uneasiness turned to something close to panic.

On more than one occasion I had the experience of having someone introduced to me who would say something like, "I read the articles in the *Washington Post* about your 'Negro control equipment.' Keep it up; give 'em hell."

I would respond by mentioning that I had just published a pamphlet on the controlled press in America and that I would mail him a copy. The reaction would invariably be, "Oh, no, don't do that! They check the mail, you know. In my position, I can't afford to get involved. I'm sure you understand!"

Yes, I understood — or, at least, I was beginning to. I understood that American society, like a dead fish, is rotting from the head down. The Gentile Establishment in this country is totally corrupt and will never act from other than narrow self-interest. Its members are more to blame than the Jews for America's racial problems, because they not only have had the power to oppose the Jews' schemes, but, unlike the masses, they have understood all along what the Jews have been up to.

It is not just their greed which manifests their corruption; it is also their abject cowardice. After all, they *are* racists, of sorts. Some will even support an effort to oppose racial mixing — if they can be convinced that it is completely safe.

That means that there must not only be no danger to their persons, their incomes, or their investments, but also no danger of social embarrassment, no danger of being caught in a breach of the etiquette of their class. Raising one's voice in public is such a breach of etiquette. So is using plain language about race, which everyone can understand.

Jesus said it a long time ago, and he was absolutely correct: "It is easier for a camel to pass through the eye of a needle than it is for a rich man to enter into the kingdom of heaven."

There was little danger of my becoming rich by following the course I had chosen, but my experiences with wealthy conservatives convinced me that I should take no chance that I might, at some future date, be influenced by concern for material possessions. I divested myself of the property I had left — including my automobile and my bank account — and took a vow of poverty. From then on I would never own more than the clothes on my back, the few essentials of my trade, and pocket money.

I talked to several retired military officers. They did not display as much cowardice or greed as the Establishment types, but they were limited in other ways. They had great difficulty in thinking or acting outside the conventions of their caste. I had not expected it, but I found a lot of the same squeamishness conservatives had shown when I talked about the grim realities of our situation and of the necessity of going to the roots of the problem and using radical surgery.

One general principle I learned is that people are fairly predictable — almost mechanical, one might say. They are very strongly constrained, not only in the type of things they do but also in what they are able to think about, by their social circumstances and backgrounds. It is very difficult for them to cope with events which require thinking and acting outside their well-worn ruts. Among adults there are few exceptions to this rule, regardless of social position or inherent intelligence.

It applies not only to the deeply conservative middle class and to the amoral men of the Establishment, but also to the masses. People who think that the so-called "common people" will spontaneously rise up and make an end of their tormentors when economic conditions become bad enough or when school busing or some other outrage is carried a bit further are just as mistaken as those who nurse the forlorn hope that the Whites of the Establishment will one day respond to a twinge of racial loyalty.

Some profess to see hope for the future in the redneck bars of the nation, in the motorcycle gangs, even among the dropped-out youths of the drug culture, because of their "healthy, vital, elemental racism," as one dreamer expressed it. Yes, there is elemental racism there, but there is also elemental stupidity and apathy. Just look at what the common people keep voting for — and listen to their reasons for voting.

The masses, just like the Establishment, will never do spontaneously what needs to be done. They can act properly only when they are regimented and guided every step of the way. Democracy is a huge part of our present problem, and it will certainly not be a part of the cure.

That may be a difficult conclusion for many readers to accept. It is a radical conclusion. It took me years to accept it, but eventually I could no longer avoid it.

Actually, my narrative oversimplifies the process which led to my becoming a radical. There were two separate intellectual developments involved, which were so closely interconnected that it would be very difficult to separate them here. One led to my understanding the necessity of radical ends; the other, the necessity of radical means.

The first development was complete when I understood the futility of conservatism; the second when I understood the uselessness of conservatives.

By conservatism I mean the seeking of limited goals — economic, political, social, or racial — *as ends in themselves*. Limited goals only make sense, in the long run, when they are stepping-stones on the way to an all-encompassing goal.

History is a dynamic, unstoppable, all-encompassing process. One cannot hold it back, but one can, sometimes, influence its course. But when one changes the course of history, one changes it for all time and for all things, whether one wants that or not. The radical understands that and accepts it; the conservative does not.

When I speak of radical means, I do not intend to evoke an image of a wild-eyed bomb-thrower. For the purpose of this narrative, radical means refers primarily to people, to participants in the process of bringing about historical change, and not so much to any particular type of tactics.

That is, there was a time, even after I had begun thinking in terms of radical ends, when I still thought in terms of working toward them with the help of people whose outlook was essentially conservative. I have already described how I became disabused of this idea.

I finally came to realize that I must seek other men and women who were capable of sharing my whole vision of what the world could become — not just one small aspect or another of that vision. I must seek men and women who understand and accept that our proper goal is not a happier or more prosperous life for ourselves or even for our children. Nor is it to save America, or even Western civilization.

What *must* be saved is the gene pool of our race. If we are able to do that, everything else can eventually be achieved. If we fail to do that, everything will ultimately be lost.

The acceptance of that goal, and the ability to achieve satisfaction by devoting one's life to its furtherance, are the two most important criteria by which I judge potential co-workers.

There is more, of course. There is an understanding of *why* our goal is all that ultimately matters. There is the ability to fit that goal into the larger picture of the nature of reality and of man's place and purpose in that reality. But that is another story.

Let it suffice to say here, in conclusion, that, despite the long and painful process through which I had to pass in becoming radicalized, fighting it every step of the way, the process seems to have been easier for other people, especially those born since the Second World War. This is important, because it means that there is a growing, maturing supply of the very best human material with an understanding of what must be done.

It is from this reservoir that the cadres of the National Alliance are now being recruited.

W.L.P.

(Issue No. 61, 1978)

The Inquiring Mind of Aldous Huxley



The Human Situation: Lectures at Santa Barbara, 1959, by Aldous Huxley, edited by Piero Ferrucci (Harper & Row, $10).

Blood will tell, says the old folk wisdom. Back in 1902, even the socialist H. G. Wells believed it. (In *Anticipations*, he held that the less advanced races, those "swarms of black, and brown, and dirty-white, and yellow people," who believe the world to be a charity institution, "will have to go.")

But this idea seems to have been washed away by the rising tide of color and by the present, unreasoning insistence that all men are somehow "equal." However, a brief look at the Huxley family shows us there is more truth than poetry in the old saying.

Aldous Huxley's great uncle was Matthew Arnold. Huxley's grandfather, Thomas H., was a friend and champion of Charles Darwin. Huxley's father, Leonard, was a noted writer and editor. And Aldous' brother, Julian, the distinguished biologist, is also far from retarded.

Wells, a student of T. H. Huxley, saw a strong physical resemblance between Aldous and his grandfather. The similarities seem to extend to qualities of intellect and character, since neither of them was afraid to express unpopular ideas.

Aldous Huxley began his lecture series at Santa Barbara nearly two decades ago with a reference to his grandfather's preoccupation "with the problem of excessive specialization" and the widening gulf between the natural sciences and the humanities. In *The Human Situation*, published posthumously late last year, Aldous sets out to build bridges which connect art and science.

Moreover, he attempts to address a variety of fundamental human problems. He asks: "Who are we? What is the nature of human nature? How should we be related to the planet on which we live? How are we to live together satisfactorily? How do we develop our individual potentialities? What is the relationship between nature and nurture?" Huxley endeavors to answer these questions by drawing on insights provided by various disciplines.

Unfortunately, *The Human Situation* hasn't gotten much attention from reviewers, and those who have written it up have not been terribly enthusiastic. I can only assume that some of Huxley's ideas make them uncomfortable.

Huxley is an extraordinarily gifted essayist, and one can turn to almost any page in this book and find some interesting thought. His writing possesses this magnetic quality simply because Huxley is not afraid of ideas. It is noteworthy that in more recent years a number of his most vocal critics have been liberals.

Huxley, who defies standard political classification, was no stranger to controversy. Although he described his politics as "Fabian and mildly Labourite," Huxley was strongly attracted to the elitist philosophical speculations of Vilfredo Pareto. Huxley felt that "political convictions are generally the fruit of chance." In *Jesting Pilate* he wrote: "If I had been brought up a little differently, I might, I suppose, have been a Fascist and an apostle of the most full-blooded imperialism."

Although he opposed totalitarianism, Huxley, like E. M. Forster, could summon only one or two half-hearted cheers for democracy. In the days of Shelley, Huxley wrote, democracy was a "young and attractive" utopianism and "not the bedraggled and rather whorish old slut she is now...." In an essay entitled "Political Democracy," which appeared in his *Proper Studies* (1927), Huxley ridiculed democracy, calling it a fraud, and suggested that the masses regularly elect fools or charlatans.

While Huxley gives vent to very little of his anti-democratic thought in *The Human Situation*, he does push his life-long pacifism and internationalism. In his sixth lecture, "War and Nationalism," Huxley claims that war is a "culturally conditioned state of affairs based upon the natural condition of conflict." He cites German ethologist Konrad Lorenz in an attempt to show that



ALDOUS HUXLEY

"fight to the finish" seldom occurs in nature. War, according to Huxley, is unnatural, because it extends conflict "to the limit of destruction and is not instinctive."

Furthermore, war is conditioned by the symbols of modern nationalism. We may part company with Huxley here, but he is correct in pointing to the arbitrary nature of most modern nationalisms, which are defined in terms of language, geography, or other non-racial criteria.

Perhaps two of the best reasons for reading *The Human Situation* (now that I've just given you one of the worst reasons) are his fifth and tenth lectures, respectively titled "How Original Is Original Sin?" and "The Ego," in which Huxley discusses the nature-nurture debate and William Sheldon's somatotype theory.

Huxley takes Lamarck, Lysenko, and other assorted behaviorists to task for neglecting nature's role in the formation of the individual. Huxley's position is that neither nature nor nurture exist independently. Although he does tilt noticeably in the direction of nature as the dominant factor, he adds (in a later lecture) that a healthy environment is needed to realize the best of our "inborn capacities." To Huxley the good practitioner of eugenics is also a social reformer.

Things haven't changed all that much since Huxley assessed the state of this controversy, and his remark on the prejudice attending it still holds: "The tendency at the present time to underplay the importance of genetic factors generally is related to certain political and philosophical doctrines. Orthodox Marxism, for example, is based upon the idea of environmental determinism and does not like the idea of congenital differences. In this country, possibly because of a wrongly interpreted view of democracy, it is felt that too much stress upon the congenital and unchangeable differences between people is somehow undemocratic — and also very depressing."

If modern psychology refuses to concede anything to nature, it is because it fails to conduct a proper study of the body. Huxley sees man as a composite of three elements: body, ego, and psyche. "For practical purposes," he suggests, "we have to think in terms of something like a neutral monism, with mind and body being aspects of the same substance." It is not surprising that he should be very much taken with the theories of William Sheldon.

Huxley devotes a considerable amount of space to Sheldon. It is significant that the only major criticism directed against Huxley's lectures while he was at Santa Barbara concerned the importance he attached to Sheldon. In the final moments of his last presentation, Huxley again said of Sheldon, "I happen to think he is right."

Huxley observed a similarity between the three main divisions of men set forth in the Aryan classic, the *Bhagavad-Gita* (he wrote the introduction to the Mentor edition), and Sheldon's typology. If Sheldon's blubbery endomorphs had been ancient Aryans, they would have given themselves over to an emotional devotion to the gods, while the muscular mesomorphs would have followed the path of duty and action, and the spare and introverted ectomorphs would have led lives of solitary contemplation.

Many of Huxley's novels reveal Sheldon's influence: most of Huxley's characters are fashioned in accordance with Sheldon's typology. For instance, Everard Webley, the leader of a fascist-style movement in *Point Counter Point*, has a driving personality very much in keeping with his mesomorphic body type. (Webley is based upon Sir Oswald Mosley, and it is of some interest that he should be treated in a fairly sympathetic fashion, even though the author eventually kills him off.) Another, and one of the most believable of Huxley's early characters, Mark Rampion (who is said to be based upon D. H. Lawrence), provides a further clue to Huxley's view of man's nature when he asserts, "To be a perfect animal *and* a perfect human — that was the ideal."

Like somatotypes, the population problem and ecological concerns were high on Huxley's list of pet topics. He covers these and related matters in his first few lectures. Huxley was a persistent questioner of democracy's ability to cope effectively with the problem of overpopulation. He believed that unchecked population growth leads to a strain on available natural resources which, in turn, causes a greater centralization of government.

Another side effect is an increased temptation to use exploitative and, ultimately, destructive economic and agricultural methods to provide more goods and services. Balance in nature, as well as human social equilibrium, is upset by unregulated capitalism. "The Germans," he notes, "have a good term for this kind of exploitative economy; they call it *Raubwirtschaft* (robber economy)."

Huxley also realized that the population problem was, in great measure, a problem of human quality. He was well aware of dysgenic breeding trends, but his consideration of this matter is far more detailed in his earlier *Brave New World Revisited* than in *The Human Situation*. Huxley quotes Sheldon's bleak prognosis ("our best stock tends to be outbred by stock that is inferior to it in every respect") but, unlike Wells, he does not say the inferior elements "will have to go."

He sees in eugenics some hope for the world's future, but, once again, he mistakenly assaults nationalism. While disagreeing with Huxley's internationalist stance, nationalists should be able to see the advantages of a vigorously applied eugenics program. Consider the following:

"Sooner or later eugenics will be practiced, although it is certainly going to take a tremendous revolution in our present ethical ideas on this subject. It may also be added that the first nation that does practice such eugenic methods as Professor [Hermann J.] Muller advocates will in a few decades be enormously superior to all its rivals..."

Near the end of *The Human Situation*, Huxley decries racial "prejudice." It should be noted that many who recognize some form of racial feeling in others can't always see it in themselves. Like G. B. Shaw, Huxley is a good case in point. His seldom-anthologized essays, such as *Jesting Pilate, Along the Road*, and *Do What You Will*, contain a number of comments which reveal his feelings toward Jews.

For example, in *Do What You Will* he wrote of the Jews: "Their mission, in a word, was to infect the rest of humanity with a belief [in materialism] which... prevented them from having any art, any political life, any breadth of vision, any progress. We may be pardoned for wishing that the Jews had remained not forty, but four thousand years in their repulsive wilderness."

In 1943 he told his brother Julian that the Jews are a "monied, influential, and pushing minority" who are themselves responsible for ill-feeling and anti-Semitism (*The Letters of Aldous Huxley*). In *Antic Hay* one of Huxley's characters complains of "hideous red cities pullulating with Jews, sir. Pullulating with prosperous Jews. Am I right in being indignant, sir?" Huxley apparently thought so. But by the end of the Second World War he kept whatever anti-Jewish sentiments he harbored to himself.

For all this, Huxley still remains a fascinating and much misunderstood individual. One part scientist, who urged better living through chemistry, one part mystic, he stepped on a good many toes and raised important issues. What he once wrote of his friendly enemy, D. H. Lawrence, can be applied to Huxley himself. He was not a man content to "live in a little puddle of light thrown by the gig-lamps of habit," and his knowledge of the universe did not diminish his sense of wonder.

N.C.

(Issue No. 61, 1978)

Leonidas and the Spartan Ethos

The Persian rider edged his horse cautiously forward. Just ahead the coastal plain dwindled to a narrow passage between the mountains and the sea, scarcely wider than a carriage track. Somewhere within the pass, the Greeks had massed to deny the Persians entry. It was the duty of the horseman to determine the size and disposition of their forces. Xerxes, his lord, the emperor of the Persians, knew that if his troops could force the pass, which the Greeks called Thermopylae, his armies could then stream unchecked into the heart of Greece.

The scout caught his breath as he sighted the Greeks in the western end of the pass. His trepidation gave way to surprise as he looked more closely. There were only about 300 of them, arrayed before a wall which blocked further access to the pass, and they were behaving most oddly. Some, stripped naked, performed exercises, like athletes before a contest. Others combed their long, fair hair. They gave their observer no notice.

Were these the vaunted Spartans? The Persian turned his horse and rode back to the imperial camp.

Xerxes received the scout's report with undisguised amazement. The behavior of the Greeks seemed impossible to account for. Until now his advance down the northern coast of Greece had resembled a triumphal procession. City after city had submitted with the symbolic offering of earth and water. When at last the Greeks seemed disposed to stand and fight, their most gallant soldiers, the Spartans, were conducting themselves more like madmen than warriors.

The emperor summoned Demaratus, who had been a king of the Spartans until his involvement in political intrigues had forced him to flee to the Persian court. While Xerxes listened from his golden throne, Demaratus spoke of the Spartans:

"Once before, when we began our march against Greece, you heard me speak of these men. I told you then how this enterprise would work out, and you laughed at me. I strive for nothing, my lord, more earnestly than to observe the truth in your presence; so hear me once more. These men have come to fight us for possession of the pass, and for that struggle they are preparing. It is the common practice for the Spartans to pay careful attention to their hair when they are about to risk their lives. But I assure you that if you can defeat these men and the rest of the Spartans who are still at home, there is no other people in the world who will dare to stand firm or lift a hand against you. You have now to deal with the finest kingdom in Greece, and with the bravest men."

The year was 480 B.C. During the previous three years Xerxes had assembled what promised to be the mightiest military force the world had ever seen, drawn from every corner of his far-flung realms. Modern historians are properly skeptical of the millions of soldiers and sailors meticulously enumerated by the great historian Herodotus, and of his endless catalogues of camel-riding Arabs, trousered Scythians, and frizzy-haired Ethiopians. Nevertheless, Herodotus' account gives dramatic expression to the feeling of the Greeks that all the numberless, swarthy hordes of Africa and Asia were advancing on them.

Ten years before, the Athenians, who had aroused the wrath of Xerxes' father and predecessor, Darius, by aiding their Ionian Greek cousins of Asia Minor in an unsuccessful revolt against their Persian overlords, had all but annihilated a Persian punitive expedition at Marathon, a few miles from Athens. It was Xerxes' purpose to avenge that defeat and to crush the power of the impudent Hellenes, as the Greeks called themselves, once and for all.

There was more to it than that. Xerxes was a Persian, an Aryan, of the noble Achaemenid line, descended ultimately from the same race as the Hellenes. His ancestors had ranged the mountains and steppes of Iran and Central Asia, proud and free.

But as the Persians had increased their power and then wrested the great empire of the Near East from the Babylonians, their kings had fallen prey to the power and the regalia and the idea of empire. Once the Iranian leaders had regarded themselves, and been regarded, as first among Aryan equals. Now his fellow Persians, like all his other subjects, abased themselves at Xerxes' feet. And like his imperial predecessors, Xerxes intended to make the remainder of the known world do the same.

As the Persian army moved ponderously across the great bridges with which the emperor had joined Europe and Asia at the Dardanelles, the Hellenes hesitated. Xerxes had accompanied the exertions of his engineers with a diplomatic campaign. While his engineers built the Dardanelles bridges and dug a canal across the Acte peninsula in Thrace by which his fleet could circumvent the stormy cape, his diplomats worked to promote defeatism in Greece. Argos and Crete promised to stay neutral, and the priestess of Delphi muttered gloomy oracles of Persian conquest.



LEONIDAS, the heroic Spartan king who won immortality at Thermopylae with his 300 Spartan comrades.

The delegates from the Hellenic city-states who gathered at the Corinthian Isthmus in the spring of 480 were at first divided as to their course of action. The Peloponnesians were for guarding only their southern peninsula, while the Athenians and their allies on the neighboring island of Euboea pressed for an expedition to the north of Greece. Eventually the congress of diplomatic representatives agreed to dispatch a joint force of Athenians and Peloponnesians to the Vale of Tempe, in northern Thessaly, which seemed a fit place to bar the Persians' way from Macedonia into Greece.

At Tempe, to their dismay, the Hellenes found that other passes afforded the invader entry into Hellas from the north. As the Greek contingent retreated to the south, the northern Greeks abandoned their determination to resist and submitted to the Persian emperor.

As Xerxes' forces began to advance south from Macedonia into Greece, the Greeks were thrown into something of a panic. Following their first contact with the numerically superior Persian fleet, the Greek navy fled down the straits between Euboea and the Greek mainland. Only the loss of a considerable number of the Persian ships in a storm off the Artemisian cape at the northern tip of Euboea emboldened the Hellenic fleet to sail northward to face the enemy once more. In the meantime the Athenians made plans to evacuate their population to the islands of Salamis and Aegina to the southwest.

One force remained in the field to confront the Persians with determined opposition: Leonidas, king of the Spartans, had occupied the crucial pass at Thermopylae.

The gateway from northern to central Greece, Thermopylae stretched more than four miles between the towering wall of Mount Oeta and the waves of the Malian Gulf. At both its eastern and western extremities, the pass contracted to a narrow, easily defended pathway. For much of the intervening distance, the pass billowed out into a broader expanse. Here there were a number of thermal springs, both salt and sulphur, from which Thermopylae derived its name, which means "hot gates."

The garrison which held Thermopylae was at first considerably larger than the 300 Spartans whom the Persian scout had glimpsed at the western entrance to the pass. Behind the wall, which the Greeks had hastily rebuilt after occupying the pass, and along the ridge of Mt. Oeta, Leonidas had stationed nearly 7000 troops. About half of them were men from Sparta's neighbor cities in the Peloponnesus. The rest were Boeotians from Thebes and Thespiae in central Greece, or hailed from nearby Phocis and Locris.

Although their Greek allies were many times more numerous, Leonidas and his Spartan guard formed the backbone of the Hellenic defense force. In recognition of the peril attending their mission, the 300 consisted exclusively of men with living male heirs, so that names and blood lines would be carried on if they fell. Leonidas and his men were the elite of an elite, and on their example would depend the conduct of the other Greeks at Thermopylae.

What manner of men were the Spartans, that Xerxes hesitated to pit his myriads against their hundreds?

The origins of Sparta are shrouded in the mists of Greek antiquity, but it is certain that Sparta was founded by the Dorians. The last wave of Hellenic migrants from the north, the Dorians swept their Greek predecessors, the Achaeans, westward into Attica and Asia Minor. From the time of the Dorian migrations, the traditional division of the Hellenes into Dorians, Ionians, and Aeolians begins to take shape.

The Dorians were probably more Nordic in type than the other Greek tribes. As the great classicist Werner Jaeger wrote, "The Dorian race gave Pindar [the great poet of Thebes] his ideal of the fair-haired warrior of proud descent." As Jaeger implies, the Dorians — above all those in Sparta — placed a premium on the preservation and improvement of their native stock.

One branch of the Dorians invaded the district of Laconia in the southeastern Peloponnesus. In the words of the great historian J.B. Bury, "The Dorians took possession of the rich vale of the Eurotas, and keeping their own Dorian stock pure from the admixture of alien blood, reduced all the inhabitants to the condition of subjects....The eminent quality

which distinguished the Dorians from the other branches of the Greek race was that which we call 'character'; and it was in Laconia that this quality most fully displayed and developed itself, for here the Dorian seems to have remained more purely Dorian.'

The city of Sparta arose from the amalgamation of several neighboring villages along the Eurotas. The Spartans gradually came to wield political power over the other Dorians in Laconia, the so-called *perioeci*, who nevertheless retained some degree of self-government and ranked as Laconian, or Lacedaimonian, citizens.

Not so the racially alien *helots*, the pre-Dorian inhabitants of Laconia, whom the Spartans reduced to serfdom and denied all political rights. The *helots* bore their servitude grudgingly and threatened constantly to revolt and overthrow their masters. To contain the *helots*' revolutionary inclinations, the Spartans organized periodic campaigns, containing something of the spirit of both the fox hunt and the pogrom, in which their young men were given free rein to wreak havoc and eliminate the more truculent and dangerous of their serfs.

During the eighth century, the Dorians conquered the Messenians, who had occupied the remainder of the southern Peloponnesus. A century later, they suppressed a Messenian uprising only after a long and difficult war. From that time on, constrained to manage their own *helots* and the unruly Messenians as well, the Spartans evolved a unique ethos involving both the preservation of their racial integrity and a comprehensive system of military education and organization.

To a greater extent than any state before or since, the Spartans safeguarded and improved their biological heritage with an uncompromising eugenics program. Marriage outside the Spartan racial community was forbidden, nor was immigration tolerated. There were penalties for celibacy and late marriage, while men who fathered several children could be exempted from standing watch at night, and even from paying taxes.

The Spartans required that the newborn be presented for inspection by officers of the state. Sickly or deformed offspring were left to die.

According to the ancient biographer Plutarch, Lycurgus, the legendary lawgiver of Sparta, made even further provisions for healthy progeny, which continued to be adhered to in classical times. After describing the chaste upbringing of young Spartans of both sexes, Plutarch continues:

"After guarding marriage with this modesty and reserve, he [Lycurgus] was equally careful to banish empty and womanish jealousy. For this object, excluding all licentious disorders, he made it, nevertheless, honorable for men to give the use of their wives to those whom they should think fit, so that they might have children by them....Lycurgus allowed a man who was advanced in years and had a young wife to recommend some virtuous and approved young man, that she might have a child by him, who might inherit the good qualities of the father, and be a son to



THE ARCHITECTURE OF THE DORIANS, like their other institutions, was remarkable for its strength, its simplicity, and the harmonious arrangement of its parts. Developed by the Dorians in the Peloponnesus, the Doric order was eagerly adopted by the other Hellenes, particularly the Athenians. The temple pictured above, formerly thought to be the Theseion, was built in the Agora, or marketplace of Athens, between 449 and 444 B.C. Like the Parthenon, an even more magnificent Doric temple situated on the heights of the neighboring Acropolis, it was sacred to "gray-eyed Athena," the Hellenic goddess of wisdom, as well as to Hephaestus, the god of fire.

himself. On the other side, an honest man who had love for a married woman upon account of her modesty and the well-favoredness of her children, might, without formality, beg her company of her husband, that he might raise, as it were, from this plot of good ground, worthy and well-allied children for himself. And indeed, Lycurgus was of a persuasion that children were not so much the property of their parents as of the whole commonwealth, and, therefore, would not have his citizens begot by the first-comers, but by the best men that could be found; the laws of other nations seemed to him very absurd and inconsistent, where people would be so solicitous for their dogs and horses as to exert interest and to pay money to procure fine breeding, and yet kept their wives shut up, to be made mothers only by themselves, who might be foolish, infirm, or diseased; as if it were not apparent that children of a bad breed would prove their bad qualities first upon those who kept and were rearing them, and well-born children, in like manner, their good qualities."

As might be gathered, the women of Sparta were regarded, first of all, as the mothers of Spartan children. The young women were educated for childbearing. They engaged in vigorous gymnastic exercises and dances, often while nude, to the scandal of the other Greeks, although the Spartan women were proverbial for their chastity. Doubtless in consequence of heredity as well as a carefully cultivated physical fitness, the women of Sparta were accounted the most beautiful in Hellas.

Despite the emphasis on their role as mothers, Sparta's women were the freest in Greece. Indeed, they were accused of dominating the Spartan men. When Gorgo, the wife of Leonidas, was so taunted, she summed up the situation of the Spartan women succinctly: "We rule men with good reason, for we are the only women who bring forth men."

The men of Sparta were raised to be soldiers. They left the management of commercial affairs and the trades to the *perioeci* and devoted themselves exclusively to the business of government and war. Each Spartan citizen supported himself from a hereditary plot of land, farmed by the *helots*, which could not be alienated by sale or division.

Between the ages of seven and twenty the Spartans received their soldierly training. They acquired far more than a mechanical mastery of military skills. Their instructors strove to inculcate in their cadets an absolute devotion to Sparta, the ability to endure any hardship, and an unwavering courage on the battlefield.

To keep the young men on their mettle, the Spartan training system played off the exigencies of discipline against the defiant and adventurous spirit of youth. Young Spartans were compelled to steal their food, yet subjected to severe punishment if they were caught, a seeming paradox epitomized in the story of the Spartan boy who let the fox he concealed under his cloak tear at his vitals rather than give himself away. The Spartan school was a cruel but effective one, for it caught its students up in the enthusiasm of constant challenge and danger.

When he reached the age of 20 the young Spartan became a full-fledged soldier. For the next ten years he lived the barracks life with his comrades. Allowed to take a wife, he saw her only during brief and furtive visits. In times of peace, the young men were instructors to the Spartan boys.

On his thirtieth birthday the Spartan was invested with the remainder of his civic rights and duties. Thenceforth he attended the *apella*, the assembly of the people, and could vote on measures proposed by the two kings or by the *ephoroi*, Sparta's five-man judiciary. The Spartan could at last establish his own household, although still bound to dine in common with his peers.

The principal fare at these communal messes was a black broth much favored by the Spartans, although the other Hellenes found it hard to stomach. (After sampling it a visitor from opulent Sybaris is supposed to have exclaimed, "Now I know why Spartans have no fear of death!")

The Spartans spiced their meals with a dry and pithy wit renowned through Hellas as much for its substance as for its sting. As Plutarch tells it, Lycurgus replied to a Spartan who had advocated democracy, "Begin, friend, and set it up in your family." Or, as the Spartan women are supposed to have said when handing their sons their shields before they marched to battle, "With it or on it."

Spartan law reinforced its citizens' contempt for luxury by banning private ownership of gold and silver. The result, according to Plutarch, was that "merchants sent no shiploads into Laconian ports; no rhetoric-master, no itinerant fortune-teller, no harlot-monger, or gold- or silver-smith, engraver, or jeweler, set foot in a country that had no money; so that luxury, deprived little by little of that which fed and fomented it, wasted to nothing and died away of itself." Like the Spartans' wills, their coins were made of iron.

Sparta's military life did not stifle the minds and spirits of its citizens. Early in its history Sparta was a leading center of poetry and music. Terpander and Alcman brought the lyre and lyric from Asia Minor to the banks of the Eurotas. Lame Tyrtaeus, Lacedaimon's native son, shaped his country's ethos with his martial songs. Choral songs and dances carried on, in which the Spartan men melodically affirmed their patriotism, and the Spartan maidens urged them on to future deeds of valor. Rightly Pindar sang of Sparta:

> "Councils of wise elders here,
> And the young men's conquering spear. / And dance, and song, and joy appear."

It was not so much the Spartans' works of art as the Spartan ideal which won the admiration of great Hellenic thinkers such as Plato. There was something noble in the stern simplicity of the Spartan way of life. Sparta's fundamental laws, the *rhetroi*, which Lycurgus was said to have received direct from "golden-haired Apollo," were few, unwritten, and to the point. Their purpose, to mold men of character in the service of the common good, struck a responsive chord through all Hellas.

Memory of Thermopylae's Defenders Will Live as Long as the White Race

It is not difficult to detect in the wistful praise the Hellenes paid to Sparta a longing for the values and uses of their Indo-European forebears. Outside of Sparta these had all too often been forgotten amid the lures of Oriental luxury, or lost forever due to mixing of Hellenic blood. The Spartans, just as they transformed the rough-hewn, wooden long-houses of their northern ancestors into gleaming Doric temples, developed from their innate, racial outlook a guide and bulwark for their state.

And, of course, it was on the battlefield that the Spartan *arete*, or manly excellence, found its chief expression. The Spartans asked not how many the enemy were, but only where they were. They were ignorant of surrender, but knew well how to die.

But let Plutarch speak once more: "It was at once a magnificent and a terrible sight to see them march on to the tune of their flutes, without any disorder in their ranks, any discomposure in their minds, or change in their countenances, calmly and cheerfully moving with the music to the deadly fight. Men in this temper were not likely to be possessed by fear or any transport of fury, but with the deliberate valor of hope and assurance, as if some divinity were attending and conducting them."

Such were the men who faced Xerxes and his host at Thermopylae.

Xerxes waited for four days, in the hope that the Greeks would abandon their position, as they had in Thessaly. His attempt at psychological warfare was lost on the Spartans. When a fearful Greek from the surrounding countryside informed the Spartan Dieneces that "so many are the Persian archers their arrows blot out the sun," Dieneces was unperturbed: "If the Persians hide the sun, we shall have our battle in the shade."

On the fifth day, seething with anger at the Greeks' impertinence, Xerxes sent forth an assault force of Medes and Cissians, Iranian kindred to his own Persians.

Xerxes' troops stormed the western gate to Thermopylae with a valor exceeding their skill in combat. The Spartans met and overwhelmed them in the narrow space between the rocks and the water. Well armored, wielding their long spears expertly, the Spartan heavy infantry was more than a match for the Iranians with their short swords and wicker shields. The Spartans cut them down by the hundreds at close quarters.

From a neighboring hill, seated on his throne of gold, Xerxes watched the fighting, fuming at what he deemed his soldiers' incompetence. To bring the matter to a quick end, he ordered his elite guard, the King's Immortals, forward to the deadly pass. Again the Spartans outfought the emperor's men.

All at once the Spartans turned and fled, seemingly in panicky confusion. With a shout, the Immortals rushed forward in disarray. But the Spartans were all around them in an instant, and they cut the emperor's picked troops to pieces. According to Herodotus, Xerxes, watching from his hill, "leapt to his feet three times, in terror for his army."

The next day's fighting went no better for the Persians. The Greek allies took turns spelling the Spartans at the western approach, and once again the Hellenes reaped a bloody harvest. As the sun set over the western mountains, the waters of the gulf lapped crimson at the heaps of Persians on the shore.

That night, as Xerxes puzzled bitterly how to break the death grip of the Greeks on Thermopylae, a traitor came forth from a local district, looking for a rich reward. The information he gave the emperor was the doom of the men of Thermopylae.

Ephialtes the Malian revealed to Xerxes the existence of a path over the hills and along the crest of Mt. Oeta to the rear of Thermopylae. The path was not unknown to Thermopylae's defenders, and Leonidas had stationed the Phocian troops along Mt. Oeta's ridge to ward off enemy attempts to flank his forces in the pass.

At dawn the next morning, the Phocians heard the sound of marching feet advancing through the fallen leaves which carpeted the floor of the oak forest below the summit of Mt. Oeta. As the Greeks sprang to arm themselves, the Immortals, their ranks reinforced, rushed up the mountainside. The Phocians retreated to the highest point on Mt. Oeta under a hail of Persian arrows, but the emperor's picked troops disdained to close with them. Swerving to the left, they made their way down the mountain to a point east of Thermopylae's rear approach. The Hellenes in the pass were trapped between two Persian forces.

Leonidas learned of the threat from his lookouts along Mt. Oeta and stragglers from the Phocian contingent. He quickly took stock of the changed circumstances. It was evident to the Spartan king that the pass could not be held much longer. The Greeks to the south had need of the troops engaged in Thermopylae's defense.

But there were other considerations. Leonidas and his 300 men were first of all Spartans. The laws and customs of their native city bade them to conquer or die at the posts assigned them, whatever the superiority of the enemy's numbers. And there was an oracle, made known at the outset of the Persian invasion, which prophesied that Sparta or a Spartan king must fall in the coming conflict.

Leonidas dismissed the allied troops, all but the men of Thebes and Thespiae. The remainder of the Peloponnesians, as well as the Phocians and Locrians, made their way across the hills between the Persian armies, to fight again another day.

The next morning, after Xerxes had poured a libation to the rising sun, his men stormed Thermopylae from both sides. Scornful of their own lives, Leonidas and his men surged out to meet the Persians on the open ground before the narrow entrance to the pass. Godlike the Spartans swept forward, cutting a swath through the enemies' ranks. Again they exacted a fearful toll, as the Persian officers drove their men on from the rear, making liberal use of their whips.

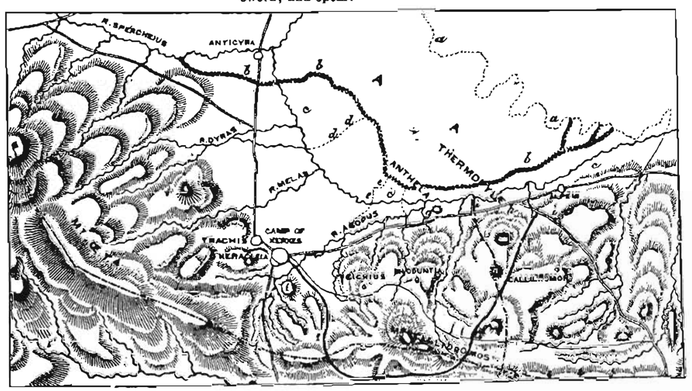
The Hellenes fought with reckless courage and with grim determination. When their spears splintered and broke, they fought on with their swords. Leonidas fell, and a fierce struggle raged over the body of the Spartan king. Four times the Persians were repulsed, and many of their leaders, including two of Xerxes' brothers, were slain.

Gradually the remaining Spartans, bearing the fallen Leonidas, fell back to a small elevation within the pass. There they made a last stand. Beside them fought the brave citizens of Thespiae. The Thebans covered themselves with disgrace by throwing down their arms and submitting abjectly to Xerxes.

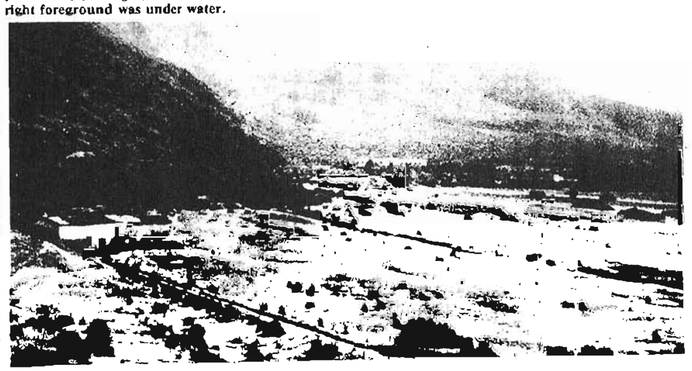
After a short but furious resistance, the Spartans and the Thespians were annihilated by the swarming Persian infantry. When all was still, and Xerxes walked among the dead on the battleground he had until then avoided,



A DORIC HOPLITE: Like the figure above, cast at Sicyon in the Peloponnesus around 530 B.C., the Spartan hoplite, or heavy infantryman, wore bronze armor and a plumed helmet and carried shield, sword, and spear.



THE PASS AT THERMOPYLAE was, in 480 B.C., a narrow road between Mt. Oeta and the Malian Gulf. The ancient coastline is designated *cc* on the map. Leonidas and his men successfully defended the four-mile stretch (between *g* and *h*) until a Persian column, guided by the Greek traitor Ephialtes, circled around them on a secret road over the rocks (*ff*). In the intervening 2,500 years silt deposited by the Spercheius River (*bb*) has created a broad alluvial plain (A), greatly altering the configuration of the modern coast (*aa*). The present-day photograph (below) looks westward from the site of the pass. In ancient times the plain in the right foreground was under water.



the Persian emperor was stricken with anger at the tenacity which Leonidas had displayed in thwarting his imperious will. He ordered the Spartan king beheaded, and his head fixed on a stake.

Once more Xerxes summoned Demaratus.

"Demaratus," he began, "you are a good man. All you said has turned out true. Now tell me, how many men of Lacedaimon remain, and are they all such warriors as these fallen men?"

"Sire," Demaratus replied, "there are many men and towns in Lacedaimon. But I will tell you what you really want to know: Sparta alone boasts eight thousand men. All of them are the equals of the men who fought here."

When Xerxes heard this he paled. The memory of Demaratus's words must have been much with him during the next few months, until Leonidas' Spartan comrades avenged him at the climactic battle of Plataea and drove the Persian horde forever from Hellenic soil.

The Greeks erected several monuments at Thermopylae, bearing suitable inscriptions. A lion marked the spot where Leonidas perished. But it was the marker the Spartans raised to the memory of their 300 countrymen which best evokes the spirit of their people. With laconic brevity it read:

"Wanderer, if you come to Sparta, tell them there / You have seen us lying here, obedient to their laws."

T.O'K.

(Issue No. 61, 1978)

The Fight for Our Planet

The following remarks have been excerpted from Alexander Solzhenitsyn's address at Harvard University on June 8:



***"To defend oneself, one must also be ready to die. There is little such readiness in a society raised in the cult of material well-being."* Speaking at Harvard University, Alexander Solzhenitsyn warned that the struggle for the future of our planet requires a revolution in fundamental values.**

Many of you have already found out, and others will find out in the course of their lives, that truth eludes us if we do not concentrate with total attention on its pursuit. And even while it eludes us, the illusion still lingers of knowing it and leads to many misunderstandings. Also, truth seldom is pleasant; it is almost invariably bitter.

A loss of courage may be the most striking feature which an outside observer notices in the West in our days. The Western world has lost its civil courage, both as a whole and separately, in each country, each government, each political party, and, of course, in the United Nations.

Such a decline in courage is particularly noticeable among the ruling groups and the intellectual elite, causing an impression of loss of courage by the entire society. Of course, there are many courageous individuals, but they have no determining influence on public life. Political and intellectual bureaucrats show depression, passivity, and perplexity in their actions and in their statements and even more so in theoretical reflections to explain how realistic, reasonable, as well as intellectually and even morally warranted it is to base state policies on weakness and cowardice.

And decline in courage is ironically emphasized by occasional explosions of anger and inflexibility on the part of the same bureaucrats when dealing with weak governments and weak countries, not supported by anyone, or with currents which cannot offer any resistance.

Should one point out that from ancient times decline in courage has been considered the beginning of the end?

When the modern Western states were created, the following principle was proclaimed: governments are meant to serve man, and man lives to be free and to pursue happiness.

Now, at last, decades of technical and social progress have permitted the realization of such aspirations: the welfare state. Every citizen has been granted the desired freedom and material goods in such quantity and of such quality as to guarantee in theory the achievement of happiness, in the morally inferior sense which has come into being during those same decades.

In the process, however, one psychological detail has been overlooked: the constant desire to have still more things and a still better life and the struggle to obtain them imprints many Western faces with worry and even depression, though it is customary to conceal such feelings. Active and tense competition permeates all human thoughts without opening a way to free spiritual development.

The individual's independence from many types of state pressure has been guaranteed; the majority of people have been granted well-being to an extent their fathers and grandfathers could not even dream about; it has become possible to raise young people according to these ideals, leading them to physical splendor, happiness, possession of material goods, money and leisure, to an almost unlimited freedom of enjoyment.

So who should now renounce all this, why and for what should one risk one's precious life in defense of common values, and particularly in such nebulous cases when the security of one's nation must be defended in a distant country?

Even biology knows that habitual extreme safety and well-being are not advantageous for a living organism. Today, well-being in the life of Western society has begun to reveal its pernicious mask.

In today's Western society, the inequality has been revealed of freedom for good deeds and freedom for evil deeds. A statesman who wants to achieve something important and highly constructive for his country has to move cautiously and even timidly; there are thousands of hasty and irresponsible critics around him; parliament and the press keep rebuffing him. As he moves ahead, he has to prove that each single step of his is well-founded and absolutely flawless.

Actually an outstanding and particularly gifted person who has unusual and unexpected initiatives in mind hardly gets a chance to assert himself; from the very beginning, dozens of traps will be set out for him. Thus, mediocrity triumphs with the excuse of restrictions imposed by democracy.

The defense of individual rights has reached such extremes as to make society as a whole defenseless against certain individuals. It is time, in the West, to defend not so much human rights as human obligations.

Destructive and irresponsible freedom has been granted boundless space. Society appears to have little defense against the abyss of human decadence, such as, for example, misuse of liberty for moral violence against young people, motion pictures full of pornography, crime, and horror. It is considered to be part of freedom and theoretically counterbalanced by the young people's right not to look or not to accept. Life organized legalistically has thus shown its inability to defend itself against the corrosion of evil.

The press too, of course, enjoys the widest freedom. (I shall be using the word press to include all media). But what sort of use does it make of this freedom?

How many hasty, immature, superficial, and misleading judgments are expressed every day, confusing readers, without any verification? The press can both simulate public opinion and miseducate it. Thus we may see terrorists heroized, or secret matters pertaining to one's nation's defense publicly revealed, or we may witness shameless intrusion on the privacy of well-known people under the slogan: "everyone is entitled to know everything."

Hastiness and superficiality are the psychic disease of the 20th century, and more than anywhere else this disease is reflected in the press. In-depth analysis of a problem is anathema to the press. It stops at sensational formulas.

Such as it is, however, the press has become the greatest power within the Western countries, more powerful than the legislature, the executive, and the judiciary. One would then like to ask: by what law has it been elected and to whom is it responsible? In the communist East, a journalist is frankly appointed as a state official. But who has granted Western journalists their power, for how long a time, and with what prerogatives?

There is yet another surprise for someone coming from the East, where the press is rigorously unified: one gradually discovers a common trend of preferences within the Western press as a whole. It is a fashion. There are generally accepted patterns of judgment, and there may be common corporate interests, the sum effect being not competition but unification.

Enormous freedom exists for the press, but not for the readership, because newspapers mostly give enough stress and emphasis [only] to those opinions which do not too openly contradict their own and the general trend.

Without any censorship, in the West fashionable trends of thought and ideas are carefully separated from those which are not fashionable. Nothing is forbidden, but what is not fashionable will hardly ever find its way into periodicals or books or be heard in colleges. Legally your researchers are free, but they are conditioned by the fashion of the day.

There is no open violence, such as in the East. However, a selection dictated by fashion and the need to match mass standards frequently prevent independent-minded people from giving their contributions to public life. There is a dangerous tendency to form a herd, shutting off successful development.

I have received letters in America from highly intelligent persons, maybe a teacher in a faraway small college who could do much for the renewal and salvation of his country, but his country cannot hear him because the media are not interested in him. This gives birth to strong mass prejudices, to blindness, which is most dangerous in our dynamic era.

A fact which cannot be disputed is the weakening of human beings in the West, while in the East they are becoming firmer and stronger. Six decades for our people and three decades for the people of Eastern Europe; during that time we have been through a spiritual training far in advance of Western experience. Life's complexity and mortal weight have produced stronger, deeper, and more interesting characters than those generated by standardized Western well-being.

After the suffering of decades of violence and oppression, the human soul longs for things higher, warmer, and purer than those offered by today's mass living habits, introduced by the revolting invasion of publicity, by TV stupor, and by intolerable music.

All this is visible to observers from all the worlds of our planet. The Western way of life is less and less likely to become the leading model.

There are meaningful warnings which history gives a threatened or perishing society. Such are, for instance, the decadence of art, or a lack of great statesmen.

There are open and evident warnings, too. The center of your democracy and of your culture is left without electric power for a few hours only, and all of a sudden crowds of American citizens start looting, creating havoc. The smooth surface film must be very thin, then; the social system quite unstable and unhealthy.

But the fight for our planet, physical and spiritual, a fight of cosmic proportions, is not a vague matter of the future. It has already started. The forces of evil have begun their decisive offensive, you can feel their pressure, and yet your screens and publications are full of prescribed smiles and raised glasses. What is the joy about?

Very well known representatives of your society, such as George Kennan, say: we cannot apply moral criteria to politics. Thus we mix good and evil, right and wrong, and make space for the absolute triumph of absolute evil in the world. On the contrary, only moral criteria can help the West against communism's well-planned world strategy. There are no other criteria. Practical or occasional considerations of any kind will inevitably be swept away by strategy.

If you only knew how the youngest of the [Kremlin] officials laughs at your political wizards! As to Fidel Castro, he frankly scorns the United States, sending his troops to distant adventures from his country right next to yours.

Your shortsighted politicians who signed the hasty Vietnam capitulation seemingly gave America a carefree breathing pause; however, a hundredfold Vietnam now looms over you. That small Vietnam had been a warning and an occasion to mobilize the nation's courage. But if a full-fledged America suffered a real defeat from a small, communist half-country, how can the West hope to stand firm in the future?

At present, some Western voices already have spoken of obtaining protection from a third power against aggression in the next world conflict, if there is one. In this case the shield would be China. But I would not wish such an outcome to any country in the world.

First of all, it is again a doomed alliance with evil. Also, it would grant the United states a respite, but when at a later date China with its billion people would turn around armed with American weapons, America itself would fall prey to a genocide similar to the one perpetrated in Cambodia in our days.

And yet, no weapons, no matter how powerful, can help the West until it overcomes its loss of willpower. In a state of psychological weakness, weapons become a burden for the capitulating side.

To defend oneself, one must also be ready to die. There is little such readiness in a society raised in the cult of material well-being. Nothing is left, then, but concessions, attempts to gain time, and betrayal.

Western thinking has become conservative: the world situation should stay as it is at any cost, there should be no changes. This debilitating dream of a status quo is the symptom of a society which has come to the end of its development.

The two so-called world wars have meant internal self-destruction of the small, progressive West, which has thus prepared its own end. The next war — which does not have to be an atomic one, and I do not believe it will — may well bury Western civilization forever.

Facing such a danger, with such historical values in your past, at such a high level of realization of freedom and, apparently, of devotion to freedom, how is it possible to lose to such an extent the will to defend oneself?

How did the West decline from its triumphal march to its present sickness? The West kept advancing socially in accordance with its proclaimed intentions, with the help of brilliant technological progress. And all of a sudden it found itself in its present state of weakness.

This means that the mistake must be at the root, at the very basis of human thinking in the past centuries. I refer to the prevailing Western view of the world which was first born during the Renaissance and found its political expression from the period of the Enlightenment.

It became the basis for government and social science and could be defined as rationalistic humanism or humanistic autonomy: the proclaimed and enforced autonomy of man from any higher force above him. It could be called anthropocentricity, with man seen as the center of everything that exists.

It based modern Western civilization on the dangerous trend to worship man and his material needs. Everything beyond physical well-being and accumulation of material goods, all other human requirements and characteristics of subtler and higher nature, were left outside the area of attention of state and social systems, as if human life did not have any superior sense.

That provided access for evil, of which in our days there is a free and constant flow. Mere freedom does not in the least solve all the problems of human life, and it even adds a number of new ones.

As humanism in its development became more and more materialistic, it made itself increasingly accessible to speculation and manipulation, at first by socialism and then by communism, so that Karl Marx was able to say in 1844 that "communism is naturalized humanism."

Not by coincidence, all of communism's meaningless pledges and oaths are about Man, with a capital "M," and his earthly happiness. At first glance it seems an ugly parallel: common traits in the thinking and way of life of today's West and today's East. But such is the logic of materialistic development.

The interrelationship is such, too, that the current of materialism which is most to the left always ends up by being stronger, more attractive, and victorious, because it is more consistent. Liberalism was inevitably displaced by radicalism, radicalism had to surrender to socialism, and socialism could never resist communism.

If humanism were right in declaring that man is born to be happy, he would not be born to die. Since his body is doomed to die, his task on earth evidently must be of a more spiritual nature. It cannot be unrestrained enjoyment of everyday life. It cannot be the search for the best ways to obtain material goods and then cheerfully get the most out of them.

It has to be the fulfillment of a permanent, earnest duty, so that one may leave life a better human being than one started it. It is imperative to review the table of widespread human values. Its present incorrectness is astounding.

It is not possible that the assessment of the President's performance be reduced to the question of how much money one makes or of the unlimited availability of gasoline. Only voluntarily inspired self-restraint can raise man above the world stream of materialism.

If the world has not come to its end, it has approached a major turn in history, equal in importance to the turn from the Middle Ages to the Renaissance. It will exact from us a spiritual upsurge. We shall have to rise to a new height of vision, to a new level of life, where our physical nature will not be cursed, as in the Middle Ages, but, even more importantly, our spiritual being will not be trampled upon, as in the Modern Era.

This ascension will be similar to climbing onto the next anthropological stage. No one on earth has any other way left but upward.

(Issue No. 62, 1978)

Solzhenitsyn's Message for Our People

Few speeches in recent years have generated as much critical comment as has Alexander Solzhenitsyn's June commencement address at Harvard University.

The exiled Russian author was denounced by liberals and conservatives alike. The *New York Times* called him "dangerous," because he questioned "the rationality of humankind." A *Boston Globe* columnist said that "a mad Russian" had pulled "a fancy con job" on the American people. Conservative editor William Buckley scolded the Nobel Prize winner in two consecutive issues of his *National Review*.

Liberal writer Arthur Schlesinger Jr. denounced Solzhenitsyn and his "irrelevance" to democratic society in a lengthy *Washington Post* article. And during Solzhenitsyn's address, a Harvard protester held a sign reading "You Can't Fight Stalinism With Fascism."

Criticism of Solzhenitsyn was generally superficial ("undemocratic," "a man of the past") or self-serving ("in Russia they'd lock him up; but not here").

Rosalynn Carter's public reply to Solzhenitsyn showed that she didn't even understand what the Russian author meant when he talked of "evil," "courage," and "freedom." The President's wife told the National Press Club that we live in a "good" society, because Americans are "caring people" who lead "useful lives."

Naturally, Mrs. Carter does not sense the evil in the liberal-democratic way of life. Her stress on the importance of human happiness and her husband's hypocritical cant about "human rights" are themselves expressions of the spiritually corrupt world view which Solzhenitsyn damns.

The author of *Gulag Archipelago* means something quite different when he speaks of evil than do humanists. For example, Solzhenitsyn rejects the Soviet system, he wrote in 1973, "not because it is undemocratic, authoritarian, based on physical constraint — a man can live in such conditions without harm to his spiritual essence." His objection is that "over and above its physical constraints, it demands of us total surrender of our souls."

Any system based upon the idea of material comfort and human happiness as the highest good is evil, because it denies man's place in the natural order. One consequence of living under such a system is that few Americans will actively defend or even acknowledge their own racial-cultural heritage. Most of them readily capitulate to outrageous minority blackmail with feelings of shame and guilt.

These are examples of the lack of civil courage in our people which Solzhenitsyn decries. Not many Americans even have the courage to speak openly and frankly about racial realities.

Solzhenitsyn vehemently rejects the liberal notion of freedom as an end in itself. The idea of freedom for its own sake is a sign of decadence. Historically an emphasis on "rights" above duties grows in an age of social and cultural decline.

For Solzhenitsyn, as for other great men of the West, true freedom is the freedom of self-restraint. Any fool can exercise the "freedom" to do whatever comes into his head, but the wise man shows freedom in being able to say "no." Real freedom is the freedom to do what is right.

Solzhenitsyn's awesome moral authority springs not only from years of suffering in communist labor camps and persecution by Soviet authorities, but far more from a sincere love of his Russian nation, a deep loyalty to the Western cultural heritage, and a passionate devotion to truth.

What a contrast between Solzhenitsyn's quiet dignity, lofty moral bearing, and unshakable national loyalty, and the strident demands for "rights" by Soviet "dissidents" like Scharansky, Ginzburg, Orlov, Slepak, and Begun — all Jews!

Solzhenitsyn's ideas cannot simply be denounced as "Russian" or "old fashioned." His views are part of a long and rich Western spiritual heritage. He echoes Plato's affirmation of social hierarchy and authority, Burke's stress on tradition, and Hegel's idea of the organic nation-state.

He strengthens the American intellectual legacy of James Madison, Alexander Hamilton, Henry Adams, Theodore Roosevelt, and the other builders of our nation. Solzhenitsyn is an infinitely better guardian of our racial-cultural heritage than the fashionable writers of the American press who have been busy pointing out the "dangers" in his ideas.

His compelling call to spiritual revolution recalls the European revolt against liberal-democratic materialism before the Second World War.

For years, the National Alliance has been making many of the same points Solzhenitsyn stressed in his Harvard speech, including the fraud of American "freedom of the press" and the shortsightedness of U.S. foreign policy.

More significantly, the National Alliance has consistently emphasized that our social, economic, and racial problems are not merely the result of bad politicians, the Blacks, or a minority conspiracy, but stem from the corrupt and alien values which have insidiously crept into the thinking of our people.

Solzhenitsyn is right when he stresses that only a revolution of fundamental values can reverse the tide of evil. That is a bitter truth, for it means that there are no quick or easy solutions to our people's dilemma.

To have any meaning, the new spirituality and sense of duty of which Solzhenitsyn speaks must have an organizational expression. In America, that expression is given by the National Alliance.

In an interview with *Encounter* magazine (April 1976) Solzhenitsyn said that our greatest task now is to tell the truth:

"Never has the future of this planet depended upon such a handful of men. I think the first universal rule, with you as with us, is not to accept lies. To speak the truth is to ensure the rebirth of liberty — regardless of pressure, interests, and fashions — to say what one knows, to be truthful, to keep repeating it. And if some people shrug their shoulders, repeat it again."

M.W.

(Issue No. 62, 1978)

Stephen Decatur and the Barbary Pirates

As the sun set over the Mediterranean, the minarets of Tripoli, just visible on the horizon, caught its failing rays. To the American sailors watching from the ketch *Intrepid*, the Barbary port must have seemed an enchanted city, bristling with towers and battlements, lush with palaces and gardens. There wasn't a man among them, however, who wasn't aware that the splendors of Tripoli had been built with the forced labor of tens of thousands of White men, most of them seamen snatched from their ships by the pirates who sailed from Tripoli's harbor at the command of its ruler, the pasha.

The shadows the *Intrepid* and its companion ship, the brig *Siren*, threw on the darkening waters lengthened. As evening fell, the *Intrepid*'s youthful commander, Lt. Stephen Decatur, supervised his crew's final preparations. He issued his orders calmly but firmly, and the 74 officers and men under his command carried them out with a will. Tonight their lives would depend on Decatur's skill and courage, and they had every confidence in him.

Decatur had waited for over a week off the Tripolitan coast after a northerly gale had made it impossible for the *Intrepid* to carry out her mission on February 7, as originally planned. In the interim the ship's water had begun to foul, and the fatty beef which was the men's chief nourishment had become rancid and maggot-ridden. The agonizing delay had set the crew of the *Intrepid* on edge, and they welcomed the prospect of action. Tonight, February 16, 1804, the men of the *Intrepid* would sail into Tripoli harbor under the noses of the tens of thousands of troops quartered there and past the fortifications bristling with guns which ringed the city. None of the Americans spoke of their chances of getting out alive, but they knew that they were slim.

The object of the *Intrepid*'s bold attempt rode forlornly at anchor in Tripoli harbor. She was the 38-gun frigate *Philadelphia*, formerly the pride of the young American Navy. Commissioned only four years before, the *Philadelphia* had been designed and built by Josiah Fox and Samuel Humphreys, two of the greatest American naval architects. Like the other American frigates, the *Philadelphia* could give as good as she got to all but the biggest men-of-war, and those she could speed away from.

During the previous October, however, the *Philadelphia* had run aground on a reef while pursuing several small, swift Tripolitan craft in the treacherous shallows which guarded the eastern approach to Tripoli harbor. Surrounded by swarming Tripolitan gunboats, which carefully avoided the lines of fire from the *Philadelphia*'s gun ports, the frigate soon fell to the enemy. While the crew of more than 300 Americans was hauled off to Tripoli's dungeons, the *Philadelphia* was floated off the reef at high tide and brought by the Tripolitans in triumph to her present station in their harbor.

The loss of the *Philadelphia* was a galling humiliation to the American Navy. Furthermore, in the hands of the Tripolitans the frigate posed an ever-present threat to the five smaller brigs and schooners of the little squadron which blockaded Tripoli, making it imperative that the squadron's flagship, the 44-gun frigate *Constitution*, restrict its patrolling and work close to the smaller ships. Indeed, the *Philadelphia*'s capture threatened to cost the United States the undeclared war it had waged for nearly three years, with a conspicuous lack of success, against the pirate state of Tripoli.

Thus, Commodore Edward Preble, the commander of the American force, had determined to deny the Tripolitans the use of the *Philadelphia*. To this end he entrusted the task of boarding and destroying her to 24-year-old Lt. Stephen Decatur. Decatur had already distinguished himself in his six-year naval career by his outstanding seamanship and his cool heroism under fire. He was idolized by the men who sailed under him. The crew of the schooner *Enterprise*, Decatur's normal command in Preble's squadron, had volunteered to a man for the foray into Tripoli harbor.

There was no question of an obviously American ship negotiating the narrow harbor channel unscathed. Thus, Preble and Decatur had devised a ruse. The *Intrepid* had been a Tripolitan vessel, the *Mastico*, until the previous December, when Decatur's *Enterprise* had seized her trying to run the American blockade. Now Decatur and his men would attempt to turn the tables by passing the *Intrepid* off as a Maltese blockade runner carrying stores to Tripoli. Once they had done for the *Philadelphia*, they would make their way back out of the harbor as best they could, either in the *Intrepid* or its lifeboats.

At about seven o'clock the *Intrepid* set sail for Tripoli harbor. Decatur ordered the drags which had slowed her speed cut, and the ketch leaped forward. Soon the walls and guns which flanked the harbor channel loomed ahead.

The United States of America, in 1804, seemed an unlikely prospect to beard the Barbary pirates in one of their own dens. For most of the preceding twenty years of its existence as a nation, the young American republic had figured chiefly as a source of tribute for Tripoli and the other Barbary states.

The Barbary states — Morocco, Fez, Algiers, Tunis, and Tripoli — formed a long, shallow crescent, stretching some 2,000 miles along the North African coast. The hardy Berber tribesman from whom the region derived its name had guarded their language and racial character in the foothills of the Atlas Mountains and along the edge of the Sahara for over three millennia. The inhabitants of the narrow coastal plain between the desert and the sea, however, had long since lost their identity under successive waves of conquest and colonization by one people after another: Semitic Phoenicians and Latin Romans, Germanic Vandals and Byzantine Greeks, Arab and Turkish Moslems.

The population of the Barbary states had been adherents to Islam for more than a thousand years, and they were fanatically intolerant of the White Christians of Europe. Their autocratic rulers, generally military adventurers or their sons (few families survived in power long enough to form dynasties), were under the nominal suzerainty of the Turkish sultan in Istanbul. In practice, however, they carried out their own foreign policies, the chief determining factor of which was the maintenance of the so-called Barbary system.

The Barbary system, which had flourished for centuries, was the chief economic mainstay of the Barbary rulers' power. It involved nothing less than systematic piracy, kidnapping, and extortion carried out against European (and then American) shipping.

Each year, in the months between November and February, the most favorable time for sailing in the southern Mediterranean, the Barbary corsairs would set out in search of unarmed European merchantmen. Disguished as harmless cargo ships, they would approach their prey on some pretext, giving no sign of hostile intent until they were alongside. Then all at once fierce, shrieking pirates would boil out of the hatches, brandishing pistols and scimitars. Any resistance was dealt with swiftly and brutally.



STEPHEN DECATUR: His daring naval exploits are almost unrivaled in the annals of American history. Decatur's elan set the tone for a century and a half of American naval heroism.

Street Impressions, Washington, D.C.

Noise and exhaust fumes and dog feces on the curb. The thumping, screeching beat of alien music from an open shop. Crumpled bins with garbage overflowing on the street. Everywhere ugliness — and nowhere so much as in the swarming masses on the sidewalks. The business-suited Jews with their cigars and newspapers, and the undershirted Blacks with Afro-brushes in their back pockets. A hundred faces in each block, and perhaps thirty of them kindred to mine. The rest ugly and alien, swart and frizzy, with flat noses and muddy eyes. Ugliest of all, the almost-Whites: these mongrel spawn of East and South with North outnumber the rest. Democracy!

Cities, I suppose, have always been noisy and dirty and ugly. I remember them thus as a child — but not *this* noisy; not *this* dirty. Above all, not *this* ugly! The crowds once were White, or nearly so. With clear eyes and bright faces they walked or strolled or bustled along the streets; no waddling, no loose-jointed bopping along. What a transformation has been wrought in a few decades! Where have these swarming masses been breeding, to spew forth their dark millions upon our streets? Equality!

Two queers, arm in arm, flaunting it. No one seems to notice. Three young Blacks, laughing and spewing obscenities in their squeaky-husky voices as they dodge through the pedestrians in horseplay. No one seems to notice. And in that doorway, a girl of my race holding the hand of a Negro. No one seems to notice. Here on the busy thoroughfare the sparkling glass of the jewelry store adjoins the painted-over window of the pornography shop. On the side street, a stripped hulk of an automobile provides a lounging spot for a Black teenager. Next to the porn shop a fast-food walkup window sends its smell of hot grease out into the crowd. Behind the streaked, dirty window are dark faces: not Black faces, nor White either, but the faces one sees nowadays in every restaurant, faces from the Mediterranean, from the Far East, from Persia, from God knows where. How long has it been since I've seen a White waiter or a White short-order cook? But no one seems to notice!

If only it were a simple problem of Black and White, of my kinsmen against theirs! But the filth of the city spreads over all in it, pulls all into a common tangle, blurs distinctions. Some Blacks learn to act like Whites; some Whites begin acting like Blacks. And everywhere the almost-Whites, the not-really-Blacks, the raceless ones! Are their ugly faces the faces of the future? Some would have it so. And yet I can remember when the mongrels were seen as seldom as the Blacks, when the Whites all acted like Whites and owned the sidewalks, when waiters and cooks were White — even the bums on the streetcorners. Then there was not such hardness and indifference in all the faces, no hidden fear of everyone else on the streets. It was a quieter, cleaner, friendlier, less ugly time. I shudder to think of the blood which will be spilled on this street and a thousand others before things can be set right again. Brotherhood!

Ahead, a street vendor and her trays of trinkets. Flowered dress and springy, black hair. Jewess? Gypsy? Two young Negresses in short shorts and halters coming toward me, one with orange hair, the bizarre result of a peroxide treatment. In the pack of honking traffic at the intersection, a small convertible with three swarthy young men, shirts open to the navel, hairy chests, flashing teeth, dark eyes, tight black ringlets, animated conversation. Teheran? Tel Aviv? Naples? A sleek Cadillac limousine with uniformed Black chauffeur and government plates stopped at the light. Slumped in air-conditioned comfort in the back seat a round, pink face and bald head. There's the trouble! How I wish it were time for the shooting to start! And then, ten yards away, a lovely vision, a bright Northern jewel, fresh and untouched by the filth all around. I smile. She smiles, looks down, is gone. America! America!

W.L.P.

(Issue No. 62, 1978)

The captured passengers and seamen were conveyed to the various Barbary capitals, where they were held in bondage for ransom. The amount of drudgery and toil the European captives endured was conditioned by Barbary officials' estimate of the amount of ransom their families and friends were willing and able to pay. Jews were commonly employed to determine the wealth of the White hostages, in recognition of their almost instinctive ability to sniff gold.

While rich prisoners were kept in tolerable circumstances, the lot of the average White sailor or maidservant was a terrible one. By day the men slaved at back-breaking tasks in the mines and quarries or at heavy construction; at night they were imprisoned in dark, squalid, disease-ridden dungeons. White women were often forced into the harems of Barbary potentates. The mortality rate, especially among the men, was high.

The appearance of American merchant ships in the Mediterranean and on the Atlantic after the Revolutionary War was greeted with characteristic rapacity by the Barbary states. In 1785 the Algerians captured two American ships and imprisoned 21 sailors, for whom they demanded a ransom several times the going rate for the European powers. After that they struck American ships again and again. By the time the United States got around to reaching an agreement with the dey of Algiers in 1795, over half the men seized in 1785 had died.

The treaty with Algiers was an abject capitulation by the United States on every point. In return for 115 American sailors kidnapped on the high seas, the young republic agreed to pay almost a million dollars, in addition to deliveries of naval stores and ammunition and a 36-gun frigate which had just been built for the fledgling U.S. Navy. The treaty stipulated the payment of biennial "gifts" for the dey, as well as other bribes to insure recognition of the U.S. consul.

The other Barbary states were quick to follow the Algerian example. Tripoli (in 1796) and Tunis (in 1799) extorted similar sums from the United States. American subservience was rewarded with a proper contempt by the Barbary rulers. In 1800 the dey of Algiers sent an armed contingent to board the U.S.S. *George Washington* as it lay at anchor in Algiers harbor after delivering a lucrative tribute to the Barbary despot. His men lowered the America flag and replaced it with the Algerian crescent and then prevailed on its commander to sail to Istanbul with presents for the sultan. The dey gloated to the protesting captain, "You pay me tribute, by which you become my slaves. I have, therefore, a right to order you as I may think proper."

The United States had in large part invited the indignities which the Barbary corsairs heaped on it in the 1780's and '90's. In 1785 Congress had authorized the sale of America's last warship from the Revolutionary era, and for the following decade the nation was without a navy. In those years America's merchant fleet became the world's largest sea carrier, profiting from the outbreak of a quarter-century of European wars touched off by the French Revolution. America's unguarded merchantmen excited both the cupidity of the Barbary rulers and the jealousy of England and France, each loath to see the neutral upstart reap the rewards of trade with the other.

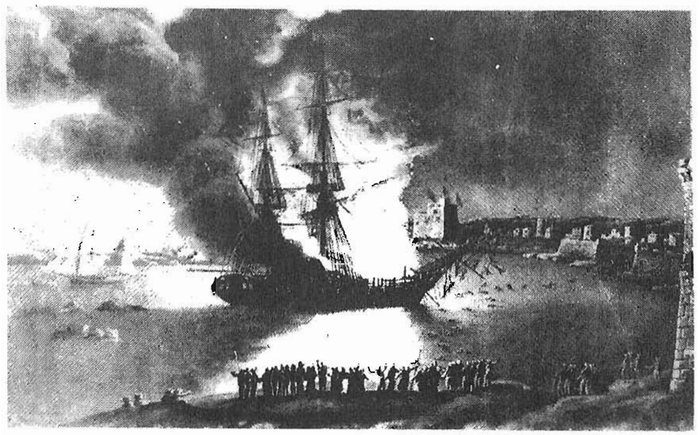
Farsighted American leaders like George Washington and Thomas Jefferson railed against America's subservience to Barbary. In 1792 Washington cried out, "Would to heaven we had a navy able to reform these enemies of mankind or crush them into non-existence!"

Congress, however, was swayed more by economic considerations than by those of the nation's honor. After all, it was essentially an economic outlook which had prevailed among the framers of America's Constitution. The great debate over the form of government and society the infant nation should adopt centered on which type of *economic* man — whether a small-holding farmer or an industrial worker — would best serve the republic. In the eyes of most of the Founding Fathers, heroism and elan ran second to sobriety and industry as desirable qualities in the country's citizens.

When at last Congress was prevailed upon to authorize the construction of ships for a navy in 1794, it persisted in its cheese-paring economies. Funding for the new fleet was barely adequate, and the flow of tribute money to Barbary continued unabated, now borne in spanking-new American frigates. There was strong sentiment in the government for restricting naval construction to small gunboats capable only of patrolling the American coast. Their advantage was both economic and political, since they were cheap to build, and their manufacture could be divided up among numerous localities as patronage.

The growing hostility of the Directory, the revolutionary junta which ruled France, to America's refusal to stop trading with England worked a decisive change in American policy. French privateers inflicted heavy losses on American merchant shipping, and the American Navy was ordered to campaign against the French raiders in the West Indies. There, in 1798 and 1799, under the aegis of the Royal Navy, the new American fleet saw its first action, and a number of young officers received their grounding in naval warfare.

Outstanding among them was a young midshipman named Stephen Decatur. Decatur was born January 5, 1779, at Sinnepuxent, Maryland, where his mother had fled from British-occupied Philadelphia. His grandfather, Etienne Decatur, was a French naval officer who had migrated to America after Louis XIV revoked the Edict of Nantes in 1685, driving the industrious Huguenots, or French Protestants, of whom Decatur was one, into exile. Decatur's father followed his own father to sea. He captained merchant ships and commanded privateers in the Revolutionary War and became a captain in the new American Navy about the time his son signed up.



THE BURNING OF THE *PHILADELPHIA*: On February 16, 1804, Decatur and a small boarding party slipped into Tripoli harbor, swept the captured *Philadelphia* of its Tripolitan crew, and turned the former American frigate into a blazing hulk, escaping without the loss of a single man. Several months later the *Intrepid*, the ship Decatur employed against the *Philadelphia*, went down with all hands while attempting a similar feat.

Although it might have seemed natural for Stephen Decatur to have embarked straightaway on a naval career, his mother, a woman of strong will, had other hopes. Stephen was a sickly child, and this may have influenced his mother in her plans for the boy's future. In any case, young Stephen was enrolled at Dr. Abercrombie's Episcopal Academy in the expectation that he would eventually enter the ministry.

Stephen chafed at his situation, for he had long since contracted a love of the sea. Nevertheless, he was a dutiful boy, and he did his best to live up to his mother's wishes. His natural courage and sense of fair play involved him in a number of scrapes with school and town bullies, doubtless detracting from the aura of pious serenity befitting a future bishop. At seventeen, Decatur entered the University of Pennsylvania, still anxious to please his mother, despite his own misgivings.

The lure of the sea proved too strong for Stephen Decatur's good intentions. He was a failure as a student. In 1797 he left the university and joined the shipping firm of Gurney and Smith as a clerk. Decatur immersed himself in his duties at Gurney and Smith, who were agents for the U.S. Navy. He was present at the launching of the U.S.S. *Constitution* and superintended the procurement of the keel pieces for the frigate *United States* in New Jersey. By night he diligently studied the mathematics necessary to the art of navigation.

The following year Decatur enlisted in the United States Navy, receiving his warrant as a midshipman on April 30, 1798. He was immediately posted to the Caribbean aboard the *United States* under John Barry, the almost legendary founder of the U.S. Navy.

It was immediately evident that Decatur was far above the general run of naval officers. He impressed his superiors, in the words of one observer, as "well-informed for his age, chivalrous in temper, courteous in his deportment, and adding grace of manner to an attractive person." He took part in several combats with French privateers and was instrumental in saving the crew of one of them when it was sinking. When an American seaman fell overboard and was about to drown, Decatur was over the side in a flash to retrieve him.

After the brief quasi-war with France, Decatur was promoted to lieutenant and saw service as a recruiting officer in Philadelphia. There he fought a successful duel with the first mate of a merchant ship which Decatur had boarded to round up several deserters. The mate's torrent of abuse against Decatur and naval officers in general made the encounter unavoidable according to the canons of personal honor of the day, but the young officer mercifully spared his opponent by aiming to wound him in the hip.

Shortly after the Navy had been demobilized following the conclusion of the affair with France, the avarice of the ruler of Tripoli, Pasha Yushuf Karamanli, led to its prompt re-activation. The pasha, envious of the spoils the dey of Algiers was accumulating from the compliant Americans, demanded a renegotiation of the 1796 treaty to bring his income to a par with that of his Algerian rival. This time, under the leadership of President Jefferson, the United States refused to knuckle under. A fat bribe was not forthcoming; instead, the commander-in-chief dispatched a naval squadron to the Mediterranean.

The pasha replied by toppling the flag pole in front of the American consulate and declaring war in May of 1801. He had every reason to be confident. His own boats were no match for those of the Americans, but his harbor was impregnable. The Tripolitans could hole up in their port city until the small American force ran out of funds and patience.

And that was how it went for the first two years of the American blockade. Two different squadrons resolutely took up their positions off Tripoli and then waited idly as their stores and the terms of enlistment of their men ran out.

The only accomplishments the American sailors could speak of came in their confrontations with the ships and officers of other European navies. The normally aggressive tendencies of ships and seamen during the era of the Napoleonic Wars were magnified by a certain contempt for the honor and fighting qualities of the Americans. The English in particular, who regularly impressed American seamen of British birth into their own fleet by seizing them from American ships without opposition, scorned their timid "Brother Jonathan." As might have been expected, it was Lt. Stephen Decatur who took the chief role in redressing this state of affairs.

Shortly after the first American expeditionary force, under Commodore Richard Dale, sailed into the Mediterranean, it stopped off Barcelona. There a Spanish captain insulted the American flotilla. Decatur followed him ashore and challenged him to make good his sneers, against Decatur in person. The Spaniard backed down, and the stock of the U.S. Navy rose considerably.

A short while later the secretary to the British governor of Malta, a dandy named Cochran, who had fought several victorious duels, picked a fight with American Midshipman Josiah Bainbridge, on shore leave at the time. Decatur seconded the inexperienced Bainbridge. He arranged the duel at the murderous range of four paces to nullify the Britisher's marksmanship. Both men's first shots were wild, and Decatur shouted to Bainbridge, "Lower your aim, if you want to live!" Bainbridge put his next bullet between the Englishman's eyes.

The affair caused a sensation but did nothing to lower the reputation of American officers. Decatur was sent home to calm the ruffled feelings of the British officials. When he returned with Preble's squadron in 1803, the *Philadelphia* was already in the hands of the gloating Tripolitans.

As the *Intrepid* entered the harbor channel, even a practiced observer would have been hard put to tell her from a Barbary vessel. Her silhouette was indistinguishable from those of the

Mediterranean craft which thronged Tripoli harbor. Her pilot, Salvatore Catalano, was a Sicilian whom the Americans had engaged for his familiarity with the Barbary port. Two Americans dressed in Turkish jackets lounged on deck to provide an additional touch of verisimilitude.

Catalano guided the ketch through the narrow channel. To the right, Fort Mandrach, situated on a spit of land running out eastward from the city, guarded the passage with heavy guns. To the left a string of similarly fortified islands continued eastward, forming a protective glacis facing north from the harbor. A direct hit from any one of the heavy guns flanking the channel would blow the small ship out of the water.

Now a Tripolitan cutter approached. The *Intrepid* was challenged to identify herself. The Americans held their breaths. Catalano replied in the Italian-based *lingua franca* of the eastern Mediterranean. His ship had sailed from Malta, bearing goods to Tripoli. He had eluded the American blockaders, but had lost his anchors in the gale. Could he tie up to the big frigate dead ahead?

The Tripolitans were agreeable. The *Intrepid* passed into the harbor and made for the *Philadelphia*.

By 9:30 the *Intrepid* was alongside the captured frigate. Decatur and 60 of his men began to make their way stealthily up the rigging and over the *Philadelphia*'s side.

The two Tripolitan sentries gave scarcely a gasp as the American silently dispatched them with their knives, and the men from the *Intrepid* poured over the *Philadelphia*'s gunwhales in an unstoppable tide.

Decatur and his boarding party took the 100 or so Tripolitans below deck by complete surprise. The fight was brief and furious. Although the Americans used no firearms, to avoid alerting the Tripolitan forces ashore, they put their knives, swords, and boarding pikes to good use. In short order they littered the decks with dead and wounded Tripolitans and took control of the *Philadelphia*.

Now Decatur's men set to work with their matches and turpentine. While his subordinates busied themselves below, Lt. Decatur supervised operations from the spar deck. Soon it seemed as though every part of the *Philadelphia* was ablaze. Flames licked from hatchways and portholes, and the sails and rigging flickered orange and crimson. The roar of the conflagration quickly drowned out the screams of the wounded pirates below.

The Americans made a hasty departure down the rigging and back to the *Intrepid*. Decatur was the last man off the *Philadelphia*. Only when he had satisfied himself that the frigate was beyond help did he rejoin his men on the *Intrepid*.

The Tripolitans were unaccountably hesitant in answering Decatur's bold gambit. As the *Intrepid* ran for the harbor channel, no gunboats took up the chase. The 141 guns of the harbor defenses swung into action slowly, and their fire was sporadic and inaccurate.

As the *Intrepid* departed the harbor, its crew looked back in awe to the burning *Philadelphia*. The doomed ship lit up the harbor with a fiery, spectral glow. Suddenly the heat of the conflagration ignited the *Philadelphia*'s guns, and the proud American frigate bombarded the Tripolitan fortifications with a last, ghostly broadside. Several hours later she was no more.

Decatur's destruction of the *Philadelphia* vastly improved the tactical situation of the American forces off Tripoli. Perhaps even more important, the flaming hulk of the *Philadelphia* was a beacon to the world's navies, proclaiming the Americans' capacity for heroic action. Britain's Lord Nelson, the outstanding admiral of the day, called Decatur's feat "the most bold and daring act of the age."

The way was now clear for the Americans to take the offensive. Commodore Preble arranged with the Kingdom of the Two Sicilies for the rental of several sleek, maneuverable gunboats with which to brave the reefs at Tripoli harbor's eastern approach, out of the range of the Tripolitan shore guns. While the *Constitution* bombarded the city, the Americans manning the gunboats tested their mettle in hand-to-hand combat against the Barbary corsairs, who were inordinately proud of their fighting prowess.



STRUGGLE TO THE DEATH: As the battle of the gunboats raged in Tripoli harbor, Stephen Decatur learned that his brother James had been treacherously murdered while accepting the surrender of a Tripolitan gunboat. He raced to the scene and grappled hand-to-hand with his brother's killer, a giant Turk. Seaman Daniel Frazier saved his commander's life by averting a slashing Barbary scimitar with his bare head, and Decatur shot the Turk before he could drive home his dagger.

The most decisive engagement took place on August 3. For Captain Stephen Decatur (he had been promoted directly on his return from burning the *Philadelphia*) it was also the war's most tragic incident.

The Tripolitans had many more gunboats at their disposal than Preble's men, but the Americans were undaunted by the enemy's numerical superiority. Decatur made for five Tripolitan boats at the eastern passage, while Lieutenant Richard Somers took on nine.

Decatur and his men swarmed aboard the first gunboat they encountered and quickly cleared it of its crew. His second in command, Lt. Trippe, took eleven scimitar wounds before he ran the Tripolitan captain through with his boarding pike.

The example of the lead gunboat's fate panicked the Tripolitans in the remainder of the squadron opposing Decatur, and they fled toward the shore. As Decatur and his crew prepared to tow the captured gunboat, the young captain recieved word that his brother James had fallen at the hands of the Tripolitans.

The details of his brother's death filled Decatur with rage. James, in command of his own gunboat, had battered a Tripolitan opponent into submission, and the captain of the Tripolitan vessel had signalled his surrender. As James Decatur mounted the rail, the Tripolitan suddenly drew a pistol and shot him dead.

Stephen Decatur cut the tows to his prize, changed course, and raced to the side of the Tripolitan gunboat. Decatur was over the rail almost as soon as his own boat rammed the Tripolitan, and he rushed for his brother's treacherous murderer, cutlass in hand.

The captain of the Tripolitan gunboat was a hulking Turk. He parried Decatur's initial thrust with his boarding pike, and the American's cutlass snapped. Now Decatur and the Turk grappled, rolling over and over. As the Turk sought to dispatch him with his knife, Decatur groped in his pocket for his pistol.

One of the pirates sprang to his commander's aid. As he brought his sword down to slice Decatur in two, Daniel Frazier, one of Decatur's crew, leaped between the Tripolitan and his struggling captain, taking the blow with his own head. A split-second later Decatur found his pistol. Holding the Turk's knife from his throat with one hand, he took aim with the other and shot the Turk through the throat.

With their captain dead the other Tripolitans ceased their resistance. Decatur and another sailor pitched the burly Turk overboard. That day he and many of his pirate mates found watery graves in the roadstead that had been the origin of many brutal forays against White men and women on the Mediterranean.

The action in the harbor removed whatever taste the Tripolitans had for combat with the fair-haired infidels. While Preble's boats entered the harbor almost at will to shell Tripoli, William Eaton, the American consul at Alexandria, Egypt, together with Lt. Presley O'Bannon and a half-dozen Marines, led a rag-tag force of Levantines 600 miles across the Sahara from Egypt to capture the city of Derna. Even more threatening to the pasha, Eaton had the pasha's brother, Hamet Karamanli, whose position Yushuf had usurped, in tow. The threat of a rebellion among his subjects induced the pasha to negotiate.

The agreement was marred for the Americans by the hasty negotiation of their envoy, Tobias Lear, who agreed that America would pay a final sum for the return of its captured sailors. Nevertheless, the message had gone out through the Old World that America had built a fighting Navy, led and manned by men who would not quail in the face of any odds. The most vital part of the unwritten American code, that free White men defer to no one, was now in force.

And it remained in force for over a century. In the War of 1812, Decatur and his comrades — men like Thomas Macdonough, Oliver Hazard Perry, and Isaac Hull — met and bested the ships of the world's mightiest navy. Immediately after the war, Stephen Decatur — now Commodore Decatur — paid a courtesy call on the Barbary states, which had again grown obstreperous. By threatening to batter their ports into rubble with the guns of his frigates, he wrung treaties from Algiers, Tunis, and Tripoli by which those pirate states paid substantial indemnities and swore never again to interfere with American ships and seamen.

Four years later Stephen Decatur died tragically, in a duel fought with an officer he had helped drum out of the Navy for cowardice. The crowds that thronged his funeral in Washington were the largest ever gathered in the capital.

Although Decatur lost his final duel, his influence prevailed among the naval officers who followed him. At Mobile Bay, at Manila and Santiago, at Midway and the Coral Sea, his spirit lived on in what Admiral Elmo Zumwalt once sneeringly dubbed "our lily-White Navy."

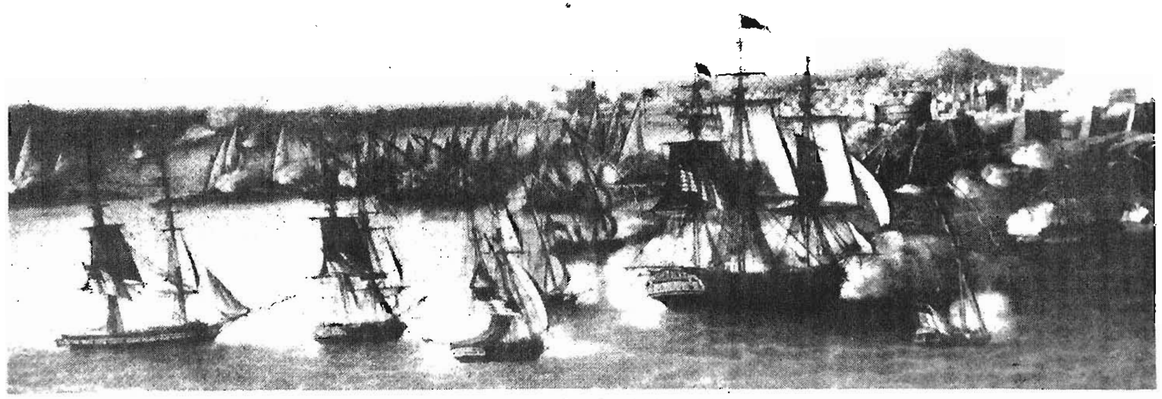
Of course, it is men of Zumwalt's stripe who set the tone for our country's Navy today. Commander Lloyd Bucher surrenders the *Pueblo* to North Korea without a fight. The past three American presidents — all of them former Navy officers — vie with one another in dishonor to suppress the facts of Israel's wanton, murderous attack on the U.S.S. *Liberty*. American sailors, particularly the indisciplined Blacks, so coddled in the modern Navy, set new highs for drug addiction, desertion, mutiny, and sabotage.

It is men, not ships, who are the backbone of a navy, and the ideals of courage and honor are its lifeblood. Nearly two centuries ago, America brought forth naval heroes in great number. This seems not to be the case today.

Yet the spirit which inspired Decatur's heroic feats slumbers on in the blood of his race. It will not sleep forever. And when it awakens, alien pestholes like Israel and North Korea will be cleaned out more thoroughly and more ruthlessly than ever was the lot of the pirates of Barbary.

T.O'K.

(Issue No. 62, 1978)



DRIVING HOME THE ATTACK: With the *Philadelphia* no longer a threat, the American ships could move in close to Tripoli harbor. In the picture above, the U.S.S. *Constitution* and the accompanying brigs and schooners of its squadron shell the harbor fortifications, careful not to stray onto the reefs which brought the *Philadelphia* to grief.

The story of the bloodiest clash between Irishmen and Vikings, nearly a thousand years ago

The Battle of Clontarf

The two armies faced one another along a two-mile front north of Dublin. The sun had risen over the Irish Sea less than an hour before. Its early morning rays dispelled the nameless fears the whispers around the campfires had evoked the night before: that King Brian had met an old hag at the ford, washing his blood-soaked rainments; that the Norseman Brodir's ships had been drenched by scalding drops of crimson rain. Now forty thousand men trembled only with a lust for action.

To the north Brian himself, the high king of all Ireland, rode before his troops, massed so tightly that it seemed, according to the Irish chronicler, that a chariot could be driven along on their heads. The high king exhorted his Irish subjects and his allies from Scotland and the Isle of Man to be worthy of the honor of their clans in the battle that awaited them.

Southward, within earshot of the Irish line, above the Liffey River's shore, the Norse lords and men prepared for combat. There were men from all the far-flung northern Viking realms: Earl Sigurd from the Orkneys, Brodir and 1,000 mail-clad giants from the Isle of Man, freebooters from Iceland and the Faeroes, Scotland and the Hebrides, England and Flanders and Normandy. On this day, April 23, 1014, near Clontarf, north of Dublin, the prize was Ireland, for whoever was man enough to take it.

Side by side with the Norsemen stood Irishmen as well. Molloy, king of Leinster, Ireland's eastern province, had made cause with King Sitric of Dublin and his Viking allies against the Irish high king. Molloy was filled with hatred for Brian, the upstart and usurper from the south, and he longed to see him dead with all his sons before he left the battlefield that day.

When the leaders had addressed their men, the armies fell silent, waiting. Two men stepped forward from the ranks. On the night before, Platt, a towering Dane from the Orkneys, had offered to face any man in the Irish camp in single combat. It was Donall, the steward of Mar, in Scotland, who took up his challenge.

Like Homeric heroes the two warriors swung their swords at close quarters. First the Irish and then the Norsemen roared as their champion seemed to gain the advantage. Then it was over in an instant as Platt and Donall thrust their swords home simultaneously. They both fell dead, hands gripping each other's hair.

The Irish and the Norse advanced to meet in battle.

It was a woman's scheming, so the Irish chroniclers and the Norse sagamen say, which brought the Vikings and the Gaels together on the field of death at Clontarf. Queen Gormlaith, Brian's spouse, in the words of the author of *Njal's Saga*, was "endowed with great beauty and all those attributes which were outside her own control, but it is said that in all the characteristics for which she herself was responsible, she was utterly wicked." Brian was her third husband, and she had come to loathe him.

The writers represent Gormlaith as a woman driven by ambition, in the tradition of Queen Maeve of Irish legend, who dominated her weak consort, King Ailill, and who likewise brought about a catastrophic war by her pride and greed. When Queen Gormlaith found she couldn't rule her husband Brian, she sought to crush him through her brother and her son.

Gormlaith's brother was King Molloy of Leinster; her son, Sitric of the Silken Beard, by her marriage to the Viking Olaf Kvaran, was the Danish king of Dublin. They both had ample reason to fear the high king's designs on their lands, and each had met defeat at Brian's hands in the past. It was a petty incident the year before, however, which Gormlaith used to bring the mistrust which simmered between Brian and Molloy to a boiling hatred.

Molloy had been overseeing the delivery of three great ship's masts to Brian's court at Kincora, where the waters of the Shannon River widened into Lough Deargh, the Red Lake. As his serfs struggled across the boggy ground near Roscrea, one of them stumbled, and a mast hit the ground with a thud. His mates cursed the man who had dropped the mast, and he made for the nearest in a blind fury. Molloy intervened swiftly and forcefully. Before he could break up the melee, however, one of the serfs tore a silver button from his tunic, which King Brian had given him on an earlier visit.

The serfs shrank back in horror when they saw that they had been struggling with their king, but Molloy disdained to chastize them. His mind was on his forthcoming meeting with the high king and with his sister Gormlaith. His workmen resumed their hauling, and soon they were descending from the high ground to Brian's headquarters on the Shannon.

The royal palace seemed a poor reflection of the Irish high king's glory. Situated on a low hill and ringed with an earthen embankment and a palisade of logs, it was a large, rectangular, wooden structure with a straw-thatched roof. Brian's dwelling harked back to the longhouses of the northern European past rather than foreshadowing the great, stone castles of the feudal age. Yet, for all that, Brian Boru — Brian the Tribute-taker — was determined to bring all Ireland under his royal sceptre, to become the nation's effective — as well as its ceremonial — ruler.

The old king received Molloy correctly, if not cordially, in his council chamber and acknowledged his brother-in-law's delivery of the masts. The masts were not a free gift but tribute, an outward sign of Molloy's inferiority, and the atmosphere of the royal meeting was strained. The two kings talked politely of hunting and were careful not to touch on their past quarrels.

Their conversation over, Molloy and Brian parted. The king of Leinster made his way to his sister Gormlaith's chamber, where he greeted her and showed her the damaged tunic. It was a gift from her husband, he told her, and he was quite fond of it. Would Gormlaith, who was famed for her skill at sewing, repair it for him?

Gormlaith snatched the tunic and flung it into the fire. Eyes flashing, the queen hissed that he should accept no gifts from Brian Boru. His prized tunic was a badge of humiliation and indignity. Never would their father or their grandfather, both proud kings of Leinster, have so debased themselves. Molloy said little to contradict her. After he left Gormlaith, he brooded long over her words.

The next day Molloy sat and watched as Brian's eldest son Murrough played chess with Conang, Murrough's cousin. At a critical point in the game Molloy suggested a move to Murrough. Brian's son, following Molloy's advice, made the move and lost the game. Enraged, he snarled, "That was like the counsel you gave the Danes when my father routed them at Glenmama."

Molloy rose and vented all his pent-up rancor. Flinging over the game-board, he shouted, "Yes, and I will counsel them again, and this time they will not be defeated." Gathering up his entourage, he swept out of Kincora in fury.

Brian tried desperately to placate his brother-in-law, but to no avail. He dispatched a messenger bearing lavish gifts of gold and rich fabrics. The rider caught up with Molloy's party at the Killaloe bridge to the south, but the king of Leinster would take no more gifts from Brian. Instead, he swung his mace and crushed the high king's servant's skull. Then Molloy and his retinue rode hard for Leinster.

The king of Leinster prepared his eastern province for war. He found a willing ally in his nephew, Sitric Silkenbeard, the king of Dublin. Together the Leinstermen and Norsemen marched north against Brian's ally, Malachy of Meath, the former high king. Molloy and Sitric triumphed over Malachy at Sord, but they failed to break his power.

As the winter months set in, the Irish and Danish allies withdrew south. It was clear to Sitric and Molloy that even their combined forces were not strong enough to crush King Brian. For that, they needed powerful allies.

Shortly after Christmas Gormlaith made her way to Sitric's side at Dublin. Brian, who could endure his queen's contumely and intrigues no longer, had driven her from Kincora. It was a fatal mistake.

Gormlaith set about the work of gaining foreign allies for her brother and her son. She prevailed on Sitric to sail to see the mighty Earl of Orkney, Sigurd, who ruled an island empire to the north and west of Scotland. Sigurd was at first reluctant to intervene against the high king's military might.

At length, however, he let himself be persuaded, but only on the condition that he himself assume the high kingship after Brian should be defeated, and with the kingship Sitric's mother Gormlaith as his queen. Sitric

agreed to this, and Earl Sigurd promised to be in Dublin with his army in the spring.

Then the crafty Sitric sailed to the Isle of Man, in the Irish Sea, from which two powerful Viking lords, Brodir and Ospak, held swa throughout much of northern England. The king of Dublin met Brodir on his ship, which he anchored just off the coast of Man.

Brodir was a tall, muscular warrior, with black hair reaching to his belt. He had been a Christian but had returned to the beliefs of his ancestors and was accounted a skilled magician. He agreed to fight at Sitric's side in Dublin, but only after Sitric promised him, too, his mother's hand and Ireland's rule. Sitric swore his new ally to secrecy concerning his promises, and there were now two potential kings of Ireland destined for her shores, each one ignorant of the other's pretensions.

As the word that Ireland was ripe for conquest went out across the Viking seas, thousands of the Norse adventurers took ship and sailed for Ireland's shores. At Clontarf they would make their last and most dramatic bid to rule the island.

The background to the clash at Clontarf lay in two centuries of strife between the Celtic Gaels of Ireland and the Germanic Viking raiders from the north. In 795 bands of plundering Norsemen beached their long ships on the islands of Rechru and Lambay, off the Irish coast, razed the abbeys there, and carried off their treasures.

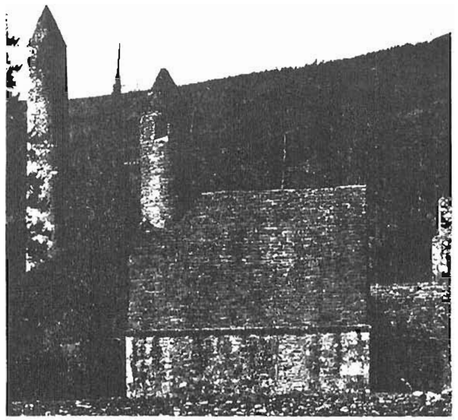
At first the Irish were nearly helpless to resist the invaders from the north. Three and a half centuries of peace and Christianity had attenuated the Celtic warrior spirit which had been immortalized in the legends of the Ulster and the Fenian cycles. The churchmen had looked with disfavor on Ireland's pagan traditions, which were quite conservative and preserved many of the old Indo-European beliefs and attitudes. The ethic of meekness and submission which the Christian holy men had substituted for the joy in battle of the epic heroes proved a fragile bulwark against the Viking swords and battle-axes.

The first wave of Viking raiders sailed from the fjords of Norway. They were driven by a shortage of arable land and a rising population, as well as an adventurous spirit, to seek their fortunes trading and raiding on the shores within reach of their northern homeland. After an initial phase of hit-and-run coastal attacks, the Norsemen sailed boldly up the Irish rivers, ravaging the villages and cloisters on the shores of Ireland's inland lakes.

One of their number, Thorgils, established himself as lord of northern Ireland, ruling from Athlone, while his wife, a priestess of the Odin faith, delivered prophecies from the former Christian shrine at Clonmacnois. It was only by a ruse that an Irish king was able to capture and kill Thorgils.

In the 840's the Vikings from Norway were followed by the Danes. The two kindred seapeoples fought bitterly, and at Carlingford Lake the Danes smashed the power of the Norwegian Vikings in a three-day battle fought in 851.

The strife between the "black heathens" (as the Irish called the Danes, on account of their dark coats of mail) and the Norwegian "white heathens" availed the Irish little. The Vikings began to found permanent, fortified trading establishments along the Irish coast, which developed into Ireland's first cities. In 841 the Danes established such a settlement near the mouth of the Liffey River, at the place the Irish called Dubhlinn, or "Blackpool." During the following century, the Norsemen followed the development of Dublin with the foundation of further port cities, among them Wexford, Waterford, Cork, and Limerick.



ROUND TOWER and St. Kevin's Church, at Glendalough, Ireland, date from the ninth century. Irish monks took refuge in the 100-foot tower when Viking raiders were in the area.

The second half of the ninth century saw a general stiffening of Irish resistance to the Vikings. The powerful O'Neill kings of Ulster swept the Norsemen from the north of Ireland, and the petty Irish kings around the Danish ports warred intermittently with the foreigners.

Nevertheless, a change was coming about in the relations between the two peoples. Despite the Odinism of the Northmen and the Christianity of the Gaels, the two peoples were related racially and shared a common outlook. Intermarriages and political alliances became increasingly frequent. In any case, Ireland's lack of political unity (the island was divided into scores of sovereign kingdoms) rendered unlikely the establishment of a centralized and dominant Viking regime.

In the tenth century a royal line rose in the southwest of Ireland which was destined to put an end to the Norse predominance. In eastern Clare a clan who called themselves the Dalcassians, led by their king Lorcan, battled both the Limerick Vikings and the other Irish kings in Munster with growing success. Not even the betrayal and murder of Lorcan's grandson, Mahon, at the hands of his Irish allies was able to stem the little kingdom's growing strength, for King Mahon's brother and successor was the formidable Brian Boru.

When Brian became the Dalcassians' king in 976, he was only 30 years old, but he had already served a long military apprenticeship. With his father and his brothers he had fought the Limerick Danes from the surrounding bogs and forests like his English counterpart Alfred the Great 75 years before.

King Brian built a fleet and drove the Vikings from the lower Shannon, bringing Limerick under his control. He was equally successful against his Irish rivals in the south. By 979 King Brian ruled the southern half of Ireland.

In the following year Brian's principal rival to the north, Malachy of Meath, was proclaimed the high king of Ireland. King Malachy was a descendant of the O'Neills, from which family the chiefly honorific high kingship was traditionally filled. Despite his worthy lineage and his talents as a leader, Malachy was no match for the ambitious Dalcassian.

Brian Boru maintained an unremitting military and diplomatic pressure on the high king. In 985 he led his forces up the Shannon into Meath, pillaging King Malachy's realms with impunity. A temporary agreement between the two kings in 998 soon elapsed, and Brian was able to detach a number of Malachy's allies from the high king's side. In 1002, Malachy finally ceded to Brian's demands and abdicated the high kingship in the latter's favor.

Brian Boru's disregard for the traditional limitations on the high king's powers quickly gained him the enmity of the king of Leinster, Molloy. Even before his accession to the throne of Tara, Brian had been forced to arms against Molloy and the Danish king of Dublin. At Glenmama in 999 he inflicted the bloody defeat on the Danes and Molloy with which his son was to taunt the king of Leinster 14 years later.

Despite his sister Gormlaith's marriage to King Brian, Molloy still nursed rancor for his monarch. Unlike King Malachy, who reconciled himself to deference before his more ambitious and capable rival, the king of Leinster let his sister lead him into fighting at the Vikings' side as their inferior on that cool spring morning nearly 1,000 years ago.

Brodir's Norsemen from Man and Brian's Dalcassians from Desmond and Thomond in Munster met with a shock in the center, while the Irishmen from Connaught in the west clashed with the Danes of Dublin. Soon the two battle lines had given way to a general melee. There was little in the way of tactics: men went at each other with sword and battle-axe, and the air was rent with grunts and screams.

At first Brodir's picked troops seemed to throw back the Dalcassians, but King Malachy rushed to their aid. The Meathmen wielded their battle-axes mercilessly, and the combined assault of the Irishmen broke the ranks of the Man Vikings.

For most of the day the battle raged on, bloody but inconclusive. The kings and nobles battled in the forefront, suffering as well as exacting a heavy toll. Murrough, who served his father Brian as acting commander, is said to have wielded a sword in each hand with devastating effect. He encountered the brave Sigurd, Earl of the Orkneys, and cut down his step-mother Gormlaith's suitor and Sigurd's standard bearer with two mighty strokes. King Molloy, whose wrath had ignited the battle, fell surrounded by the bodies of his faithful Leinstermen.

Towards evening Murrough rallied the Irish forces for a general attack. The Danes first wavered and then reeled back under the weight of the determined Irish assault. They began to flee east along the Liffey River shore and toward the seacoast, where they had beached their longships at dawn. But the tide had receded, and their ships lay high and dry on the glistening sand. Hundreds of the Norsemen rushed aimlessly into the surf, where their pursuers caught and slaughtered them.

In the excitement of the chase the Irishmen threw caution to the winds. Murrough pressed forward, heedless of his danger, and found himself hemmed in by Danes. He used his sword bravely, but at length the Vikings cut him down like a great oak. Then Murrough's 15-year-old son fell in the surf, as he rashly chased the vanquished Northmen.

Old King Brian has passed the battle in his tent, away from the fighting, after his sons had prevailed upon him not to take an active part. His bodyguards had left him to join in the general rout of the Norsemen. As the high king knelt in prayer, Brodir came upon his tent unguarded. The black-maned Viking burst in on Brian and struck the high king down with one great swing of his battle-axe. Then the Dane resumed his flight.

So fell Brian Boru, the greatest king of Ireland, in his hour of greatest triumph. With him perished 4,000 of his fellow Irishmen. His enemies from Leinster and the Viking lands lost more than 7,000 dead.

Clontarf was the greatest defeat the Norseman had yet suffered. It made a lasting impression on the Viking world. As the sagaman made a fallen Viking warrior recount, when his apparition visited a kinsman in a dream,

> "I was present where men fought; / Swords shrilled in Ireland. / Weapons were shattered / In the clash of shields. / I heard that the battle was fierce. / Wounds bled freely. / Brian fell but conquered."
> (*Njal's Saga*, chap. 157)

Never again did the Norsemen countenance the conquest of Ireland. In the following decades those already on the island intermarried more and more with the Irish, exchanging their language and religion for those of the natives.

Clontarf was, nevertheless, a costly victory for Ireland. Never again would the nation produce a leader who so nearly united it against its foreign foes. The high kingship passed back and forth between Brian's descendants and those of the O'Neills for the following century and a half. None of them ruled without substantial opposition.

The promise of Kincora faded from the Irish scene. As a nineteenth-century Irish poet lamented,

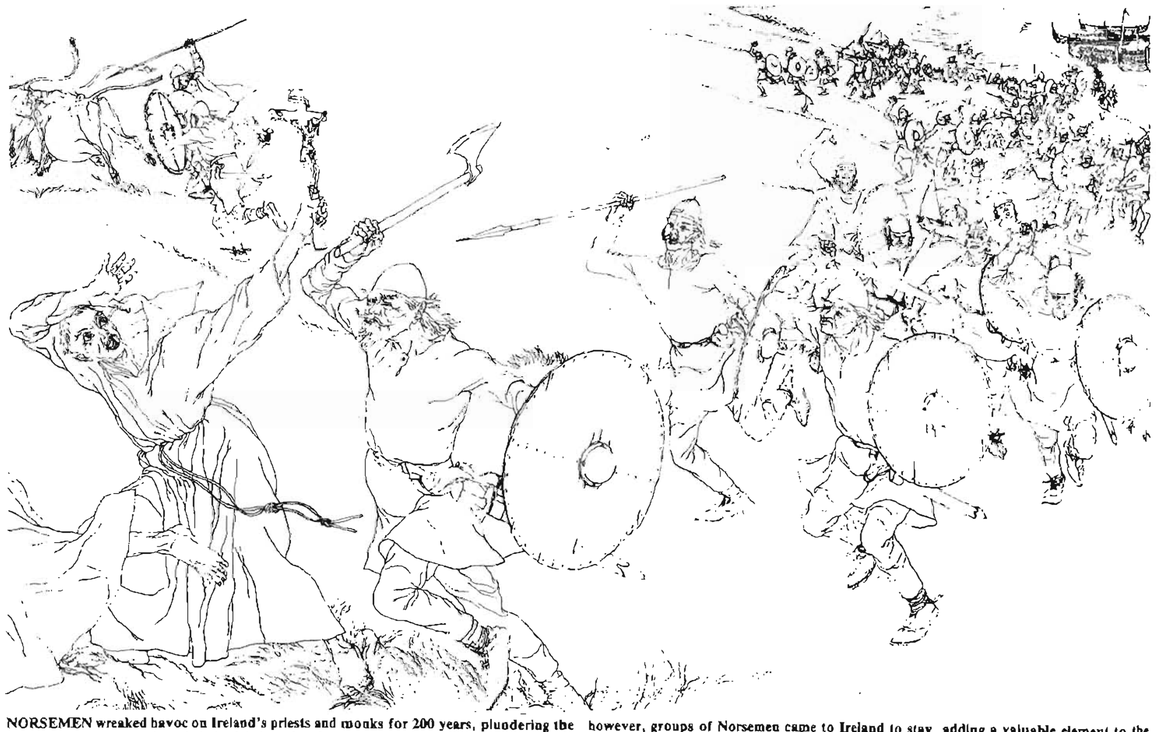
> Oh where, Kincora, is Brian the Great? / Oh, where is the beauty that once was thine? / Oh, where are the princes and nobles that sate / At the feast in thy halls and drank the red wine! / Where, oh Kincora?

In one of history's cruel jokes, the descendants of the Viking raiders of the coasts returned to Ireland in 1169. This time it was the Normans who had the sanction of the church and pope. Their king, Henry II of England, followed three years later and set himself up, with papal blessing, as lord of Ireland.

Once again, however, Celt and Norman coalesced, and a stronger Irish stock resulted. In the past, as in the present and the future, the kindred White groups of northern Europe remained one people.

T.O'K.

(Issue No. 63, 1978)



NORSEMEN wreaked havoc on Ireland's priests and monks for 200 years, plundering the churches and monasteries of their rich hoards of gold and other valuables. Eventually, however, groups of Norsemen came to Ireland to stay, adding a valuable element to the Irish population.

Sluyterman:
Artist of Blood and Soil

Georg Sluyterman van Langeweyde, a great graphic artist, painter and folksong composer, died last January at the age of 74. His body was laid to rest in the German soil of his beloved Lueneburg Heath.

His graphic art combines a respect for the natural wonder of the forest, field and living earth and an admiration for the quiet, patient rural folk character.

In his clear, folk-based art, Sluyterman attacked the twentieth century tendency toward cosmopolitan formlessness and alienation.

In a Sluyterman graphic piece, man is one with nature, and one with *his* nature. He is not alienated from his surroundings, nor from his own racial soul.

Sluyterman's style breathes a sense of order and place. His art unifies a natural realism and a sober idealism; a careful depiction of what is with an affirmation of what must be.

His idealism was harmonious with the striving for perfection inherent in nature itself.

Sluyterman's works convey a joyful affirmation of life. It's not the empty "happiness" of the rootless Pepsi generation, but the proud feeling of fulfillment which comes from meaningful accomplishment. His joy in living sprang from a humble awareness of man's mortal place in the natural order.

Sluyterman was an artistic personality in the fullest sense of the term. He was something of a vagabond, who ignored social norms and the conventions of attire. He didn't care about money or possessions.

As seriously as he took his art, he was personally spontaneous, joyful and fun-loving. He enjoyed singing among friends in his full, baritone voice. His warm personality, friendly smile and kind words came from the heart.

Sluyterman's truly folkloric style won wide appreciation and high recognition. His masterful linoleum prints were displayed in the prestigious Great German Art Exhibition held annually in Munich from 1938 to 1944.

He was also an accomplished painter, and his popular country songs became accepted as genuine folk songs during his lifetime.

Sluyterman, whose ancestors came from Holland, was a great German and European patriot. He never sacrificed his honor for social expediency or financial gain.

He was no "sunshine patriot." Sluyterman continued to defend his national cultural *and* political heritage even after the catastrophe of 1945. He was an active member of the patriotic German Cultural Foundation of the European Spirit (Deutsches Kulturwerk europaeischen Geistes), founded after the Second World War.





Fine quality reproductions of his graphic art, suitable for framing, are available from Uwe Berg Verlag, D - 2096 Toppenstedt, West Germany.

(Issue No. 63, 1978)

Russians Face Racial Crisis

Chinese Millions and High Asiatic Birthrate Peril Russian Future



YOUNG RUSSIAN WORKERS are becoming increasingly race conscious, as the threat to their future posed by the non-White minorities in the Soviet Union and by the hostile Chinese hordes on the Soviet border grows. The false Marxist doctrine of "equality" cannot compete with the healthy sense of national and racial identity a new generation of Russians is growing up with. If these young Russians ever solve their internal and external race problems, increasingly decadent and mongrelized America had better look out!

Leonid Brezhnev is now 72 years old and in visibly failing health. Soon he will be replaced, and his successor will almost certainly be an ethnic Russian. That changeover will come at a time when the Soviet Union is undergoing a quiet but profound transformation with far-reaching consequences. For the first time in history, the ethnic Russian population is changing from majority to minority status.

The population of the world's largest and most powerful country is an incredibly diverse collection of more than 100 ethnic, racial, and linguistic groups.

Every Soviet citizen carries an identity card showing his nationality — Russian, Ukrainian, Armenian, Jew, Tadzhik, or what have you — which is determined by his parentage rather than by his place of birth or his current residence. A child born in Lithuania of Ukrainian parents is a Ukrainian; one born of Jewish parents in Armenia is a Jew.

The U.S.S.R. is divided into 15 Union Republics, 20 Autonomous Republics, and eight Autonomous Regions — a system designed to give each major nationality its own homeland.

However, there is no doubt that the Soviet Union is run by the Russians. Ten of the Politburo's 14 full members are Russians. Of the ten members of the Communist Party secretariat, nine are Russians. And 19 of the central Party apparatus's 20 department heads are Russians.

Moreover, Russians occupy the most prestigious and powerful positions in the Soviet bureaucracy, in the military, and in the industrial-economic sphere.

The Red Army is ethnically segregated. The Russians and other Slavs man high-priority units, such as the strategic rocket forces, the armored corps, the artillery, and the front-line motorized infantry. Non-Slavs man low-priority units, such as construction battalions. Nearly all top Army commanders are Russians, and those who are not are usually fellow Slavs: Ukrainians or Byelorussians.

Over the past several decades, however, the Russian proportion of the population has been falling steadily. According to the 1970 census (the most recent), Russians made up only 53.4 per cent of the total Soviet population, barely a majority.

It is becoming harder than ever to mistake the Soviet Union for Russia. According to Soviet demographer G. A. Bondarskaya, Russians will fall to 44.3 per cent of the total population by the year 2000.

Meanwhile, the "nations of the East" will grow enormously. Four — the Kirghizes, Turkmens, Uzbeks, and Tadzhiks — will more than treble in numbers, Bondarskaya predicts. The Azerbaijanis and Kazakhs will more than double.

By the end of the century, Western experts calculate, the overall Soviet population growth rate will be 0.6 per cent, one-third that of the 1950's. Between 1981 and 1995, however, there will be an absolute *decline* in the number of active workers in the European part of the Soviet Union. All of the growth will be in the non-Slavic areas of Transcaucasia and Soviet Central Asia.

By the year 2000, the U.S. Census Bureau predicts, one-fourth of the Soviet population will be Asiatic Muslims, as compared to only 11.8 per cent in 1959. Bondarskaya is even more pessimistic, and predicts that by the end of the century every *third* Soviet citizen will be a Muslim.

While the rural population of the Slavic Russians dropped 15 per cent in the past five years, it rose 13 per cent in Central Asia.

The average size of rural Uzbek families has grown from 4.8 persons in 1959 to 5.8 persons in 1970, one Soviet study shows. And the "ideal" family of younger Central Asian women is even larger than the present average size.

Soviet Asiatics seem eager to raise their birthrate even higher. An Uzbek official apologized that his Republic's birthrate (32.8 per thousand) is second to Tadjikistan. "We would like to be first, and we will be first in the future," he said.

Four years ago Central Asia dropped its marriage age for girls to 16. "Medicine has established that females mature earlier in our climate than in the north," explained the Muslim mufti of Tashkent.

To stimulate births the government awards the "Motherhood Medal," second and first class, for five and six children respectively; the "Glory of Motherhood" award, with three classes, for seven, eight, and nine offspring; and the "Mother-Heroine" award for ten children.

But, unfortunately, these awards seem to elicit the most enthusiastic response from non-Whites. For example, Uzbekistan boasts more "Mother-Heroines" — 1,671,507 — than any other Soviet Republic.

These demographic trends worry thoughtful Russians. As *Fortune* magazine noted in August, "Russians have always been among the world's most race-conscious people, with a strong distaste and even contempt for non-Slavs and especially for non-Whites. Today, in private conversations, Russians complain bitterly about the 'yellowing' of their country's population."

Russians also resent the fact that rubles are diverted from the development of natural resources in Siberia to pay for housing, schools, and other projects in Central Asia. They are outraged that Georgians, Armenians, and other minority nationalities put local interests before those of the Soviet Union.

"If a poll were to be taken in the Russian Republic," *Fortune* writes, "it would show overwhelming support for a hard-line, no-concessions response to non-Russian ethnic demands."

Moreover, many Russians resent the approximately 7,000 Black Africans studying in major Soviet cities. Blacks who become involved with Russian girls are frequently beaten up. When a student from Ghana was mysteriously murdered some years ago in Moscow, African students demonstrated in protest.

In 1974 Blacks demonstrated for a week in Kiev when the authorities tried to annul a marriage between a White girl and a Nigerian. Russian girls who date Blacks are humiliated and ostracized by their fellow Russians.

But the most serious racial threat to the Soviet Union comes from the Chinese colossus to the East.

For years Chinese leaders have been proclaiming that another world war is inevitable, and that the Soviet Union is the greatest threat to world peace. In preparation the Chinese have massed more than 1.5 million soldiers on their northern borders.

The almost pathological Slavic fear and hatred of Asiatics dates back centuries. The only successful invasions of Russia have been from the East. In the 13th and 14th centuries Mongol hordes conquered and occupied most of the territory of what is now the Soviet Union.

Despite their common claims of loyalty to Marxism-Leninism, the national-imperial ambitions of China and the Soviet Union are irreconcilably antagonistic.

The Kremlin is deeply concerned that China is building a global front against the U.S.S.R. in its new search for friends and support. Soviet leaders cite the warming relationship between Washington and Peking; the recent unprecedented trip by Chinese Chairman Hua Kuo-feng to Romania, Yugoslavia, and Iran; and China's new friendship pact with Japan.

The popular weekly *Literaturnaya Gazeta* recently described the Chinese leaders this way: "Their lack of political principles, their duplicity and cynicism, are known to the whole world. Their reliability is deceitful. Perfidious stabs in the back are their way of operating."

China is still an overwhelmingly peasant country with only limited capacity to wage a successful nuclear war. But the hardheaded program of modernization and industrialization now being pushed by the successors of Mao Tse-tung threatens the Soviet Union more than the Chinese claims to ideological purity and Third World leadership ever did.

The Chinese, Mao often repeated, can afford to lose several hundreds of millions of their people in a cataclysmic military showdown and still emerge victorious.

Significantly, the Chinese have never renounced their claims to the vast territories in Siberian

Growing Russian Consciousness At Odds with Marxist Doctrine



FYODOR DOSTOYEVSKY

"Every great nation believes, and must believe if it wishes to endure, that it alone can save the world; that it lives to lead the other nations, unite them, and guide them as one in accomplishing the final, destined goals. I am sure that all the greatest nations of the world, in ancient and in modern times, have believed this. This faith alone carried them forward and gave each in its own time the ability to exert enormous influence on the destiny of mankind."

So wrote the great Russian literary genius Fyodor Dostoyevsky (1821-1881). He was both pan-Slavic and anti-Jewish. His works are tremendously popular in the Soviet Union today, although they were suppressed in the first decades of Bolshevik rule. The Soviet Union seems more determined than ever to fulfill Dostoyevsky's vision of the role of a "great nation."

Russia, Kazakstan, and Kirghizia seized from China in the 19th century by Czarist Russia.

Russian leaders fear that in case of war with China, the Central Asian minorities may side with their fellow Asiatics.

Time is on the side of the Chinese, and Soviet leaders know that only a preventive war in the near future can halt the long-range "yellow threat." According to the memoirs of H.R. Haldeman, the Kremlin asked President Nixon for connivance in such a war.

A new generation of Soviet Russian nationalists is emerging. The *Russity*, as they are sometimes known, are especially powerful in the military. Ironically, their most articulate spokesman is probably Alexander Solzhenitsyn.

In his 1974 *Letter to the Soviet Leaders* he argues for a new national-authoritarian order in Russia. He appeals to the Soviet leadership on the supposition "that you are not alien to your origins, to your fathers, grandfathers, and great-grandfathers; to the expanses of your homeland; and that you are conscious of your nationality."

Above all, he urges them to abandon the "sham, cardboard, theatrical prop" of Marxist-Leninist ideology, which makes further national development impossible.

There are many indications that Solzhenitsyn's outlook is shared by ever larger numbers of his fellow countrymen.

One sign of growing Russian national feeling has been the tremendous growth in societies for the preservation of architectural and historical monuments. Originally organized as outlets for conservationist and environmentalist concerns, society meetings have been increasingly characterized by outspokenly Russian nationalist speeches and declarations.

For the first time in 20 years, the traditionalist Russian painter Ilya Glazunov has been given a major one-man show. Thousands wait in line to see his patriotic paintings of Russian saints and national heroes.

Another sign has been the sharp rise in support and interest for the Russian Orthodox Church. Between 25 and 30 per cent of Moscow children are now baptized. Religious marriages have become fashionable, even though they cost 500 rubles, as compared to three rubles for a civil ceremony. And it's not uncommon for a young girl to wear a golden cross on her necklace.

But the motive is only partially religious. Many see the Church as the living symbol of traditional Russia.

Soviet nationality policy today is based upon the mistaken notions of Lenin, who was only one-fourth Russian. He argued that, in the long run, nationalism would die away under communism. Education, equal opportunities, and higher living standards would erode national loyalties and usher in the new, internationalist "Soviet man."

During the first years of Bolshevik rule, national sentiment was completely suppressed. The term "patriot" meant the same as "White Guard" or "counter-revolutionary."

But following Lenin's death and the elimination of his Jewish rivals, Stalin used national sentiment to secure his power.

The Internationale was dropped as the national anthem and replaced by the *Hymn of the Soviet Union*. Military ranks were restored in the Red Army. After being banned, Glinka's opera, *A Life for the Czar* was reintroduced under the title *Ivan Susanin*. Books by Russian nationalists such as Dostoyevsky slowly reappeared.

During the Second World War Stalin used national sentiments without restraint to mobilize the defense of the "holy motherland."

Ivan the Terrible, Alexander Nevsky, and Marshal Kutuzov were held up as great heroes. The Orthodox Church was pressed into service, and pan-Slavism was revived.

Today, Soviet demographic trends represent a more fundamental threat to the Russian future than military invasion from the West.

The Russian dilemma becomes more acute with each passing year. To drift on the present course will mean the steady erosion of Russian influence and the prospect of eventual domination by non-Russians. But a conscious, pro-Russian national policy would mean the abandonment of Marxist-Leninist doctrine. Russian servival requires the rejection of communist ideology.

The average Russian is tremendously proud of his country. He knows that the Soviet Union is the most powerful country in the world. He sees Soviet influence grow from year to year, while the United States becomes weaker and more confused.

He is proud of Soviet achievements in space and the international sports arena. He knows that his country is now the world's largest producer of steel, oil, and cement.

The tremendous suffering during the "Great Patriotic War" of 1941-1945 admonishes him to never take national security for granted. The Red Army is unquestionably the best in the world, and he considers military service an honorable duty.

He also sees his standard of living improve from year to year, and he has greater individual freedom than ever before.

And despite problems, he looks to the future with confidence. That's why not being able to read *Playboy* magazine or vacation in Italy doesn't bother him.

He knows, however, that his national future is being threatened. And he knows that before too long he must act to eliminate that threat.

M.W.

(Issue No. 64, 1978)



THIS CLASS OF THREE-YEAR-OLD RUSSIAN violinists exemplifies the pride the Russians have in their children. But the birthrate of the Russians and other Slavic peoples in the Soviet Union is far below that of the rapidly multiplying non-White minorities, whose growth threatens the future of these Russian children.



THIS GROUP OF UZBEKS in Tashkent represents only one of the many Asiatic minorities in the U.S.S.R. With different lifestyles, languages, and traditions from the Russians, they are rapidly outbreeding the latter.

Letters

Conventioneer

First, congratulations on the convention! For me it accomplished two important objectives. I came away rededicated to the cause, more certain than ever that our way is The Way and that I have an important personal role, which I will more actively play.

Second, it confirmed, by personal observation, that which I had already decided from the Alliance's printed materials: the Alliance has the best people, the best attitude, and by far the best message of the many sincere groups trying to help America today.

I heard talk from staff members of "rough edges" which detracted from the convention's impact. Believe me, they must have had more impact upon the staff than upon the gathered membership. The convention was a tremendous success!

R.C.
N. Royalton, OH

Grim Resolution

I greatly like just about everything you write and everything you are doing. Your whole analysis of our present situation seems to be absolutely sound. You constantly see realities and face them squarely. I like your sense of the necessity of a spiritual foundation for our resurgence as a people and your feeling that any people who are to prove equal to the demands that will be made upon their ultimate reserves must be instructed and hardened now for the ordeal as well as inspired and organized. In all this I go along with you completely.

The only place where I have to wonder whether your realism doesn't flinch is when you declare, as you do in your letter accompanying the last issue of **NATIONAL VANGUARD**, that our "future looks bright indeed!" To me, as I stand off and try to look at things with calm, cool penetration, it seems grim to the point of being desperate.

But I am wholly with you in a determination to awaken and arouse and prepare as many of our people as we can to stand and fight and never to surrender, and even if seemingly defeated to go on fighting underground, in the faith that in the end we shall triumph, and then go on to build the future you picture — as I do — more noble, more beautiful, and more enduring than anything we have built in the past.

W.G.S.
Prattsville, NY

(Issue No. 64, 1978)

What Is to Be Done?

In the face of treason and criminal irresponsibility on the part of the politicians, of apathy and ignorance on the part of the White masses, and of cowardice and selfishness on the part of most intelligent Whites, what is to be done to save our race, in spite of itself?

The answer is not difficult to state, although a bit of argument is required to present a convincing case that it is the *only* answer.

The answer, in brief, is that an organization must be built which satisfies the following requirements:

It must be, first of all, not an *ad hoc* organization, but an organization based on fundamental principles, an organization with a world view, essentially religious in nature, shared by every member of the organization.

It must be, in structure, a hierarchical organization, like an army — or a religious order — with the degree of understanding, of commitment, and of discipline increasing with the level of responsibility in the organization.

It must be, in scope, an all-encompassing organization, an organization which not only generates propaganda and which recruits and trains new members, but which becomes eventually a community unto itself, self-sufficient spiritually and materially, providing all the functions and capabilities needed for carrying out its task — ultimately a separate state within the state.

And it must be an organization which, in time, incorporates within itself the best elements of our people, developing from this elite minority a majority of will and determination, so that, at an exceptional moment, sufficient historical leverage can be exerted by the organization to effect a permanent change, in the desired direction, in the course of history.

Now we will begin looking at the way in which the organization satisfying the above requirements can be built, and we will at the same time see why the various alternative answers to our original question which have been put forward by others are incorrect answers.

The first thing to understand is that there is no shortcut or clever trick which will achieve what we want, no tax revolt, no slyly worded Constitutional amendment, no Pentagon *coup d'etat*, no secretly racist Presidential candidate disguised as a Ronald Reagan. These shortcuts have a fatal fascination for right wingers, but none of them will work, and the reasons why they won't are both specific and general.

Consider, for example, the scheme of some of the tax-revolt enthusiasts, who are quite numerous at the moment. The great majority of the tax rebels, of course, are not right wingers and have no goal beyond reducing their own taxes. But some see the general dissatisfaction with high taxes as an opportunity for bringing about a shutdown of some of the Federal government's least popular programs.

They reason that if enough people can be persuaded to refuse to pay their income taxes, the government can be brought to its knees. Then the tax rebels can dictate certain reforms: no more Federally enforced school busing, no more welfare payments or subsidized housing for Blacks, no more weapons and money for the Zionists, etc.

But the System doesn't work that way. In the first place, most of the government's money comes from paycheck deductions and from other taxes over which the individual taxpayer has no control. Only the self-employed person even has the option of refusing to pay his income tax.

In the second place, the government will always find the money to enforce its various race-mixing programs, to buy off the Blacks, and to support Zionist ambitions. The politicians will dismantle the U.S. Air Force before they will hold up the welfare checks or shut down the subsidized housing.

If necessary they'll just print more money. When they are really squeezed they'll push through whatever legislation they need to counter a tax revolt, and the Federal judges — who feed at the same trough — will back them up.

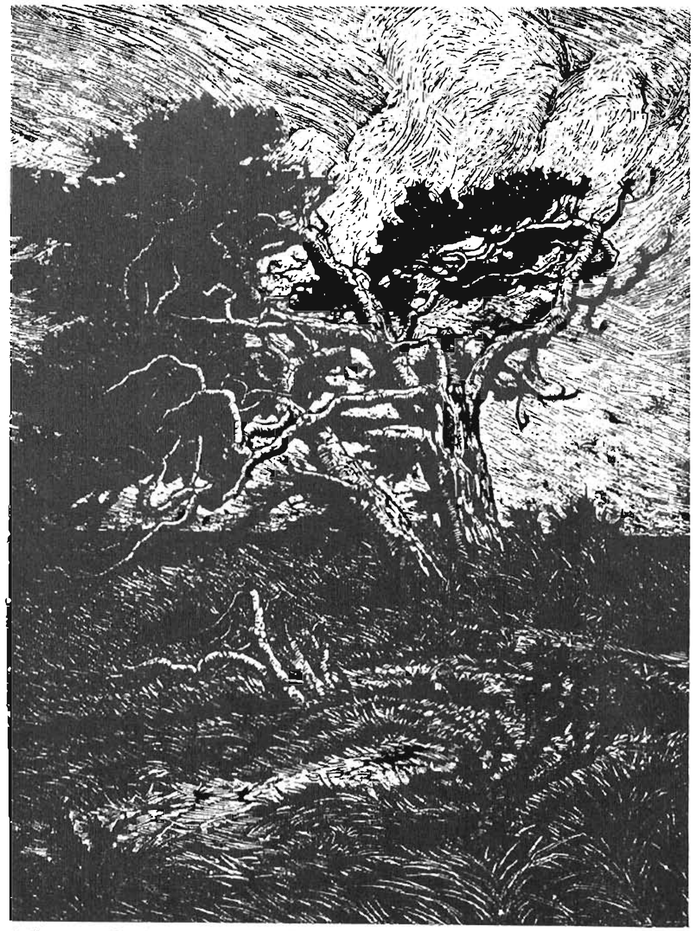
In the third place, if a tax revolt ever seems to be really catching on, the System will delegate one of its own to "lead" it, and the controlled news media will obediently "legitimize" him. Remember the man the media masters crowned as official spokesman for the "support our President" conservatives during Richard Nixon's Watergate crucifixion? It was Caiaphas himself: Rabbi Baruch Korff.

This danger of pre-emption exists so long as most members of any movement receive the majority of their information and attitudes regarding the movement through System-controlled channels. It can be avoided only by a movement which is so tightly organized that members look to the movement itself for information and guidance.

There is just one thing that a tax revolt might accomplish, at the very most: it might cause temporary and superficial changes in the System's way of doing things. If the natives become restless enough, the politicians and the media masters will certainly seek to appease them. They will even risk a little Black unrest in order to ameliorate White anger and resentment. They might even change the tax laws — perhaps even substantially.

And that would be the end of the tax revolt, because 95 per cent of the rebels would feel they had accomplished their purpose — which, after all, is merely to reform the System, not to do away with it altogether.

The most lethal weakness of the tax-revolt movement is that it is an *ad hoc* movement, with nothing other than anger to bind its adherents together, and always subject to being pre-empted by the System. If it were a front or an auxiliary for a movement based on fundamentals, then it might have some tactical value — in stirring up public discontent, in breaking down the public's awe of the System, in generating internal stress in the System — in helping to prepare the way for permanent and substantive change. But by itself, with nothing fundamental behind it, with no meaningful, long-range goals to further, it is only a trap for fools.



Life tests the best and most fruitful indivlduals and races, and it asks whether a tree which must grow proudly on the heights is able to withstand bad weather and storms.
— Friedrich Nietzsche

Conservative and right-wing racists work up a perennial enthusiasm for Presidential candidates who, they convince themselves, are secretly on their side. A few years ago their hero was George Wallace. In 1980 it will probably be Ronald Reagan.

Never mind that any politician who has been a state governor in these United States has already compromised himself thoroughly and repeatedly. The right wingers tell themselves he *had* to say those things to get elected, he *had* to appoint that Black judge in order to keep his job, he *had* to wear a *yarmulka* to that Israel Bonds fundraiser in order to fool the Jews. When he becomes President, they say, he'll turn the tables on the rascals.

Suppose that, through divine intervention or some other extraordinary means, a U.S. Presidential candidate remained pure in heart up to the day of his inauguration, uncorrupted by the inherently corrupt process which brought him to the White House. Suppose he really were the man his right-wing boosters thought him to be. Suppose he really did want to overturn the System, clean out the entrenched Federal bureaucracy, and restore America to strength, honor, and White precedence (which is about as radical a program as the right-wing imagination can encompass).

How would he do it? He might conceivably have a large enough circle of trusted and true personal friends, also uncorrupted and sharing his secret aims, so that he could pick a cabinet from among them.

Suppose his new secretary of health, education, and welfare then proceeded to halt all racial busing programs.

The media would tear into the new President with a fury which would make their Watergate assault on Nixon seem like good, clean fun in comparison.

The Congress would not approve his budget.

The courts would declare his anti-bussing moves un-Constitutional.

The entrenched, lower-level bureaucrats would sabotage his programs.

If all that didn't make him back down, George Meany, Jerry Wurf, and the other labor bosses would paralyze the country with a general strike.

And, of course, the Blacks would riot.

Suppose a couple of top generals in the Pentagon were in cahoots with the President. They could order out the troops to begin arresting the media masters and the Federal judges and the labor bosses and to machine-gun the rioting Blacks.

But the troops wouldn't go out — not the troops who make up today's U.S. Army! And there would be any number of officers down the chain of command who would understand what was happening and who would countermand the generals' orders. There might be quite a bit of confusion for a few hours, even a bit of shooting, but there would be no successful *coup d'etat*.

It is hardly necessary to paint the whole picture, even for the right wingers. The idea of a one-man revolution, or of a revolution by a small group of conspirators, or of any other sly trick which amounts to sneaking up on the System and slipping a sack over its head, is sheer nonsense.

In addition to the myriad specific reasons why such schemes will not work, there are two general reasons which apply to all of them.

First, the System which rules America is a massive, many-headed thing. Those who would change it must be prepared to replace not only the President and his staff and his department heads and the top military leaders, but also tens of thousands of people at the intermediate and lower levels of government.

It is not sufficient merely to shoot the top executives in the TV networks and in the editorial offices of the big-city newspapers. It is necessary to have people immediately at hand to replace them, people who are not only reliable but also competent. And it is likewise necessary to have replacements for the police chiefs of the major cities, for the superintendents of schools, for the Federal and state judges.

No revolution can be carried through successfully which leaves the nation's legislators, teachers, preachers, labor leaders, business leaders, newsmen, and the leading members of every other segment of society unchanged, still loyal to the old order, still under the influence of old ideas. One must have not one man and not a small group of conspirators, but a revolutionary army which can supply from its ranks an entire social superstructure for the nation to replace the existing superstructure. And the members of this new superstructure must be not only ideologically reliable but also strong and capable people, willing and able to do what is demanded of them.

The second general reason why there is no shortcut to the new order is that America is far sicker than the right wingers realize — or are even capable of understanding. Their general tendency to oversimplify the problem confronting them by thinking in terms of replacing a small number of evildoers with good men, as outlined above, leads also to a failure to see the extent to which the problem is rooted in the general population.

The right-wing tendency is to put all the blame for America's ills on a few people: on a clique of powerful conspirators (the "insiders"), on the Jews, on the international bankers, on the "trilateralists," or what have you. (This also happens to be a left-wing tendency, if one excludes the Jews as potential culprits.) The masses of the people are seen as basically healthy but unable to put their sound instincts and their good common sense to work because of the control exerted by the evil conspirators at the top.

Such a view is sheer fantasy.

There are, to be sure, conspirators and conspiracies of various unwholesome sorts. And there most assuredly are Jews, who wield a great deal of power and use it to the enormous detriment of our race. But there is also a disease abroad in our land, and it extends far beyond the Jews and their conspiratorial henchmen. It permeates our whole society and afflicts the great majority of our people.

It does little good to complain about the thieves, the traitors, the Jew-fawners, and the incompetents in the Congress without taking into account the fact that the great, White masses of this country elected them to the Congress because they liked their smiles and their folksy ways. And they keep re-electing them, even after their treachery and their crookedness is revealed.

The late Hubert Humphrey was one of the vilest pieces of filth to foul this world with his presence. He unabashedly groveled at the feet of the Jews and sold out the interests of his race over and over again during the more than three decades of his political career. And yet the good people of Minnesota — a nearly all-White state — repeatedly chose him as their senator in Washington.

Nor can the blame be put entirely on the System's control of the political process for what the Minnesotans did. They may not have been allowed much of an alternative to voting for Humphrey, but it is clear that they did it voluntarily rather than under protest. When Humphrey descended to his just deserts early this year, many a White Minnesotan blubbered mawkishly for the TV cameras about how much "heart" good, old Hubert had.

Right wingers bemoan — and rightly so — the jungle music and the race-mixing TV programs which the Jew-controlled networks broadcast to poison the minds of our people. But they conveniently forget that White Americans listen to that music and watch those programs, not just voluntarily, but enthusiastically. Any right winger who tried to take their Jewish poison away from the White masses and give them something healthy in its place would be in danger of being lynched by those same White masses.

And it does no good to make excuses for the people, to blame their mores and their voting habits on alien influences. Changes in the public's behavior and attitudes which may be wrought a generation after the overthrow of the System are of little help in overthrowing the System.

What must be taken into account are the facts as they exist now, and one of those facts is that there is no strong, general sentiment in favor of the changes which right-wing racists want to bring about. There is precious little concern even about saving the White race.

Anger at the government's taxing policies, resentment at being forced to mix with Blacks, dissatisfaction generally with the flabby, inefficient, and corrupt government in Washington are all potentially useful phenomena, of course, but one must be careful not to read too much into them. In particular, one must not nourish with them the false hope that the White people of America will of their own accord rise up against the System — when things have become a little worse, when the confidently predicted "economic crash" comes — and set things right again.

Successful revolution and permanent change can only come through organization, and that is a matter we will examine in NATIONAL VANGUARD next month.

W.L.P.

(Issue No. 64, 1978)

Dramatic Story of the Sepoy Mutiny of 1857

The Devil's Wind

The silence at the British military garrison outside Meerut, 40 miles north of Delhi, was as oppressive as the heat. As the British soldiers and employees of the East India Company and their wives and children prepared for evening church services late in the afternoon of May 10, 1857, the Company's native Indian soldiers, the *sepoys*, lolled sullenly around their barracks and in the fetid, tangled alleys of Meerut's Sudder bazaar, several miles to the southwest.

The day before, 85 troopers of the 3rd (Native) Light Cavalry Regiment had been disarmed in front of their comrades and then hauled off to jail in chains because they had refused to accept the greased cartridges issued them for their new Enfield rifles. The *sepoys* claimed the grease had been derived from the fat of cattle and pigs; biting through the grease-covered cardboard enclosing the cartridge, necessary in the complicated process of loading the rifle, was abhorrent to the religious sensibilities of Hindu and Moslem alike.

Soon the sun slipped over the western horizon, red as blood. Something terrible was in the air, but the English commander at Meerut, 67-year-old Major General William Hewitt, so fat he could no longer sit on his horse, chose not to notice it.

It began in the bazaar, as the lamps were lit for the twilight. A prostitute refused her services to a *sepoy* from the 3rd, taunting him for his cowardice. How could he think of coming to a woman while his mates languished in their cells? The other harlots in the brothels lining the narrow streets took up her cry: "No kisses for cowards!"



REBELLIOUS SEPOYS PAY THE PRICE for their orgy of mutiny and murder. Lashed across the muzzles of the British guns, they were torn apart by the blasts from blank charges.

The sing-song chant maddened the tense and anxious men of the 3rd Cavalry. The Indian troops began to loot and burn the stalls and shops which crowded the bazaar. They found willing accomplices in the *budmashes*, the habitues of India's sordid urban underworld of crime and vice. Native soldier and civilian alike began their own shout, "*Allah-i-allah, maro Faringhi!*" ("With the help of Allah, kill the White men!")

The *sepoys* boiled forth from the bazaar and stormed the jail where the 85 mutineers crouched in their chains. The native sentries offered no resistance. While native blacksmiths hacked at the manacles and leg irons which bound the prisoners, the mob emptied the jail of more than 700 common criminals. Then, frenzied with hatred, several hundred mounted *sepoys* made for their barracks to the northeast.

A British officer of the 3rd Cavalry, Lt. Alexander Mackenzie, received word of the incipient rebellion and rode to confront his troops, firm in the conviction that he could prevail on them to return to their quarters peacefully. Their flashing sabres convinced the young lieutenant otherwise; he was barely able to wheel his horse around in time to speed to the safety of the English lines.

When the mutinous *sepoys* of the 3rd Cavalry reached the native barracks, they quickly rallied the foot soldiers of the 11th and the 20th Native Infantry Regiments to their side. As the Indian soldiers laid their own quarters to the torch, Colonel John Finnis, the 11th's commander, rode up to reassert his authority. At first the men seemed to quiet down, but when Finnis turned to the *sepoys* from the 20th, he was cut down by a fusillade of bullets.

While the mutineers gathered their arms and their courage in the vicinity of the flaming barracks, the British commanders watched in a paralysis of fascinated horror. General Hewitt doddered helplessly, relying on his subordinate, Brigadier General Archdale Wilson, who was only too eager to defer to his senescent superior. And 2,000 British troops, whose numbers compared to the 2,700 *sepoys* of Meerut in a more favorable ratio than obtained at any other major station in India, did nothing.

As the British soldiers waited on the parade ground, drawn up in meticulous order, the roll called with leisurely exactitude, the riotous *sepoys* descended on the outlying and unprotected bungalows of the Englishmen's dependents. There were scenes of incalculable horror.

A howling mob pursued Mrs. Charlotte Chambers, the wife of a British captain and six months pregnant, across the darkened lawns of the British cantonment. When they caught up to the terrified White woman they cut her down and tore the fetus from her womb with their long swords. Scores of other English women and children were slashed and stabbed to death in their homes, sometimes with the enthusiastic assistance of native servants whose fidelity they had sworn by.

Those English officers and men unlucky enough to be caught outside their lines suffered the same fate, although some of them had the grim satisfaction of taking more than one of their assailants with them.

At length, 1,000 British soldiers, led by fat old General

Hewitt, riding in his buggy, marched to the inferno which had lately been the *sepoy* lines. After discharging a few ineffectual volleys of grapeshot and rifle fire at the shadows behind the flickering flames, they marched back to their own lines.

At that time the *sepoys* were already on the march southwest to Delhi, the seat of the puppet Moghul emperor and the site of large stores of arms and munitions. The news of the native regiments' departure for the capital, which portended a full-scale uprising, failed to budge Hewitt and Wilson.

Even when Captain Rosser of the 6th Dragoons pleaded to be allowed to pursue the *sepoys* with a small detachment, so as to take them unawares from the rear, his commanders remained adamant. (General Wilson later testified that he "did not wish to divide his force.")

By morning Delhi was in the hands of the mutineers. Within three weeks northern India, from the borders of the Punjab to Bihar, was in the throes of mutiny and anarchy, as regiment after regiment of the British East India Company's Bengal Army threw in their lot with the rebels. Before the revolt the Indians came to call "the Devil's wind" was finally smashed, thousands of Englishmen and their families would pay with their blood for the shame of Meerut.

The twentieth year of Queen Victoria's reign, 1857, was also the hundredth anniversary of the battle of Plassey, in which the English, led by Clive, had won the mastery of India from their French rivals. As the new year dawned on the subcontinent, the prospect of another century of progress under the aegis of the controlling East India Company had suffused India's British rulers with a rosy glow of optimism. Yet months before the explosion at Meerut, the anniversary of Plassey already held a different meaning for millions of Indians: for them, it was an omen that England's sway over their ancient culture would end that year.

The year before, Lord Dalhousie, the governor general, had returned to England, his health broken after eight years of strenuous efforts to bring the advantages of European civilization to India. His labors had seemed to bear fruit. Railroad lines and telegraph wires had begun to crisscross the subcontinent. Traditional Hindu and Moslem values and practices were everywhere in retreat before the advance of Western educators and officials. Dalhousie had greatly accelerated this process by annexing several of those Indian states which still maintained a nominal independence, substituting the just, if not amiable rule of the colonial power for the often capricious and always autocratic rule of the native potentates.

Dalhousie's measures had unsettled important segments of Indian society, particularly the upper classes, who had been deprived of their offices and incomes by the reforms. The British seizure of the north-central state of Oudh in 1853, without the customary quasi-legal niceties, was particularly alarming, despite the tyrannical and inefficient rule of its Moslem *nawab*.

The most important source of the mounting resentment against the British *raj*, or sovereignty, was the widespread fear among pious Hindus that Dalhousie and his successor, Lord Canning, were carrying out a conscientious and systematic plan to destroy the caste system, the pillar around which religious and social life in India had long revolved.

The system of caste had its origins in the invasion of india from the northwest by the Aryans some 3,500 years before. Descended from the same predominantly Nordic racial stock as our own Indo-European ancestors, the Aryans found a multiplicity of different racial types on the subcontinent, at various levels of civilization or savagery.

The ancient Aryans were conscious of the profound racial differences which separated them from the indigenous peoples, whom they scorned as "blacks," or as "noseless (flat-nosed) ones." Glorying at first in the annihilation of the natives, the Aryans soon succumbed to the temptation of exploiting their labor and interbreeding with their women.

The three Aryan castes — the Brahmins (priests), the Kshatriyas (warriors), and the Vaishyas (farmers and tradesmen) — were augmented by a despised caste of bondsmen, the Sudras, comprising most of the non-Aryans. Even below the Sudras were the Untouchables, non-Aryans of particularly repellent occupations or modes of life.

Over the course of centuries, the racial purity of the Aryans was destroyed by interbreeding, but the caste system continued in force, crystallizing on a religious rather than a racial basis. Subcastes based on tribal or occupational status multiplied (today there are some 3,000 different caste groups). Nevertheless, high-caste Indians tended to be Whiter than those of low caste, and the different castes continued to be generally isolated breeding communities.

Although rooted in Hindu theology and cult, the caste system evinced a remarkable abllity to weather and assimilate challenges to the Hindu outlook, whether from without the Hindu tradition or from within. Buddhist and Moslem, Jain and Sikh, all were to a greater or lesser degree absorbed by the system, if only by being forced to constitute their communities, in effect, as new and separate castes.

The rise of British power and influence in India in the 18th and 19th centuries posed traditional Indian society the greatest threat it had ever encountered. The British East India Company, founded as a joint stock company in 1600, established trading factories along India's coasts in the 17th century, eclipsing the influence of the Portuguese, who had arrived there as early as 1498. In the course of protecting and promoting its trading interests, the Company found itself drawn more and more into Indian politics.

The 18th century saw a strong challenge to the East India Company's hegemony mounted by the French, led by the brilliant Dupleix, who initiated the practice of establishing "protectorates" over various Indian states. The equally brilliant Robert Clive, a young company clerk, led the British to victory and set the stage for the East India Company's role as ruler and administrator, with the sanction of Parliament, of a steadily increasing area of the subcontinent.

The dynamism and aggressive self-confidence of the British, which manifested itself in the enthusiasm for progress characteristic of the Victorian era, could not fail to alienate the tradition-minded Indians. Almost inevitably the conflict came to a head in the East India Company's Bengal Army.

Like the Company's other two armies, which were headquartered in Bombay and Madras, far to the south, the Bengal Army was largely composed of native troops, or *sepoys* (from the Hindi for "mounted soldier"). The Bengal Army differed from the Bombay and Madras Armies in its preference for Hindus of high caste: a large proportion of its soldiers were Brahmins. It was not uncommon for a lower-caste *sepoy* officer to defer to a Brahmin private, and caste relationships and their attendant problems were a constant in the day-to-day routine of the Bengal *sepoys*' British officers.

The injunctions and prohibitions imposed on a dutiful Hindu, particularly a Brahmin, were numerous. Failure to observe any one of them might result in expulsion from one's caste, in the eyes of Hindus a fate literally worse than death.

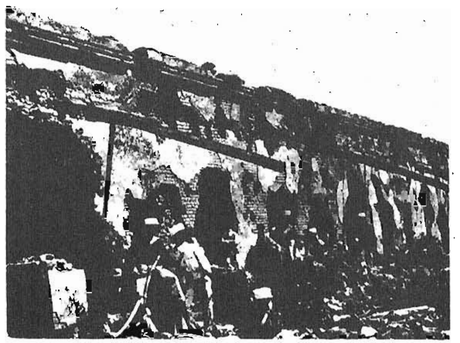
All sorts of intercourse with caste inferiors and unbelievers were proscribed. Different castes could not eat together, nor could a member of a higher caste take food or drink touched by someone from a lower caste. Even the shadow of a caste inferior falling across one's meal was sufficient to defile it. Thus, Hindus, especially those of the high castes, had to maintain a constant watchfulness, lest they inadvertently become despised outcasts.

On the one hand, the Bengal Army's British commanders tolerated the influence of caste in the ranks, since the high-caste northern Indians made the best soldiers. At the same time they undermined the caste system by introducing regulations incompatible with its taboos. In 1856 an act was passed limiting future enlistment to soldiers willing to serve overseas — and thereby to breach the Hindus' caste injunction against traveling over open water.

An increasing number of British officers were insensitive to the sticky business of caste. Some, possessed of an evangelical strain, went so far as to preach the Christian gospel to their native troops.

Thus, it was not for nothing that the *sepoys* were fearful of British intentions toward their caste system. Then in January 1857 the rumor arose that the cartridges for the newly issued Enfield rifle had been profaned by the use of cattle and swine fat on their wrappers. Whatever the facts of the matter (there seems to have been some truth to the rumor), British officers were either unwilling or unable to allay the *sepoys*' fears.

The story spread through the vast Bengal Presidency like wildfire. Native units became increasingly recalcitrant. There were



THE BATTERED RUINS of the British entrenchment at Cawnpore give mute testimony to the horrors of the siege. Hastily chosen, difficult to defend, the British positions were surrendered after three weeks. Then the British garrison was treacherously murdered.

numerous instances of arson, and several *sepoy* regiments refused to touch the new cartridges. Their British officers and the Company's administrators grew vaguely disturbed, but nothing more.

It is a measure of their incompetence and of the complacency which had invaded their outlook that the civil and military authorities were stunned by the outbreak of the mutiny. Much had changed since the heroic days of Clive.

Administrative and military positions within the East India Company had become sinecures. Opportunities for making money and enjoying the easy life beckoned to men bound for India far more than did the lure of martial adventure or the challenges of colonial administration. Englishmen had begun to bring their families with them, and their wives and children adjusted themselves to the luxurious prerogatives of colonial life. The initial response of men like Hewitt and Wilson to the events at Meerut was all too predictable.

Yet the men and women of the British nation bore within themselves reserves of fortitude — a genius for heroism — unsurpassed by any people in history. Backed to the wall, the niceties and conventions of Victorian civilization swept away from them, they began to show their mettle.

The strategic situation which faced the British as the mutiny spread was grim. The British troops in the Bengal Army numbered only 23,000 men, as opposed to over 150,000 *sepoys*. The bulk of the Britons were concentrated in the Punjab and in Bengal, 1,300 miles apart and each hundreds of miles from north-central India, the epicenter of the revolt. The authorities in Lahore and Calcutta, the respective capitals of the Punjab in the northwest and Bengal in the northeast, would first have to defuse any potential uprisings in their own territories and then speed relief armies to the interior. Until then, the beleaguered British garrisons would have to dig in and hold on.

On the morning of May 11, in Delhi, the advance guard of *sepoys* from Meerut gathered in front of the sprawling palace of the 82-year-old Moghul emperor, Mohammed Bahadur Shah, the last of a line descended from the dread Tamurlane, and persuaded him to be their leader. The rest of the Meerut rebels, quickly joined by *sepoys* from the Delhi garrison and by the inevitable city lowlifes, rampaged through the streets, slaughtering any Europeans they encountered.

Despite the chaos and bloodshed which suddenly reigned in the city, many British soldiers and civilians kept their heads and began to take the first forceful measures to combat the mutiny. Two young telegraphers, Pilkington and Brendish, working feverishly in a small office on the outskirts of the city, wired the news of the outbreak to the British authorities in the Punjab as the tumult raged outside their window, and then made their escape. Once alerted, Sir John Lawrence, the Punjab's governor, ably assisted by General John Nicholson, moved quickly and ruthlessly to disarm the native regiments.

A small British detachment commanded by Lieutenant George Willoughby fought off attacks on the powder magazine, just inside the Delhi city walls. When at length the *sepoys* threatened to overwhelm them, Willoughby ordered the munitions ignited. The resulting blast generated tremors which were felt 100 miles away. Hundreds of *sepoys* were killed, and their dismembered corpses littered the streets and alleys of Delhi in a gory rain. Miraculously, Willoughby and all but three of his men were able to stagger back safely to the British cantonment on the ridge north of Delhi.

As the sun went down over the smoking city, Brigadier General Harry Graves, the commander of the Delhi cantonment, ordered the bugler to sound the assembly for his *sepoy* regiments, in the hope that at least some of the native troops had remained loyal. A single *sepoy* answered the call. That night the British garrison, badly outnumbered by the rebels in Delhi, fled with its dependents through the darkness to the north. It would be almost a month before British soldiers returned.

The mutiny spread slowly but bloodily through north-central India during the following three weeks. There were numerous massacres, today all but forgotten, in the towns and cities where the British garrisons were small. One of the most repellent was staged by the *rani* of Jhansi, who had been embittered by the British annexation of her small kingdom after her husband's death four years before. While she watched coldly, the British, drawn up in three rows, were stabbed and clubbed to death, the women last of all, so that they could watch their menfolk and children die.

Besides Delhi, the critical centers of the mutiny were Cawnpore and Lucknow, both located in the state of Oudh, where popular feeling against the British was particularly intense. Each city had had plenty of warning: the *sepoys* of Cawnpore did not rise up until June 6; it was several weeks later before the British at Lucknow found it necessary to barricade themselves in the governor's residency. In both places the besieged Whites conducted themselves with boundless gallantry and self-sacrifice. More than anything else, it was the character of their leadership which doomed the British at Cawnpore and pulled them through in Lucknow.

General Sir Hugh Wheeler, the commander at Cawnpore, confident in the swift arrival of a relief column, declined to take refuge in the thick-walled magazine, which offered the best possibilities for defense. It was Wheeler's opinion that a level stretch of ground to the southeast, near the Ganges, would be more easily accessible to the advancing reinforcements. He ordered the area, on which the only substantial structure was a hospital, enclosed by a four-foot-high earthen embankment.

For the men the hell of Cawnpore lasted 20 days. Desperately short of food and water, beset by a blazing sun which sent temperatures soaring above 110 degrees, lacking medical supplies, the 1,000 defenders were wracked by every weakness of mind and body.

The *sepoys* poured a merciless fire of shot and shell into the enclosure, inflicting hundreds of casualties. Wheeler's own son Godfrey was among them, his head blown from his shoulders by a cannon shot. In his final message to the British forces at Lucknow, begging for relief, Wheeler cried out, "Surely we are not to die like rats in a cage?"

On June 25 Wheeler's troops surrendered. Trusting to a safe conduct promised them by Nana Sahib, the leader of the revolt in Oudh, the remnants of the garrison, reduced to scarcely more than 400, marched to the Ganges. There a small flotilla of river boats had been assembled, ostensibly to carry the British downstream to Allahabad.

It was all a treacherous ruse. As the Whites embarked, the *sepoys* opened fire on them. The men were all murdered on the spot; the women and children were herded off to imprisonment in a flat-roofed, one-story building called the *Bibigarh*.

While the defenders of Cawnpore marched to their doom, Sir Henry Lawrence, Sir John's brother, meticulously prepared for the inevitable siege at Lucknow. By fortifying and provisioning the strongest defensive position, the residency of the provincial governor, well in advance of the local *sepoys*' uprising, Lawrence provided his charges with the material basis for survival.



SIR COLIN CAMPBELL

The example of his calm bravery and self-possession inspired the men and women of Lucknow to carry on through the grim months of the siege. The incessant bombardment by the insurgents' artillery claimed Lawrence's life at the outset. He died on July 4, two days after being wounded. His dying words were, "Let every man die at his post, but never surrender. God help the poor women and children."

During the time that the garrisons of Cawnpore and Lucknow were enduring the horrors of siege and slaughter, the long-awaited reinforcements had begun to move from Calcutta and the Punjab. Their pace was slowed by the summer heat and, in Bengal and its western neighbor Bihar, by the driving rains of the monsoon season, yet they marched along relentlessly. Unlike the Bengal Army's garrisons at the outset of the mutiny, they were led by officers of extraordinary daring and ferocity.

In the second half of June, Colonel James Neill marched his Madras Fusiliers up the Ganges valley at breakneck speed, covering the 420 miles from Calcutta to Benares in ten days. He repressed the revolt in the holy city of the Hindus with ruthless brutality and then hastened upstream to Allahabad, where he did the same, inflicting stern reprisals on the natives.

Brigadier General Henry Havelock's column followed Neill at a more leisurely pace, liking up with him in Allahabad on June 30. Havelock immediately sent off a 700-man force toward Cawnpore and set out with the remainder of his troops for that fateful city one week later.



GEN. JOHN NICHOLSON

On July 15, at Fatehpur, 50 miles short of Cawnpore, Havelock routed a *sepoy* army and then pressed on to his goal. On the next day Havelock's small army drove Nana Sahib's troops from Cawnpore and advanced into the city to free the women and children whom the Indians had held captive.

At the *Bibigarh* a scene of horror awaited them. The inside of the building was an abbatoir. The helpless prisoners had been cut down two days before.

It was evident that their murderers had taken a fiendish delight in the slaughter: here a British child dangled from a hook; there a woman was lashed to a pillar, her throat cut from ear to ear. The floor was two inches deep in congealed blood.

Havelock's men found most of the 115 White victims tossed down a 50-foot well. The well was filled almost to the top.

While Havelock was advancing up the Ganges, General John Nicholson, a solitary, moody man, was moving toward Delhi from the Punjab. In August he joined a British force, commanded by Major General Anson, which was supposedly besieging Delhi from the ridge to the north, but was actually more besieged than besieger. Nicholson galvanized the men's fighting spirit, and on September 14 he led a successful assault on the city. In the course of the attack he fell at the head of his troops. Nicholson's lieutenant, William Hodson, put an end to the Moghul's dynastic hopes by summarily executing his sons after they had been taken into custody.

Eleven days later Havelock's forces, with the 78th Highlanders in the van, stormed Lucknow. After bitter street fighting, in which Neill fell, the relief forces broke through to the residency, where the numbers of the British defenders had been cut in half during the siege.

But the reinforcements were not strong enough to loosen the rebels' hold on the city. The siege endured nearly two more months, until the Scotsman Sir Colin Campbell broke through the Indians' lines in November, his troops shouting, "Cawnpore! Cawnpore! You bloody murderers!"

Although many of the rebels were to continue to resist for more than a year after the capture of Lucknow by Campbell, the back of the mutiny had been broken. In the aftermath of the rebellion, the East India Company was deprived of its position as India's colonial administrator. The British people, however, men and women, by their courage and tenacity, had proved themselves worthy of the mastery of the dusky subcontinent.

T. O'K.

(Issue No. 64, 1978)

An Editorial by Dr. William Pierce

The Organizational Nexus

Probably the greatest piece of foolishness current in America, after the notion that all the country's citizens are inherently "equal," is the belief that they are collectively capable of governing themselves wisely.

Wisdom and will are individual, not collective attributes, yet so steeped have we all become in democratic mythology that we personify the crowd, imagining that it possesses both. We seem to believe, along with the late Chairman Mao, that the ultimate repository of civic virtue is "the masses."

The populist daydream, indulged in by rightists and leftists alike, is of a long-suffering, commonsensical American citizenry which, if left alone by the gangsters in Washington, could manage to keep the country's wheels turning, maintain the common defense, and restore domestic tranquility, all through a sort of popular consensus.

The daydreamers of the right see the current enthusiasm for tax-reduction referendums as a manifestation of the people's ability to spontaneously correct the excesses of government, just as those of the left saw a similar manifestation in Richard Nixon's plunge from favor and consequent resignation after the Watergate revelations. The people, they think, will tolerate only so much foolishness or wickedness on the part of their leaders before rising up in their righteous wrath and homespun wisdom and setting things right again.

I recently read the unpublished manuscript of a piece of revolutionary fiction written by an aide to a conservative legislator. The story described a spontaneous uprising by America's citizens'-band radio users. One morning the citizens just decided they'd had enough. Using small arms, their automobiles and trucks, and their CB radios, they took the country away from the politicians and the minority pressure groups.

No organization, no leaders, just a revolution. Once started, it just grew; as the word spread over the CB airwaves, more and more citizens joined in. The Jews were hunted down and dispatched by vigilante groups, while the Blacks, seeing the handwriting on the wall, quickly shed their uppityness and shuffled out of harm's way.

A pleasant enough daydream, to be sure, and typical of those dreamed by other right wingers. Three essential elements of all such daydreams are: 1) no fundamental changes are wrought, except settling the hash of the bad guys, because right wingers don't really want any other fundamental changes; 2) the citizens who settle the bad guys' hash do it spontaneously and anonymously, because that way no one has to stick his neck out; 3) there is a revolutionary consensus among at least a majority of the citizenry, so that the revolutionaries can maintain their good-guy, will-of-the-people self-image.

Unfortunately, such daydreams have little relationship to reality. There is, in the first place, no consensus among White Americans, revolutionary or otherwise. I would wager that a poll taken among CB users would find about the same proportion of citizens who voted for Jimmy Carter in 1976 as in the general population.

The same lack of consensus exists among somewhat more politically oriented groups, such as Proposition 13 enthusiasts, for example; a common dislike for taxes should not be seen as indicative of any deeper philosophical accord, just as a generalized resentment toward governmental favoritism for racial minority groups should not be seen as indicative of a general agreement on racial matters.

Put any dozen disgruntled White taxpayers in a room and you'll hear a dozen different explanations of what's wrong with the country and what should be done about it. If there is anything even faintly resembling a consensus among them, it is one manufactured by the controlled media; they are just as afraid of the taboos the media has set up as the average citizen is.

That's why not a single one of the tax-revolt groups will take a forthright stand on race, just as none dares pinpoint the blame for a major share of America's present economic problems on her Jew-controlled foreign policy and the quadrupling of imported oil prices which resulted from that policy.

Although spokesmen for the more rabid pro-minority groups, such as Americans for Democratic Action, openly declare that tax revolt is anti-Black and that the tax rebels themselves are fascists and racists who want to make non-White welfare mothers get a job so they can't continue to breed 24 hours a day, the media masters have not gone so far. To express displeasure with taxes is still a permissible, if somewhat risque, activity. But overt racism or any criticism of the Jews is strictly taboo, and the tax rebels are careful to toe the line in that regard.

And it is wrong to think that the public's failure to face and take a stand on the really vital issues of race and minority control is only a surface phenomenon, while inside the citizens are seething with resentment against those who have imposed the taboos. A few certainly are, but by no means "the masses."

Part of the reason for the lack of a White revolutionary consensus is ignorance. Most Americans — including most of those who know *something* is seriously wrong with the country — don't have the basic facts needed to come to the correct conclusions.

Probably not more than one American in 10 is more than vaguely aware that the news and entertainment media are effectively under minority control. The ruckus raised by former Vice President Spiro Agnew and others about the Jewish domination of the media just hasn't sunk in. And certainly not more than one in 10 of those who do know about Jewish media control — i.e., not more than one per cent of the general population — really understands its full significance.

There is a similarly appalling degree of ignorance on other vital matters. If you stopped 100 people at random on the street and queried them about the relationship between the increasing number of non-Whites in the U.S. labor force and the failure of industrial productivity to increase, or about the relationship between productivity and the average American standard of living, how many do you think would be able to give you more than an uncomprehending stare? My guess is, not more than two or three.

Even on matters which have been publicized to a certain extent through the controlled media, such as the horrendous influx of non-Whites into the United States in recent years from Mexico, the Pacific, and the Caribbean, there is a general state of misunderstanding and ignorance.

One of the things the National Alliance is doing about this unfortunate situation, of course, is disseminating facts. Each issue of **NATIONAL VANGUARD** sows a few thousand more seeds of enlightenment into a vast expanse of ignorance.

But if the education of the public were the sole key to White survival, we would surely be lost. The controlled media, the churches, the schools, and the government are pouring out deliberate *dis*information on such a prodigious scale that the efforts of a few thousand racially conscious Whites to stem this flood are simply hopeless. Seven evenings a week, four weeks a month, John Chancellor and Walter Cronkite reach more than 1,000 times as many Americans as this newspaper does once a month.

No, we do not delude ourselves into thinking that we are "educating the public." The seeds we sow may contribute a tiny amount to that end, but that is not their principal purpose. Anyway, even if we could reach as many Americans as John Chancellor and Walter Cronkite do, and as often, facts are not enough; it is not merely ignorance that causes Americans to act as they do and prevents the consensus which would allow the public to straighten out our national and racial affairs.

The National Alliance receives a steady trickle of letters from White Americans who have read a **NATIONAL VANGUARD** for the first time or who have seen our article "The Masters of the Media" reproduced on a leaflet and whose reaction is, so what? "If Jews are better organized and know how to handle money better than Gentiles do, why then they *should* be running the country," these writers argue. "After all, we believe in free enterprise, don't we?"

This sort of rugged capitalism carries with it the smell of, "I'm doing all right for myself, Jack, so let's not knock the System. It's no skin off my back if the Jews are encouraging racial mixing, because I won't be around to have to live in a mongrelized America, anyway."

Fortunately, such overt egoism is characteristic of only a minority of the most alienated Whites, but it is nevertheless symptomatic of the widespread and growing confusion of values among the public. It does little good to inform people of the threat to the future of their race, when they are not really sure they care whether their race survives or not.

It is a sad fact that most White Americans today, when confronted by an issue like that of non-White immigration, don't really have the values needed to justify the tough decision which is required. As long as they feel that they themselves are not immediately and personally threatened by the alien flood, they find it easier to mumble some platitude about there being "room enough for everybody" in America, even when they know it's not true, than to take a position which might subject them to official disapproval.

Racially oriented right wingers who imagine that their concerns for the future are shared by the majority of Americans are simply wrong — and so are those who imagine that all that is needed for a White consensus is to inform the people of the dangers ahead. Public opinion — and the fundamental values on which it rests — depend on more than facts.

As I mentioned above, we tend to be misled by the current democratic mythology into assuming some things about the average man which are incorrect. One of these things is that he can think for himself. The great majority of people, even if they have this latent ability, have never used it. They have always let others do their thinking for them.

Until about a century ago — and even later in many parts of America — people formed their opinions almost exclusively through their daily interactions with their immediate neighbors. In the marketplace, at the village school or church, in the blacksmith's shop and the general store, among the hands in the fields and the members of one's own family, there was the continuous exchange of feelings, impressions, experiences, and, especially, traditional concepts, all of which shaped the individual's view of the world in general and his opinion on any subject in particular.

Neither a man's religion nor his politics was the product of any rational process, but was determined almost always by the religion or the politics of those around him. There was a consensus — perhaps not a national consensus, including the inhabitants of geographically different areas with markedly different life-styles, but, at least, a number of local consensuses.

Central Nexus Guides Public Opinion

The real world was a man's village and the surrounding countryside. From these he received nearly all his impressions. Anything as far as a hundred miles away was not entirely real. Even in the towns, where there may have been such exotic influences as newspapers, the writers and editors of those newspapers were of the same race as their fellow townspeople and generally shared the same consensus.

Thus, from antiquity until fairly recent times, a man's mental connections were with his immediate neighbors. The *village nexus* (to coin a phrase) was the source of human consensus. This consensus might — and generally did — include patent absurdities and bizarre superstitions, local eccentricities and passing fads, along with the genuine wisdom of the ages. It was an organic consensus, however, and generally quite resistant to alien influences.

But the village nexus has now been broken almost everywhere in America and the rest of the industrialized West, and a new mental connection is taking its place: the *central nexus*. Urbanization, the tearing loose of the people from their roots in the soil, the depersonalization of work, alienation — this complex of developments has been treated by scholars a thousand times over during the last century, and another treatment will not be given here.

But the central nexus itself, which is an outgrowth of these developments, is easy enough to understand. Millions of Americans, whose great-grandparents lived all their lives on the same farm or in the same village and knew intimately all their neighbors, today live in high-rise apartments, change addresses every 4.3 years on the average, and don't even know the name of the family in the apartment across the hall. In our larger cities, in many cases, they may not even be able to speak the language of the family across the hall.

Under these conditions the TV set, with its packaged-in-New York network programs, has taken the place of the bull session in the blacksmith's shop; the big-city daily newspaper, with its "news" filtered through the national wire services, the place of the parish church; the cinema, presenting the latest product of the Hollywood film industry, the place of the general store; the glass-and-concrete educational emporium, with its state-coordinated texts and curricula, the place of the little, red schoolhouse; the night club, with its rock band and Jewish comedian and strangers at every table, the place of the Saturday night barn dance among neighbors.

The transition is not yet complete, of course. People still talk about politics and race and other issues at the office, in the barbershop, in the plant, in the school cafeteria, and across the backyard fence.

But the trend is quite unmistakable. For all practical purposes people's opinions are determined these days by the central nexus rather than by the village nexus. And the central nexus is neither organic nor resistant to alien influences.

In fact, as our article "The Masters of the Media" demonstrates, the central nexus, with its flow of information outward from a few hubs to millions of individuals whose connections to their neighbors have been severed, is ideally suited to infiltration and manipulation by any well-organized minority — and that is exactly what has happened.

The Jews did not plan or cause the transition from the village nexus to the central nexus, but they have certainly taken advantage of it to steer the thinking of the American people into channels compatible with Jewish interests.

So far as public opinion — the "thinking" of the masses — is concerned, there is no way to beat the central nexus. The average man will believe what John Chancellor tells him rather than what we tell him, because he can easily reassure himself that John Chancellor is telling the truth just by switching channels and noting that Walter Cronkite is saying the same thing.

More important, he will adopt the basic values that his newspaper and his favorite weekly news magazine and the characters in his favorite television serial assure him are the values of all but a lunatic fringe of his peers. He will learn all the cliches with which he "thinks" from *Little House on the Prairie* and *The Late Show*.

Unless one can continuously bombard him with an equal volume of different cliches — that is, unless one can establish an *alternate* central nexus — one cannot hope to build a new consensus among him and the rest of the White citizenry. And, of course, one cannot establish an alternate central nexus with anything less than all the gold in Fort Knox plus all the petrodollars in Riyadh.

That is why none of the right-wing schemes for White salvation currently being promoted will work. The majority of the White population will not act spontaneously to save themselves, because that's not the way the central nexus has programmed them to act.

The foregoing comments do not reflect pessimism and should not cause pessimism in any but those unalterably wedded to a pet right-wing project. But we must understand that majority-based solutions are not feasible under present conditions, so that we can focus our efforts on a program for survival that will work.

Any such program requires a consensus, of course, which in turn requires a new nexus. Since we cannot have a majority consensus, then we must do what we can with a minority consensus.

We can build a minority consensus through an *organizational nexus*, and we will see how that is done and what its significance is in future issues of **NATIONAL VANGUARD**.

Meanwhile, there is no intention to disparage the racially conscious elements among the tax rebels, or any other White people with sound motives. But they must eventually be made to understand that without a consensus based on an organizational nexus all their efforts are utterly in vain.

(Issue No. 65, 1978)

The Black Angels of Yakima

A milestone of sorts was passed in Yakima, Washington, last month. Someone in Yakima, a mostly White city of 45,000, noticed that all the plastic angels strung up above the city streets were White, with red hair and blue eyes — as has always been the case with angels.

"Racist!" he cried. "The angels are racist!"

"Ah, so they are," nervously agreed city officials. "What shall we do?"

"Paint them black!" announced the city's director of public works, in a burst of inspiration.

And so they did. They took down the angels (and the plastic Santas, too) and painted over that racist pinkish-white skin and that racist red hair and those racist blue eyes (not all of them, actually — only half of them in the 90-per-cent White city) and hung them back up again.

Now, ordinarily such a bit of degenerate lunacy might seem worthy of mention only in our "Times & Manners" column on page two. But it seems to this editor that the Black angels of Yakima are a more significant milestone in the passing of Western civilization than a brazen young Jew being able to cozen a White jury into acquitting him of bank robbery and armed kidnapping charges — or even than the U.S. Army being pressured into giving "honorable" discharges to perverts and traitors.

Yakima, after all, is not Brooklyn or Miami Beach. Nor is it some high-income bedroom suburb, populated with deracinated, upwardly mobile eager-beavers, desperately anxious to be "with it." Yakima is just plain folks, the American heartland.

The people who live in Yakima are the kind who, in years past, used to become so indignant when the local Jews insisted that school children not be allowed to sing Christmas carols, that the Jews had to back down.

But, so far as is known, the good people of Yakima did not budge from their TV sets when their angels were painted black last month. Something seems to have gone out of America, to have been drained from the souls of her people.

What can a people have left in the way of spiritual resources, when they abandon their cherished traditions so easily?

What will they fight for, when nothing is any longer sacred to them?

What new indignities and degradations will they not meekly accept, so long as their refrigerators are kept full?

(Issue No. 65, 1978)

What are the origin and the significance of European man's drive "to follow knowledge . . . beyond the utmost bound of human thought"?

The Faustian Spirit

The following article is an elaboration of a portion of an address by Dr. William Pierce to the General Convention of the National Alliance in September, titled "The World View of the National Alliance."

In the late Middle Ages there lived in Germany a remarkable scholar reputed to have unraveled Nature's mysteries and to be able to employ his knowledge in wondrous and magical ways. Some regarded him as a skilled alchemist, who had acquired his powers through diligent work in the laboratory; others said he was only a trickster, who was more a master of sleight-of-hand than of alchemy; but most eventually came to regard him as a conjurer, who had made a pact with the Devil, exchanging his soul in return for knowledge and power.

The mysterious scholar was Doctor Johann Faust (c. 1480 - c. 1538), and the many legends which grew up about him captured the imaginations of writers, poets, and composers in succeeding generations. Half a century after his death there was published in Germany a book comprising these legends, *Historia von Dr. Johann Faustен*, by Johann Spiess, which soon appeared also in English and French versions.

Late in the 16th century the English playwright Christopher Marlowe wrote his *Tragical History of Doctor Faustus* based on these legends. After that countless others took up the Faust theme: the theme of man striving to exceed his ordained bounds, seeking knowledge beyond that allotted to others.

The most noted writer in this vein was Johann Wolfgang von Goethe, the first part of whose long dramatic poem *Faust* was published in 1808. Drawing primarily on Goethe's treatment, Berlioz and Gounod, among others, composed operas. Throughout the 19th century and well into the 20th, symphonies, poems, plays, and novels dealing with the Faust legend continued to appear.

The subject evidently resonates with something deep in the European soul. In fact, one may easily see a precursor of the Faust legend in that of Odin, whose quest for truth and understanding led him to give up one of his eyes and to be hanged for nine days from the World Tree.

In the many versions of the Faust legend various elements are emphasized, but the persistent theme is that mentional above: the quest of exceptional men for an understanding of life and Nature: the reaching out for a new level of existence, for a fuller development of latent powers.

It is from this persistent theme, rather than from the semi-historical account of the life of Dr. Johann Faust or from any one of the fictional works using his name that we draw the meaning attached to the adjective "Faustian" today. The word refers to a spiritual tendency in the race which has shown such fascination down through the ages with the idea behind the Faust legend. It describes a fundamental urge or drive latent in the soul of European man — and active in a few exceptional Europeans.

The Faustian urge in our race-soul says to us: "Thou shalt not rest or be content, no matter what thy accomplishments. Thou must strive all the days of thy life. Thou must *discover* all things, *know* all things, *master* all things."

European man's Faustian urge is quite different from the urge in the Levantine soul to accumulate, to possess, the craving to pile up money beyond all reason, the lust for personal aggrandizement. And it is, of course, antithetical to what might be called the *maffana* spirit of the Latin peoples, which says to them: "Enjoy life. Don't hurry. You don't need to know what lies beyond the next ridge."

It is the source of both our basic restlessness as a race and our basic inquisitiveness. It is what makes adventurers of us, drives us to risk our lives in ventures which can bring us no conceivable material benefit — something which is totally foreign to other races, accustomed to judging everything according to its utility only.

It is the Faustian urge which has made our race the pre-eminent race of explorers, which has driven us to scale the highest mountains in lands inhabited by men of other races who have been content to remain always in the valleys. It is what, more than intellect alone, has made us likewise the pre-eminent race of scientists — especially in those days before the practice of science became a well-paid profession. It is what sent us to another world and has us now reaching for the stars.

But the Faustian urge is also more than all these things. It raises those imbued with it above the *economic men*, who, in the eyes of Western politicians and Eastern commissars, of labor bosses and captains of industry, of neo-liberal Democrats and conservative Republicans alike, are the sole denizens of the earth. It makes of man more than a mere consumer or producer. It is, more than anything else, the manifestation of the Divine in man's soul.

The opening scene in Goethe's *Faust* conveys the idea of the Faustian spirit expressed above: Faust is a restless scholar who has plumbed all of human knowledge but whose soul remains unslaked, his craving for ultimate truth unabated. Alone in his study, late at night, he gazes with a mixture of awe and desire on the sign of the Macrocosmos, and he says to himself, "Was it a god who engraved this sign which stills my inner tumult and fills my heart with joy, which with a mysterious force unveils the secrets of Nature all around me? ... Where shall I grasp thee, oh infinite Nature?"



REMBRANDT VAN RIJN was one of many artists fascinated by the legend of Dr. Faust. This 17th-century etching by Rembrandt shows Faust in his study with a magic mirror which reveals Nature's secrets to him.

But Goethe paints other aspects of his protagonist's character besides the one we have called "Faustian." It may be that a better — or, at least, less ambiguous — adjective would be "Odyssean" or "Ulyssean," because the English poet Alfred Tennyson, in one short poem, really strikes closer to the sense of the word that we want to convey than does Goethe or any of the other writers about the Faust legend.

Tennyson's hero's desire is "to follow knowledge like a sinking star, / beyond the utmost bound of human thought." To Ulysses, "all experience is an arch wherethrough / gleams that untravelled world whose margin fades / for ever and for ever when I move."

Even in old age, after a much fuller and more eventful life than ordinary men are granted, Ulysses says, "'T is not too late to seek a newer world. / ... my purpose holds / to sail beyond the sunset, and the baths / of all the western stars, until I die." He sees himself as "made weak by time and fate, but strong in will / to strive, to seek, to find, and not to yield."

And just as Goethe's Faust is contrasted with his *famulus*, or student-servant, the pedantic Wagner, even more strongly — and much more concisely — does Tennyson contrast Ulysses with his son Telemachus, a man of "slow prudence ... centered in the sphere of common duties," and quite lacking in his father's driving spirit.

Yet, common usage favors "Faustian" over "Ulyssean," and we shall be satisfied with it.

From a strictly anthropological viewpoint, we may seek a clue to European man's Faustian tendency in the particulars of his evolutionary development. He was, for 10,000 generations, a hunter of the herds of bison and reindeer and mammoths which roamed the frozen plain of northern Europe during the Ice Ages. We might expect, therefore, that he should show the inquisitiveness he does, which is the mark of the predator, whether cat or man — but we might also ask why other races which went through a hunting phase do not show it to the same degree.

We might expect, because our ancestors followed the herds in their seasonal migrations for so many centuries, owning only the property they could carry on their backs, that they should have acquired the restlessness of the wanderer, while more sedentary races should have become, over the eons, more inclined to accumulation and less to exploration. But, again, there have been more southerly nomadic races which seem not to have become imbued with the Faustian spirit.

The rigor of the northern climate, the challenge of the ever-changing seasons certainly shaped the character of our race as strongly as any other factor. Aggressiveness, venturesomeness, boldness were traits which enabled our ancestors to find and exploit every scarce possibility for survival in a harsh and unforgiving environment. But the Mongoloid peoples, who evolved in a similarly harsh environment, seem to have responded somewhat differently to it and are today characterized more by stolidity than venturesomeness.

We can only conclude that the Faustian spirit is the cosequence of a unique and transitory combination of causative factors, to which a single race was exposed over a period just long enough to effect the necessary genetic transformation and give it a tenuous racial basis. Even in our own race it manifests itself strongly only in the few who prefer adventure to advantage, accomplishment to acquisition, self-knowledge to self-satisfaction, the conquest of new worlds to the convenience and safety of the old, a true understanding of the Absolute to the unquestionability of a narrow orthodoxy.

The race which is the bearer of this spirit must, therefore, be doubly careful that its genetic basis is preserved — that it does not become a race solely of lawyers, clerks, laborers, and merchants but remains a race also of philosophers, explorers, poets, and inventors: of seekers of ultimate knowledge, of strivers toward the perfection which is Godhood.

When we take the longest viewpoint, we can see that the Faustian spirit, tenuous though it may be, is European man's entire justification for existence.

(Issue No. 65, 1978)

A White Man's Prayer

May there never be another war in which uniforms are necessary to distinguish the combatants.

(Issue No. 55, 1977)

There is no loftier mission than to approach Divinity nearer than other men and to disseminate the divine rays among mankind.

— Ludwig van Beethoven, in a letter to Archduke Rudolph, August 1823

Nordic Warrior-Dictator Was Last Bulwark of Roman Republic

Sulla the Fortunate

Lucius Cornelius Sulla was born in 138 B.C., at the beginning of the Roman Republic's last, strife-wracked century. Sulla was the last man to make a practical attempt to salvage the Republic his patrician forefathers had founded four centuries before him. His career reflects the grandeur and the horrors of the desperate struggle which brought about Rome's gradual transformation from a city-state of free White men into a colossal empire in which tyrants ruled over half-breeds and slaves.

Sulla's family was of the Roman aristocracy of blood, the patricians, who had formed Rome's governing class from its earliest days and who still played the leading role in the affairs of the Republic at the time of Sulla's birth. Sulla inherited the physical and mental traits of his ancestors. The Greek biographer Plutarch describes Sulla's blue eyes as "terribly sharp and dominating." His complexion was ruddy, and his hair was golden blond, which gave him, according to Plutarch, an extraordinary appearance in the Rome of his day, in which the mixing of breeds was already a long-established vice.

Sulla's aristocratic physical traits were accompanied by a boundless ambition to advance to the highest honors which service to the Republic could confer, coupled with exactly that hard-headed pragmatism and will-to-action which had animated Rome's leaders for centuries.

Sulla's aspirations were scarcely hampered by the humble economic lot which his family, despite its noble origins, endured. The young Sulla was an outstanding scholar. He mastered the arts of rhetoric and debate, so important to an ambitious Roman, and became learned in Greek and Latin literature as well.

During his student days Sulla roomed in cheap lodgings, in sharp contrast to the luxury with which Rome's young aristocrats, already pampered with the spoils of the provinces, were accustomed to surround themselves. Yet even in those days Sulla amused himself in the raucous company of actors and musicians, a pleasure which he was to enjoy to the end of his life.

Sulla was successful with women. An affair with the rich but low-born Nicopolis was financially as well as emotionally rewarding, for she left Sulla her estate on her demise. Sulla was adopted by another wealthy woman (an increasingly common practice of the day). He inherited the bulk of her wealth as well. Thereby the young patrician acquired the means without which a successful political career in second-century Rome had become almost unthinkable.

Sulla's entry into public life coincided with a time of renewed tension between two factions which had crystallized 25 years earlier, during the tribunate of Tiberius Sempronius Gracchus: the *optimates* and the *populares*. Both groups drew their membership from the Roman upper classes, but they differed radically in their attitudes toward the senatorial oligarchy which had effectively controlled the Roman polity since the origins of the Republic. The faction which, under the leadership of the Gracchi brothers, Tiberius and Gaius, developed into the *populares* (roughly, "party of the people"), sought to supplant the senatorial regime by appealing to the Roman masses.

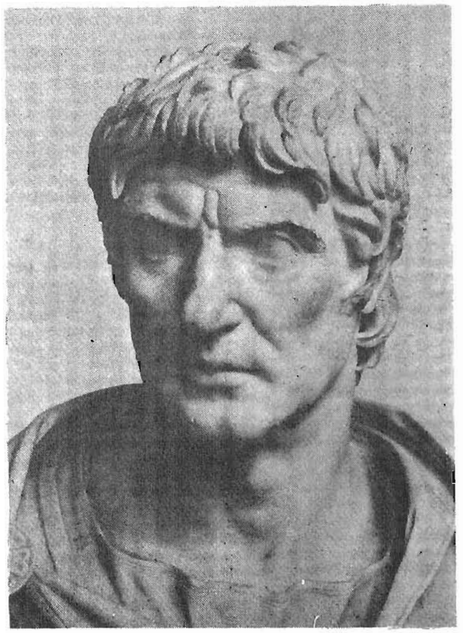
The senatorial *optimates* ("the best men") attempted to circumvent Tiberius' program for the redistribution of public lands in attempted to continue Tiberius' In their efforts they used a variety of arguments, first appealing to Rome's unwritten constitution, then to brute force. Tiberius was killed by a mob led by the *optimates* in 133 B.C., and Gaius and his followers, who had attempted to continue Tiberius's program, were proscribed (publicly outlawed) by the Senate and hunted down in 122 B.C.

The *populares*, who derived wide support from the Roman lower classes and from the citizens of the Latin and Italian cities subordinate to Rome, were not to be so easily suppressed. Before his death Gaius Gracchus had enlisted the Roman *equites* to his cause. The *equites* ("knights") were so called because in the earlier days of the Republic they had formed a class prosperous enough for each man to supply his own horse and equipment for cavalry service in time of war.

By the second half of the second century B.C., however, the *equites* had long since abandoned their military function and instead made up Rome's banking and merchant class. Their financial support was increasingly important in the intensifying political struggle, and their resentment at the greater political and social prestige of the senatorial aristocrats was played on by the (likewise aristocratic) leaders of the *populares*.

Discontent with the policies of the *optimates* in the Senate surfaced with renewed vigor after 112 B.C., when the leaders of the anti-senatorial faction exploited popular discontent with the slow progress of the war against Jugurtha, the usurper-king of Numidia, in northern Africa. Jugurtha, who inaugurated his war against his royal cousin Adherbal by slaughtering the Roman population of Cirta, a city on the edge of the Sahara, was accused by the *populares* of systematically bribing the leaders of the Roman Senate in order to hinder their war effort against him. Although these accusations were greatly exaggerated, the war in Numidia had dragged on for five years when Gaius Marius was given the command of the Roman armies in Africa, and Sulla was made his quaestor.

Marius was a *novus homo*, a "new man," as those Romans who were the first of their line to hold consular office were called. He was a natural opponent of the *optimates* (he had obtained the African command by forcing out the aristocrat Metellus) and an outstanding military leader. In Sulla, at first, he found an able subordinate.



LUCIUS CORNELIUS SULLA

Although Sulla seems to have had little prior military experience, he acquitted himself superbly in the Jugurthine War. His duties as quaestor were those of quartermaster and paymaster. In addition, he commanded the Roman troops in Marius' absence.

In a short time, according to Sallust, a first-century Roman historian hostile to Sulla, he became the most skilled soldier in the Roman army. Sulla and the Italian cavalry squadrons which he commanded stood up well against Jugurtha's troops, both in the hit-and-run raids across the deserts and the foothills of the Atlas Mountains and in the set-piece battles which Jugurtha and his allies undertook in a desperate attempt to end Marius' scorched-earth strategy.

Sulla won the acclaim of the Romans by an exploit which brought the war to its close. Ingratiating himself with Bocchus, the king of Mauretania, Sulla took Jugurtha prisoner at Bocchus' court, with the king's approval, although it was a near thing, to the last minute, whether Jugurtha would be surrendered to Sulla or vice versa.

Plutarch reports that the popularity which Sulla gained by his capture of Rome's wily enemy angered Marius and paved the way for the later enmity of the two men. In fact, Sulla served as Marius' legate in several campaigns during the following years, notably at the great battle of Vercellae in northern Italy in 101 B.C., where the Romans annihilated a great horde of the Germanic Cimbri and their Celtic allies.

While Marius gathered the lion's share of the honors for his victories over the Germans, including an unprecedented four consecutive consulships, Sulla gained valuable military experience in other campaigns against the Gallic tribes north of the Roman province of Narbonensis, in southern France, and against the untamed tribes of the Alps. The mortal rivalry with Marius would only explode several years later.

In 98 B.C. Sulla was elected praetor, the Roman official in charge of the administration of the Republic's laws. In the following year Sulla was sent to administer the Roman province of Cilicia in Asia Minor. At that time the neighboring province of Cappadocia, to the north, was in ferment as a result of the expulsion of the pro-Roman King Ariobarzanes by Gordius. Gordius was suspected to be the pawn of King Mithridates of Pontus, who was gathering his forces for an eventual challenge to Rome's overlordship in the east.

Sulla crushed Gordius, restored Ariobarzanes, and then achieved a diplomatic coup by opening relations with the Parthians, who were creating an empire on the Iranian steppes. Sulla made clear by his conduct during his interview with the Parthian ambassador Orobazus that the Roman Republic was the superior power, seating himself between and above the Cappadocian king and the Parthian envoy. He was showered with popular applause when he returned to Rome.

Shortly after his arrival in Rome Sulla was charged by Censorinus, a member of the *populares*, with corruption and extortion in Cappadocia. Such accusations against members of the senatorial faction had become commonplace after Gaius Gracchus' institution of courts to try provincial administrators accused of malfeasance, since these courts were composed exclusively of *equites*. Naturally, those governors who showed the greatest care in protecting their colonial subjects from the depredations of Roman merchants and tax-farmers, almost all of them *equites*, were most likely to be indicted.

Censorinus' accusations were flimsy, and he failed to appear in court on the appointed day. Nevertheless, Sulla had been served notice that the *populares* considered him a dangerous enemy.

In 91 B.C. a large number of Rome's Italian allies revolted against Rome's hegemony on the Italian peninsula. The rebellion was triggered by the assassination of the tribune Marcus Livius Drusus, who had alienated both the *optimates* and the *equites* by attempting to enfranchise the Italians.

Both Marius and Sulla served as generals in the campaign against the rebellious allies, which came to be known as the Social War (*socius* being the Latin word for ally). Sulla proved himself as skilled a general as Marius, and even more energetic. His leadership was decisive in quelling the uprising, as was Rome's magnanimous grant of citizenship to those Latins and other Italians who surrendered their arms to Rome.

Scarcely had the Romans overcome the threat on the peninsula when Mithridates launched an attack against the Romans in Asia Minor unprecedented in its scope and ferocity. At least 80,000 Romans, most of them bankers and tax gatherers, were butchered throughout the cities of Asia Minor. The Roman military forces were overwhelmed, and Greece and Syria were drawn into the revolt.

The question of who was to lead the Roman armies to restore the situation in the east touched on more than military and foreign affairs. Even more than the great prestige which would be conferred on such a leader, the army he would command might be a powerful weapon in the factional strife which was always simmering in Rome.

It was Sulla whom the Roman people chose for the command, after he had been elected consul for that year. Marius, enraged at having been passed over, allied himself with the unscrupulous tribune Publius Sulpicius Rufus. Sulpicius, who had formed a band of young toughs recruited from the *equites*, which he called his "anti-Senate," obliged Marius by unconstitutionally revoking Sulla's appointment and naming Marius to command the Asian expedition. Sulpicius then unleashed his supporters on the *optimates*, killing hundreds of them and forcing Sulla to flee for his life to his forces at Nola, 130 miles southeast of Rome.

Sulla reached the encamped legions in advance of the officers whom Sulpicius and Marius had dispatched to inform the men of the change in command. The army rallied to Sulla, stoned Marius' staff officers, and marched on Rome. Enroute Sulla and his men were met by Servilius and Brutus, two of the praetors, who beseeched Sulla not to outrage precedent by violating the sacred boundaries of the city. Even as they spoke, Marius' supporters were embarking on a new slaughter of the aristocratic faction.

Sulla disregarded the pleas of the praetors and advanced on Rome, after first deceiving the delegates from the city into believing that he intended to halt outside the gates. Two of his subordinates led an advance force into the city, and Sulla followed with the remainder of the legions. After brief but bitter street fighting, the Sullan army gained the city.

Marius made a brief attempt to rally Rome's slaves to his cause by offering them their freedom, but to no avail. He fled Rome, eventually reaching safety in Africa. Sulpicius Rufus was slain, along with numerous followers.

Despite their salvation from the *populares*, many senators were displeased with Sulla's uncompromising measures. His preeminence boded ill for the principle of collegiality which the oligarchy swore by. There were, as well, a large number of *populares* remaining. Although they found it prudent to veil their sympathies for the moment, they stood ready to resume the struggle for the mastery of Rome on Sulla's departure.

Thus it was that the Roman people elected magistrates hostile to Sulla. Foremost among them was Lucius Cinna, from whom Rome's aristocrats would later endure heavy losses. Sulla swallowed whatever anger he felt at the elections, since the situation in Asia was deteriorating rapidly. He decided to deal with Rome's foreign enemies first.

Greece had largely embraced the cause of Mithridates in the first flush of his success, seeing in his victories an opportunity to regain the freedom they had lost to Rome in the preceding century. Nonetheless, the Hellenes affected to greet Sulla warmly, doubtless remembering the ruthless measures his predecessors had taken in 146 B.C., when the Romans had razed Corinth.

Alone of the Greek cities, Athens held out against the Romans, defended by its tyrant Arlstion. Sulla invested the proud city, battering at the walls with all the complex machinery of ancient siege warfare.

To finance the vast quantities of materiel needed for his operations Sulla hit upon the sacrilegious plan of appropriating the rich treasures dedicated to the gods at Olympia, Epidaurus, and Delphi. The Greeks at Delphi were understandably horrified by Sulla's intentions; his emissary, Caphis the Phocian, returned with word that the guardians of the temple had heard Apollo's lyre sounding from the inner shrine.

Sulla laughed off this portent. Wasn't music a sign of joy, rather than anger? Evidently the god was delighted at the prospect of Sulla overseeing his wealth. The treasures were duly confiscated and sold to further the siege of Athens. After the discovery of a weak point in the Athenian defenses, Sulla's forces stormed the city, inflicting great carnage on the inhabitants.

Meanwhile Taxiles, one of Mithridates' generals, was moving south from Thrace and Macedonia with seemingly overwhelming forces. Sulla marched quickly from Athens to the open country of Boeotia, north of Attica. At Philoboeotus he joined forces with the Roman general Hortensius, who had advanced southward from Thessaly just ahead of Taxiles' armies.

At Philoboeotus the entrenched Romans confronted over 100,000 of the enemy, chiefly Medes and Scythians, although Greek mercenaries constituted the backbone of Taxiles' force. The Asiatic army outnumbered Sulla's forces by five to one. Sulla decided to wait Taxiles' troops out, counting on the superior Roman discipline to hold, while the barbarians, unaccustomed to a war of position rather than of movement, grew restless and relaxed their guard.

Sulla's strategy bore fruit. After several days of preparation he launched his attack against an enemy that had begun to rove around the countryside, engaged in disorderly foraging and plundering. A detachment of Sulla's Greek allies from the Boeotian town of Chaeronea managed to gain a height above and behind the enemy, inflicting first panic and then heavy losses on the Scythians below them. Sulla's troops pressed forward relentlessly, and the scythe-wheeled chariots on which Taxiles had counted whirred harmlessly past them.

Even so, it was a difficult fight. More than once the vastly superior numbers of Mithridates' army seemed about to overwhelm the Romans, but each time Sulla shifted the right wing, which he commanded personally, to the critical point. Finally the enemy lines buckled for the last time, and the Romans gave pursuit, inflicting great slaughter.

No sooner had Sulla defeated Taxiles than he received word that Flaccus, a supporter of Marius, was moving toward him with an army ostensibly meant to reinforce him, but more likely with secret orders to attack him. At the same time, a large army of Mithridates' picked troops, commanded by Dorylaus, landed at Chalcis and swarmed into Boeotia.

Once again Sulla confronted a large Asiatic army in Boeotia, this time on the plain of Orchomenus. Here the enemy refused to fall prey to Sulla's waiting game. Dorylaus attacked at once and sent the Roman legionaries reeling. Sulla leaped from his horse, seized a standard, and pushed forward through his fleeing men, shouting, "As for me, Romans, I can die here with honor; but as for you, when you are asked where it was that you betrayed your commander-in-chief, remember and say: 'It was at Orchomenus.'" Sulla's example rallied his men, and in three sharp engagements the Romans all but annihilated Mithridates' second invading army.

The victory over Dorylaus came at an opportune time. Reports from Rome were reaching Sulla of renewed and bloodthirsty campaigns by the *populares* against his own senatorial party. His wife Metella had been forced to flee with her children. She joined Sulla with the news that his opponents had burned down his houses and villas.

Sulla opened negotiations with Mithridates' general Archelaus at Delium. He haughtily rejected Mithridates' offer of an alliance and advanced across the Hellespont to Dardanus on the Troad. There Sulla and Mithridates negotiated a treaty obliging the king of Pontus to withdraw from all the lands he had invaded and to pay a large indemnity to the Roman Republic.

Sulla was roundly criticized for letting so relentless an enemy of Rome escape on such easy terms. Yet Sulla and what remained of the senatorial class in Rome were in mortal danger. Cinna and his chief henchman, Gnaeus Papirius Carbo, had solidified their hold on Rome by a reign of terror. In Greece, Flaccus' army, now commanded by Fimbria, menaced Sulla.

Sulla advanced to Thyateira, where Fimbria's forces had encamped. Such was Sulla's popularity that large numbers of his opponent's men began to desert to him. Fimbria, confronted with the inevitable, took his own life. Sulla stopped at Athens once more, where he confiscated a large library containing excellent editions of Aristotle's works, and then marched across Greece to Dyrrachium. From there he embarked for Italy.

Sulla landed with his army at Brindisium, on the heel of the Italian boot, in the spring of 83 B.C. He faced grave strategic problems, for his Roman enemies outnumbered him heavily. His own troops' term of service had elapsed, and there was no guarantee that they wouldn't simply go home. Furthermore, the *populares* were bolstered by the fanatical support of the non-Latin peoples, particularly the hardy Samnites and Lucanians, still unreconciled to their enforced subordination to Rome.

Sulla easily obtained his men's enthusiastic allegiance, declining a large gift which they subscribed to him. Their spirit stood him in good stead. After the landing Sulla led his troops to victory against the consul Norbanus, driving him and the remnants of his forces across the Apennine passes to Capua. Sulla's lieutenant Lucullus routed another army of the *populares* at Fidentia.

Sulla moved slowly up the peninsula, gradually but steadily augmenting his forces from the mounting defections which plagued the armies of the *populares*. His enemy Carbo, foreshadowing Macchiavelli's terms, remarked that in making war on Sulla he had to deal with a man who was at heart both a lion and a fox, and the fox was more worrisome than the lion.

Advancing northward, Sulla defeated the son of his old patron and later enemy, Marius, in a pitched battle at Sacriportus. Sulla's generals, among them Pompey and Crassus, who later formed the first triumvirate with Julius Caesar, annihilated the remainder of Carbo's forces, and Carbo fled to Africa.

Just before Rome, at the city's Colline gate, Sulla fought his last battle. The enemy, most of whom were Samnites led by the embittered anti-Roman Telesinus, fought desperately, and the outcome was in doubt through the night. Sulla, reinforced by Crassus' troops, managed to drive the enemy to Antennae, where he set them one against the other by an offer of clemency to one of their legions. After their surrender, Sulla had them all dragged to the Circus at Rome, where he commanded that they be mercilessly slaughtered.

Sulla recognized that his military victories over the *populares* would not be sufficient to destroy the threat they posed to the Senate's control of Roman political life; the remainder of the Marian faction had to be rooted out and destroyed. To that end Sulla instituted a brutal and thorough purge of the leading *populares* and their supporters among the *equites*.

As the captive Samnites were being cut down in the Circus, Sulla's partisans were already making their bloody rounds among the men who had backed Marius and Cinna. Sulla's men were without scruple; among them were many former *populares*, who now turned their murderous attentions to their erstwhile companions. At least 1600 *equites* were slain, and as many as 40 senators. Their property was appropriated by Sulla, to be handed out to his friends and operatives.

After crushing the *populares*, Sulla staged an impressive triumph to commemorate his victories over Mithridates. Garlanded patricians, newly returned from exile, added to the solemn dignity of the procession. At the close of the ceremony, Sulla addressed the Roman people, and publicly assumed the surname Felix ("the Fortunate"), in recognition of the tie which binds every great man with fate and destiny.

Sulla's proscriptions appalled many *optimates*, who had previously hurried to acclaim him as their savior on his triumphant return to Rome. With the open danger banished, the members of the senatorial class — like conservatives in every age — showed themselves all too willing to carry on the affairs of state on the basis of an idealized vision of the past rather than facing the stern demands of the present and future.

Sulla had no intention of allowing the class and system of government which he had restored to fall victim to its own squeamishness. Since both consuls were dead, he brought about the appointment of an *interrex* (interim king, an office harking back four centuries to the days of the monarchy). As had been arranged, the *interrex*, acting under the provisions of a special law, proclaimed Sulla dictator for an unlimited term to enact legislation and to reorganize the Republic.

Sulla, the first Roman dictator since the dark days of the second Punic War 125 years before, fulfilled with scrupulous punctilio the duties with which he had charged himself. He introduced changes which greatly reduced the opportunity for unscrupulous politicians to appeal for the support of the urban rabble, and he limited the legislative powers of the tribunes, who drew their mandate from the popular assembly. Furthermore, he barred tribunes from holding any future offices, which deterred ambitious Romans from using the tribunate as a stepping-stone to higher office. Most unpleasantly for the rapidly increasing proletarian idlers of Rome, Sulla eliminated the corn dole.

At the same time Sulla took positive steps to strengthen the Senate. He increased its numbers from somewhat fewer than 300 members to 600, thereby more than making up, at least in quantity, for the senators who had fallen to the *populares*.

In addition Sulla clarified and reformed the procedures by which one might be selected to the magistracies. A sizable interval — ten years — was mandated for men seeking to hold an office they had previously held. Furthermore, Sulla attempted to put a stop to abuses of provincial commands by regularizing the process by which retiring magistrates were appointed to govern the provinces.

Sulla's institution of a system of permanent courts to deal with criminal offenses was an innovation which eventually formed the basis for much of Europe's system of criminal justice.

After serving as dictator for a year, then as consul, Sulla relinquished any claims to political power and became once again a private citizen. He retired to his estate in Campania, north of Naples, where he occupied himself in writing his memoirs, which have been, most unfortunately, lost to posterity. In 78 B.C., little more than a year after his retirement, he died a painful death from cancer.

Sulla's funeral in Rome was the most elaborate conducted for any Roman citizen to that day. His bones were buried on the Campus Martius, the burial ground of the Roman kings. His tomb bore an inscription to the effect that no man did more to help his friends or to hurt his enemies.

Sulla's reforms were not enough to save the Republic. They dealt primarily with the political manifestations of deep-seated social, and ultimately racial, problems. Then, too, he was the last man of stature that the *optimates* produced. After his demise, even former Sullan lieutenants like Pompey and Crassus sought the personal aggrandizement to be gained by cultivating

the support of the equestrian financiers and the urban masses. Sixty years after his death Rome was a Republic in name only.

It could be argued that Sulla's task was a hopeless one, that he was defeated before he started by the racial miasma into which the Aryan founders of Rome were well in the process of being drawn. Even if that be true, Sulla deserves to be remembered as one of the great White statesman and soldiers of all times, whose courage and guile on behalf of his race's elite never failed him, truly a man with an iron heart.

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An Editorial by Dr. William Pierce

Criteria for a White Future

When a sensitive, intelligent, racially conscious White American observes the hellish business of racial and cultural destruction going on all around him, he ordinarily reacts in one of two ways: he becomes involved in one brand or another of conservative or right-wing foolishness; or he tries to shed his sensitivity and retreat into a detached — one might even say solipsist — "observer" status, in which the world around him becomes unreal, like a drama being played out on a giant, panoramic TV screen.

Those who choose the latter route will, in most cases, stay with it until an unusually violent and personal bump against reality shatters the carefully cultivated illusion that what's going on in the world doesn't involve them and isn't their responsibility. Unfortunately, of these persons the ones with the greatest potential value are those clever and resourceful enough to avoid such bumps — whether a rape or a quota-related promotion denial or an offspring who becomes a race-mixer — until general economic and social conditions have deteriorated much further than they have at this time.

We have attempted, in two previous editorials, to convince those who have chosen — or are contemplating choosing — the former route that it leads to just as much a dead end as the latter. Specifically, we pointed out in the first editorial two basic flaws in the conspiracy-oriented right-wing approach: namely, the failure to recognize both the magnitude of the problem to be solved and its organic nature. The second editorial pointed out why the masses of the people themselves are incapable of effecting any spontaneous solution, and why any approach relying on education alone is forlorn.

Now we shall examine in detail the one possible route to a White future for this planet. It is, as indicated in last month's editorial, a route which depends upon the establishment of an *organizational nexus*: that is, a mental and spiritual connection between a carefully selected minority of the White population and an organizational structure of a very special type. Through this nexus flow the information, the impressions, and the feelings which determine the opinions and attitudes of the selected minority, establishing a consensus which allows the minority to think and act effectively as a unit. The organizational nexus takes the place of the present central nexus and the disrupted village nexus of the past.

Not every organization is suitable for this purpose; as mentioned in the first editorial in this series, the organization which can achieve our purpose must be hierarchical, radical, all-encompassing, and racial-elitist. Consider, for the sake of illustration, a few existing organizations which fail to satisfy some or all of these criteria:

Neither the Republican Party nor the Democratic Party is radical, all-encompassing, or racial-elitist, and their hierarchical structures are only very weakly developed. They are not radical, because they have no purposes or goals rooted in fundamental principles. The "principles" which they do espouse are patently contrived and are subject to instant change to suit the varying needs of each electoral campaign.

> ***"The ritual, the mystique, the vows and code of behavior of the Order stemmed from its radicalism, and they contributed to its all-encompassing influence over its members."***

They are not all-encompassing, because they address themselves to a quite limited array of issues and provide no guidance at all, even for their staunchest adherents, on those aspects of life outside that limited array. That is, the nexus between the organization and its members is incomplete. The incomplete nexus may provide a consensus on a few narrowly defined issues, but it provides no general consensus, no common world view for the membership.

And it is quite clear that they are not organized along racial-elitist lines. It is a fact that the Republican Party tends to have a much more nearly White membership than the Democratic Party, but that is a fact which the Republicans are desperately trying to change. Both parties are interested solely in the quantity of votes they can muster, and they care not at all about the racial quality of the voters.

The hierarchical structures of the two parties are severely limited in two ways: First, officials are elected by the mass of party members, through a delegate system, and are subject to new elections at frequent intervals. This leads to a strong tendency on the part of the officials to cater to the changing whims of the membership rather than to adhere to any long-term strategy, and it breaks up the continuity of leadership.

Second, authority is fragmented by intra-party rivalries between the stronger candidates for public office, who often establish their own competing mini-hierarchies within the overall hierarchy and think of the party primarily as a vehicle for furthering their own public careers; thus, the party often plays second fiddle to one or more of its own candidates.

The U.S. Army is an organization which satisfies the hierarchical criterion quite nicely, but none of the others. The racial-sensitivity indoctrination to which recruits are now routinely subjected and the occasional servings of democratic ideology dished out along with the military training hardly suffice to qualify the Army as either a radical or an all-encompassing organization.

It may be an all-pervasive *physical* influence on the lives of its members, but they remain almost as diverse ideologically and spiritually as the members of the civilian population. And it goes without saying that the U.S. Army of today is not racial-elitist, regardless of any tendencies in that direction in the past.

The various Christian churches vary in the degrees to which they satisfy one or more of our criteria. The Roman Catholic Church still has a moderately strong hierarchical structure, although it is yielding more and more to schismatic tendencies and democratic rot. Many of the Protestant churches, on the other hand, are no more hierarchical than the Democratic and Republican Parties.

The Roman Catholics and the Protestant Fundamentalists vie with one another in their degree of radicalism, with some of the more extreme Fundamentalist sects easily edging out the Catholic Church. But other Protestant groups have succumbed to modern, secular tendencies to such an extent that they have a zero radicalism quotient.

During the Middle Ages the Roman Catholic Church came close to being an all-encompassing organization in some parts of Europe, principally in the Mediterrancan area. Today it dominates the lives of its members to a far lesser extent in most places, although still more than the larger Protestant sects. A few radical Protestant groups, however, especially those flourishing in geographically isolated or culturally backward areas, still exercise a very strong influence on all aspects of the lives of their members.

Although some of the church-related knightly orders of the Middle Ages may have been *de facto* racial-elitist (the Teutonic Order, alone of the major orders, was also *de jure* racial-elitist), all the Christian churches today are strongly anti-racial-elitist and, in fact, collectively present one of the greatest threats to the survival of the White race.

It is dangerous to name any single organization as an example which satisfies our four criteria, because many readers will inevitably see any such organization as a model, to be copied in ways irrelevant, as well as in those ways relevant, to our purpose. The one group mentioned above which does, in fact, meet the four criteria is the Teutonic Order, and it should be kept in mind that, while it is an interesting illustrative example, it is *not* a model which we want to copy in every detail.

Although the Teutonic Order, as originally conceived toward the close of the twelfth century, was a Christian charitable society, associated with St. Mary's Hospital in Jerusalem, founded by German Crusaders, it very soon became a military-religious order, with the task of Christianizing, by fire and sword, the heathen peoples of central and eastern Europe. Beyond that it accepted and admirably accomplished the mission of carrying German culture and the German spirit to the eastern marches and transforming them into integral parts of Germanic Europe.

Despite the Order's later involvement in all the crass commercial and political affairs of the conquered territories, it was not an ad hoc organization; neither money nor politics were motives of its founders. With a transcendant religious zeal and a fervent devotion to what was then perceived as fundamental truth, the Teutonic Order was truly a radical organization.

The ritual, the mystique, the vows and code of behavior of the Order stemmed from its radicalism, and they contributed to its all-encompassing influence over its members: After taking vows of poverty, obedience, and chastity, the Teutonic knights partook of a semi-monastic life-style. They wore a distinctive monk's habit (white with a black cross) over their armor. When not in the field they lived communally in the castles and fortified houses (*Ordensburgen*) which they built to rivet down the inexorably advancing frontier of their conquests. Prayers and other monkish pastimes were almost as much a part of their lives as the martial arts.

The Order, as is necessary in the case of any organization with a military function, was structured hierarchically. A grand master of the Order was chosen for life by the members of what amounted to a general staff. Five members of this general staff formed a permanent ministry, or privy council, which aided the grand master in his executive duties.

Each of the provinces or territories under the Order's control was organized similarly, with a provincial commander having a provincial council of knights as subordinate officers. Finally, each *Ordensburg* was under the authority of a commander subordinate to the provincial commander and advised by a council consisting of all the knights belonging to that *Ordensburg*.

The Teutonic Order accepted as members only Germans of noble birth. As mentioned above, it was the only major knightly order of the Middle Ages which was not cosmopolitan in its membership policy. This represented quite a departure from the policy of a church which clasped to its bosom every baptized Jew and Levantine convert, no matter how dusky his hue.

The Order's racial-elitism, unfortunately, was not as thoroughgoing as it might have been, since the group's principal purpose was not so much the racial improvement of the eastern marches as their conversion to Christianity and their Germanization, in the political-cultural sense. In fact, the Order's rule of celibacy acted dysgenically, resulting in the extirpation of some of Europe's best genes and contributing to the racial impoverishment of the German nobility.

Nevertheless, the restrictive membership policies, by giving the Order a high degree of racial homogeneity, undoubtedly heightened its *esprit de corps* and contributed substantially to its military successes. The Teutonic knights were, indeed, a band of brothers.

During the thirteenth century the Order conquered Old Prussia, and in the following century the Baltic states, extending German rule along the southeastern and eastern coasts of the Baltic Sea and as far up the Gulf of Finland as Narva.

Although Pomeranía, the (at that time) Slavic province stretching along the southern coast of the Baltic Sea on both sides of the Oder, had already been Christianized in the twelfth century, the Teutonic knights played a major role in reshaping its political and cultural destiny during the thirteenth and fourteenth centuries. A similar role was played in the March of Brandenburg, where the Order's dominating influence reached as far west as the Elbe

All in all the Teutonic Order significantly and permanently shifted the course of European history and exerted a tremendous military, political, and cultural influence over vast territories, inhabited by millions of people, throughout a period of more than two centuries. The truly astounding aspect of this achievement was the Order's size: it never had as many as a thousand members.

It more than made up for this lack of numbers in two ways: in the exceptionally high quality of its members and in the organizational nexus which bound the members together. The nexus was complete; the members' commitment to the organization's goals was total. Beyond these two things, the organization's hierarchical structure resulted in efficient decision-making, continuity of purpose, and internal stability.

Conditions in the world have changed mightily since the Middle Ages, but the human condition has not. Although the Teutonic Order itself would be awkwardly anachronistic in today's world, the fundamental organizational principles which led to its success seven centuries ago remain valid. The achievement of a radical purpose, against a numerically superior opposition, calls for an organization of exceptionally capable, highly motivated, totally committed people able to function in a completely coordinated manner.

Imagine a modern American Order founded for an ad hoc political purpose, say, the forced annexation of Canada to the United States so as to gain control of Canada's nickel deposits and oil sands; an American Order organized along the lines of the Republican Party, consisting of members signed up by neighborhood canvassers; an American Order like the present U.S. Army, with recruiting brochures stressing that the Order is "an equal opportunity employer" and offering the inducement of foreign travel and free occupational training. Imagine such an American Order setting out to conquer Canada . . . with fewer than a thousand members.

> ***". . . the essential task of a movement of national liberation and racial progress is the rooting out of the decadent mores of the present and their replacement with a new and fundamentally different set of values, attitudes, and customary behavior."***

The idea is, of course, laughable.

No ad hoc organization, no organization based purely on self-interest, no organization structured democratically, and no organization composed of the same number of average citizens could have accomplished what the Teutonic Order did — nor can it accomplish what we must.

For continuity of purpose during a long struggle, for unwavering concentration on long-range goals through periods of adversity, for winning and holding members with the requisite personal characteristics, for resisting centrifugal tendencies and internal subversion, and for evoking the degree of individual commitment necessary to overcome an enormous numerical disadvantage, the four organizational criteria cited above must be met.

There is also another compelling reason why a complete organizational nexus is necessary. People recruited from the U.S civilian population, even the most intelligent people, are inevitably under the influence of the prevailing mores. The values and attitudes of the larger society bias their outlooks. In particular, popular taboos inhibit the acceptance of some of the harsher revolutionary realities and the carrying out of necessary actions.

This was not a problem for the Teutonic Order. Its members were not required to act in contravention of established taboos. The values and teachings of the Christian church in that more virile era were perfectly consonant with using any necessary degree of force to convince pagans of the error of their ways. Nor were the Teutonic knights attempting to change the existing moral order in any way; they wanted only to increase the number of souls subject to it.

In America, on the other hand, the essential task of a movement of national liberation and racial progress is the rooting out of the decadent mores of the present and their replacement with a new and fundamentally different set of values, attitudes, and customary behavior. Unless the adherents of such a movement — especially its cadres — have themselves undergone this process of spiritual renewal, there is little chance that they will be able to bring about such a change in the larger society, regardless of any temporary political or military successes they may achieve.

And the only way that a movement's members can reasonably be expected to shed their old values and attitudes and assimilate new ones is through a complete organizational nexus. A little optional reading for new members is insufficient. Instead, each member must become completely involved with the ideas and the activities of an organization, not only reading and studying all the organization's publications, but also discussing them with others, attending meetings, distributing leaflets and newspapers publicly, and otherwise devoting a substantial portion of each day to this involvement.

Only in this way will the new values and attitudes gradually replace the old ones, with the member becoming more and more confident in his understanding of the new world view and basing his daily decisions on it more and more naturally and unconsciously. And, thus, it is clear that, for this process to take place, not only must the organization be radical (i.e., fundamental in its treatment of issues), but it must also have an all-encompassing approach to the world and to its members.

(Issue No. 66, 1979)

Ukrainian Liberation Struggle in 17th Century Pitted Cossacks Against Jewish Overseers, Tax-Collectors

Bohdan Khmelnytsky And the Fight for Ukrainian Freedom

During the centuries following the Mongol destruction of Russia in 1240, the vast expanse of the Ukraine, stretching in those times from the eastern Carpathians to the Dnieper River, knew no surcease from foreign attack and alien rule. The Ukraine's position on the frontier dividing Slavdom from the Tatar-dominated steppe to the south and east (the very name "Ukraine" is derived from the East Slavic word for "borderland") left it exposed not only to the Tatar slave raiders of the Crimea, but also to the territorial ambitions of the more settled Slavic lands to the north and west, notably Poland and Muscovy. Yet never was the lot of the Ukrainians worse than in the three-quarters of a century following the Ukraine's annexation by Poland in 1569.

In those years Poland was under the sway of an aggressive and arrogant landed nobility. The magnates dominated the Polish parliament, the *Sejm*, and exercised an authority in the state greater than that of the king. When Poland seized the Ukraine from Lithuania, the nobles leaped at the chance to acquire estates there. Certain families, notably the Wisnowieckis, the Koniecpolskis, and the Potockis, amassed great holdings, on which the mass of the Ukrainian peasantry toiled in serfdom.

The contrasts between the Ukrainians and their Polish masters could hardly be more pronounced. The Polish gentry was a cultured aristocracy, fluent in Latin and French, devoted to learning and the arts. The nobles lived in opulent palaces hung with rich tapestries and paintings by Italian masters. Their tables glittered with fine silver and crystal, and Italian orchestras made music at their lavish and frequent balls.

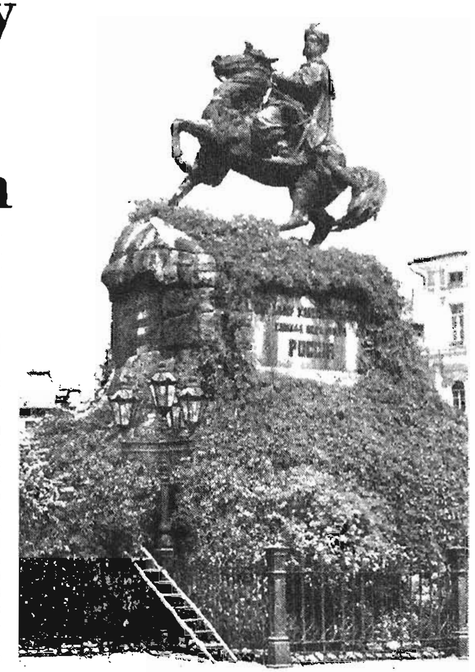
The Ukrainians were almost all poor peasants. Most of them were bound to the soil of their lords' estates, and their dwellings, although scrupulously clean, were humble. These Ukrainian serfs' lives were unremitting, back-breaking labor. They were taxed and fined at every turn and subjected to brutal beatings if they displeased their masters.

While the Ukrainians were devoted to the Orthodox form of Christianity derived from Byzantium, the Poles were aggressively Catholic. The militant Jesuit order had vigorously promoted the Counter-Reformation in Poland, and after 1569 the Jesuits turned their attention to the Ukraine. By a combination of proselytization and persecution they induced, in 1596, a majority of the Orthodox bishops of the Ukraine to recognize the supremacy of the pope while retaining the Orthodox rite. This compromise, resulting in Uniate, or Ukrainian, Catholicism, was abhorrent to most Ukrainians. Their rejection of Catholicism heightened the disdain of the Poles.

More burdensome to the Ukrainians than even their Polish masters were the stewards and estate managers set over them. Most of these overseers were Jews.

During this period the Jews of Poland exercised more power and enjoyed more privileges than their racial brethren elsewhere. The canonical laws against the Jews were not rigorously applied in Poland. In effect, the Jews constituted a state within the state, governed at the local level by the rabbis and nationally by a general synod which convened twice a year. Jews who attempted to circumvent the authority of this all-but-independent Jewish government by petitioning the lawful authorities of Poland ran the risk of ostracism or even death at the hands of the *kahal* (Jewish council of elders), in conformance with the Talmudic strictures against *mesira*, i.e., the act of testifying against another Jew before the Gentiles.

In his monumental *History of the Jews*, the eminent Jewish historian Heinrich Graetz described with remarkable frankness the character of the Jews of sixteenth- and seventeenth-century Poland: "To know better was everything to them; but to act according to acknowledged principles of religious purity, and exemplify them in a moral life, occurred to but few. Integrity and right-mindedness they had lost as completely as simplicity and the sense of truth. The vulgar acquired the quibbling method of the schools, and employed it to outwit the less cunning. They found pleasure and a sort of triumphant delight in deception and cheating. Against members of their own race cunning could not



BOHDAN KHMELNYTSKY'S statue in Kiev. The most honored and loved of his countrymen's heroes, Khmelnytsky was an implacable foe of the Ukraine's oppressors.

well be employed, because they were sharp-witted; but the non-Jewish world with which they came into contact experienced to its disadvantage the superiority of the Talmudical spirit of the Polish Jews."

Recognizing their business acumen and their inherited ability to squeeze blood from a stone, the Polish lords employed the Jews to manage their business affairs and their estates. The Jews were granted all sorts of privileges and franchises. They had a virtual monopoly on the production and sale of liquor in the Ukraine, and they were often employed as tax collectors, retaining a substantial cut for themselves.

But it was in their activities as stewards and overseers for the gentry that the Jews showed their true mettle. They were quick to inform their employers of any infraction, and their vigilance resulted in savage punishment for many a serf. They were masters at milking every feudal fee and impost from the peasants.

Since the Ukrainians were required to pay a tax at the birth of each child and at marriage, the Jewish overseers were the sole possessors of keys to the Orthodox churches, lest the ceremonies be performed in secret and the tax evaded. These impositions and a thousand others won them the undying hatred of the Ukrainian peasantry.

In these darkest years of the Ukrainian nation the man who was destined to lead the Ukrainians from bondage was coming of age in the eastern borderland along the Dnieper. His name was Bohdan Khmelnytsky. He was born in 1595 in Pereyeslav on the Dnieper. His father, Michael Khmelnytsky, had migrated there several years before from Podlesia, just east of Poland proper. A member of the lower gentry, the elder Khmelnytsky had been attracted by the rich farmland of the steppe, which had lain fallow since the depredations of the Mongols 350 years before.

Like most frontiersmen Michael Khmelnytsky was a warrior as well as a farmer, and he raised Bohdan to follow in his footsteps. Father and son were members of that most extraordinary military society, the Zaporozhie Cossacks.

In the words of the great Ukrainian writer, Nikolai Gogol (whose *Taras Bulba* is the supreme evocation of the Cossack ethos), the Cossacks were "a free, riotous outgrowth of the Ukrainian character." They had arisen over the course of the previous two centuries as the response of the Ukrainian pioneers to the incessant slave raiding of the Crimean Tatars, who made a flourishing business of carrying off Ukrainian girls and selling them to the harems and brothels of the Middle East.

Soon the Ukrainian horsemen were more than a match for the mounted Tatars, who named them, in grudging admiration, "Cossacks" (from the Turkish for "free warriors"). The Cossacks increasingly took to the attack, raiding the Crimea, Turkish ships, and even the sultan's Anatolian realms in their light, swift boats.

At the same time they were evolving into a superb fighting force the Cossacks were developing into a unique society, akin to the militant knightly orders of the Catholic Church in the Middle Ages. At their chief headquarters, the *sich*, at Mikitin Rih below the Dnieper cataracts (hence the name *zaporozhie*, "beyond the falls"), the Cossacks formed a military brotherhood of equals. The Cossack host elected their own officers, generally for a year's term, and had their possessions in common. Only members of the Orthodox Church might be Zaporozhie Cossacks, and no women were allowed in the *sich*, although most Cossacks had families and farms in the surrounding countryside.

Young Bohdan Khmelnytsky learned the Cossack ways, riding and shooting and manly honor. His education did not suffer, for he was enrolled at the Jesuit college in Yaroslav, Galicia, where he studied the Latin classics.

Khmelnytsky received his baptism of fire on a military expedition against Moldavia, a vassal state of the Ottoman sultan, in 1620. The Cossacks rode under the command of General Zolkiewski, a Pole, since they were subjects of the Polish king, although their allegiance remained tenuous. Due to Zolkiewski's poor generalship, the Polish forces were routed by the Turks and Tatars near the Moldavian city of Jassy. Michael Khmelnytsky was killed, and Bohdan was led off to two years of captivity in Istanbul.

Khmelnytsky took advantage of his enforced stay in the Ottoman capital to learn Turkish and to acquaint himself with the sultan's court and administration, knowledge which would prove very useful in the future. When he returned to the family farm at Subotiv, on the banks of the Tiasmin, a tributary of the Dnieper, he had acquired a maturity and fund of worldly experience rare for a man of his age. He took over the management of the estate and was formally admitted to the Cossack host.

In the years following 1620 the Polish authorities attempted to tighten their control over the Zaporozhie Cossacks. The Cossacks' fondness for unauthorized plundering expeditions against the Tatars and Turks, even in time of peace, often proved embarrassing to the Polish government. More important, the growing numerical strength of the Cossacks, continually increased by Ukrainians fleeing from serfdom, raised the spectre of a future threat to the state.

The Poles devised a scheme to limit the Cossacks to 6,000 men, who were required to register with the authorities. The registered Cossacks were more strictly disciplined, but they were confirmed in their freedom and put on the royal payroll. Those Cossacks who exceeded the registered number were to be forced back into serfdom.

The Cossacks rose up against the Poles' attempts to regiment them in 1625, and again in 1637 and 1638. Each time they were bloodily repressed. The uprisings were hampered by an understandable reluctance on the part of those Cossacks who were duly registered to join their fellows.

Nevertheless, even those Cossacks who had remained loyal to the king felt the punitive measures imposed following the revolt in 1638. Those who took part were forced to sign a humiliating confession of guilt, and the registered Cossacks were forced to surrender the last vestiges of their autonomy. Henceforth, the *heiman*, as the supreme commander of the Cossacks was known, was to be a Pole, and a garrison of Polish troops was stationed in the *sich* of the Zaporozhians at Mikitin Rih to watch over them.



A ZAPOROZHIE COSSACK

Khmelnytsky, who had been entered on the rolls as a registered Cossack, took no part in the uprisings. At the end of the 1620's he had married the daughter of a fellow Cossack, Anna Somko, and was occupied with raising his family and increasing his wealth. By the 1640's he had fathered five children and amassed a substantial estate at Subotiv.

In 1646 the ambitions of Poland's King Wladyslaw IV, coupled with the peculiarities of the Polish constitution, seemed to afford the Cossacks the possibility of regaining their old privileges. Wladyslaw was desirous of waging war on the Turks, which was within his otherwise severely limited rights. Since the *Sejm* had the sole authority to raise and finance armies in peacetime, however, it was necessary for the king to assemble his forces in secret. To that end he conferred covertly with several Cossack leaders in April 1646. One of them was the centurion of the registered Cossacks in the Chihirin district, Bohdan Khmelnytsky.

In exchange for the military support of the Cossacks Wladyslaw promised to do his best to help the Cossacks regain their rights and to raise the number of registered Cossacks to 12,000. The king drew up a charter detailing his promises to Khmelnytsky and his companions.

Khmelnytsky's attempts to obtain legal redress were fruitless. Koniecpolski was unconcerned, and a local court ruled that Khmelnytsky had no claim to the land at Subotiv. Furthermore, they found that Czaplinski's men had beaten his son to death "accidentally."

In a last, vain effort to have justice done, Khmelnytsky succeeded in having his case presented to the *Sejm* in Warsaw. It proved a humiliating ordeal. Czaplinski was cleared of all charges, and Khmelnytsky was mocked openly by the Polish lords.

Far from breaking his spirit, the injustices which the Poles and their Jewish helpers had heaped on Khmelnytsky filled him with a burning desire for revenge. According to one story, Khmelnytsky met again in secret with the king, and Wladyslaw advised him, "It's about time you Cossacks remembered that each of you has a sword by his side." Now Khmelnytsky prepared to put his sword to use.

On his return to the Dnieper region, he spread the word of the charter which he had obtained from the king. Regardless of Wladyslaw's ability or intent to implement the charter's promises, his seal on the document lent Khmelnytsky credence and prestige among the Cossacks. Once again the talk was of revolt.

In January 1648 Khmelnytsky formally sought sanctuary at the *sich*. He won the Cossacks' sympathy by recounting his own sufferings and detailing those of the entire Ukrainian nation. He roused them to a frenzy when he thundered, "The Poles have delivered us as slaves to the cursed breed of Jews!" The Cossacks prepared for war.

The officers of the *sich* were at first dubious of the Cossacks' prospects against the considerable military strength of Poland, particularly in the light of the failure of the previous uprisings. But here Khmelnytsky's genius as a strategist and a diplomat began to assert itself. He suggested enlisting the Crimean Tatars, the Cossacks' hereditary enemies, as allies, and an embassy was dispatched to Caffa, the Tatar capital. Khan Islam Geray, who had no love for the Poles, quickly agreed to the alliance, and he placed a cavalry force of 4,000 men at the Cossacks' disposal.

On April 17, 1648, the *rada*, the general assembly of the Cossack host, ratified its leaders' decision to make war on Poland and elected Khmelnytsky to the supreme military command. The Polish army, alerted to the incipient uprising, was already on the march toward Mikitin Rih.

Although King Wladyslaw's plans for a Turkish campaign were aborted when the *Sejm* learned of them and ordered his army disbanded, the Cossack delegation retained the charter, which came into Khmelnytsky's possession. In a short time it would prove very useful, for in the following year came the incident which turned Khmelnytsky into an implacable opponent of Polish rule and the scourge of Jewry in the Ukraine.

The Polish governor of Chihirin, Alexander Koniecpolski, was eager to increase his revenues by ferreting out tax evaders. A Jew in his employ, one Zachariah Sabilenski, sought to ingratiate himself with the governor by informing him that there was one Ukrainian landowner in particular, Khmelnytsky, who consistently concealed the extent of his wealth.

When Daniel Czaplinski, Koniecpolski's assistant, learned of the case being drawn against Khmelnytsky, he entered a claim on the Cossack's Subotiv estate, which had never been formally deeded. With Koniecpolski's tacit approval, Czaplinski assembled a band of armed retainers and prepared to swoop down on the estate.

Khmelnytsky got wind of Czaplinski's plans and rushed to Chihirin to implore the governor's intercession, leaving his children and his mistress Helen (his wife had died several years before) unprotected at Subotiv. In his absence Czaplinski and his men descended on the estate, burned the mill and the granary to the ground, carried off Helen, and flogged Khmelnytsky's ten-year-old son to death. Several days later Czaplinski married Helen in a church wedding.

The Polish forces were commanded by Stephen Potocki, an arrogant young noble who disdained the fighting qualities of the Cossack host. At Korsun, 75 miles south of Kiev, Potocki made the mistake of dividing his forces. He sent 2,000 men, most of them registered Cossacks ostensibly loyal to Poland, down the Dnieper in boats. With the remainder of his army, some 4,000 men, he advanced on Khmelnytsky's forces.

On April 29 Potocki and his troops entered the valley of Zhovty Vody ("Yellow Waters"). Suddenly the overconfident young general found himself confronted with thousands of Khmelnytsky's Cossacks commanding the surrounding heights. The Poles' only recourse was to await the arrival of the reinforcements sailing down the Dnieper.

Khmelnytsky's agents had not been idle among the registered Cossacks, however. Colonel Krichevsky, the commander of the lead boat of the Dnieper flotilla, was well-disposed toward his countrymen's cause. At Kamenny Zaton, where the remainder of Potocki's force was to disembark in order to march to their commander's aid, Krichevsky fomented a mutiny which resulted in the mass defection of the registered Cossacks to the Ukrainian cause. After slaughtering those among their leaders who refused to join them, they marched to the aid of Khmelnytsky rather than Potocki.

The arrival of Krichevsky and his Cossacks at Zhovty Vody produced a predictable consternation among the Polish forces. After fruitless attempts to dislodge the Cossacks from their positions on the 5th and 6th of May, Potocki withdrew his forces to the north.

The retreat rapidly turned into a rout. The Tatars mercilessly harried the Poles. Potocki was killed, and hundreds of his men were captured by the khan's horsemen.

The rout of the Polish army triggered a mass uprising of the Ukrainian peasants. All across the Ukraine the serfs turned on their masters, on the Catholic clergy, and above all on the hated Jews. Those Jews not spry enough to flee to the fortified towns were strung up or torn to pieces by raging peasant mobs. Some few hundreds of them tricked the peasants by feigning conversion to Christianity and a repentance for their former cruelty, but the mass of them either died where they were or streamed westward.

After defeating the Poles at Zhovty Vody, Khmelnytsky offered to negotiate. Most Ukrainians wanted him to march on to Warsaw, but Khmelnytsky, mindful of his army's deficiencies in training and supply, was content to withdraw the bulk of his forces to Chihirin and await the response of the *Sejm* to his peace offers.

The peasants' uprising continued, however, abetted by guerrilla forces led by Khmelnytsky's lieutenants. With their help the peasants were able to capture most of the towns in which the Jews had taken refuge. At Nemirov the Cossacks tricked the Jews into thinking they were Polish troops. When the Jews opened the city gates to welcome them, the Ukrainians stormed in and put them to the sword.

At Tulczyn a Scottish soldier of fortune who called himself, ironically enough, Krivonos (Ukrainian for "Hooknose") wiped out the Jewish and Polish defenders alike. City after city fell, and their Jewish occupants received no mercy.

The withdrawal of Khmelnytsky's main force from the borders of Poland emboldened the Poles to reject Khmelnytsky's terms, which were quite lenient, calling merely for a recognition of Cossack autonomy and the restoration of the Orthodox Church to its former status in the Ukraine. The Poles raised an army of 50,000 men and advanced into the western Ukraine. Khmelnytsky's Cossacks met them at the Pyliava River in Volhynia on September 13. Two days later Khmelnytsky outmaneuvered the Polish forces and drove them back in headlong retreat.

Once again Khmelnytsky's strength did not permit him to exploit his victory with a full-scale invasion of Poland. After besieging Lvov and advancing into Poland as far as Zamoscie, he broke off the campaign and returned to winter in the Ukraine.

The following spring the Poles attacked in force again. In August Khmelnytsky's forces stopped them at Zbnov and had them on the edge of annihilation, when the Tatar khan treacherously opened negotiations with the Polish leaders. Khmelnytsky settled for a treaty, signed August 18, 1649, the terms of which barred Jews and Jesuits from the Ukraine, raised the number of registered Cossacks to 40,000, and guaranteed the Ukrainians self-government under their *hetman* over a large area of their country.

Poland regarded this treaty as merely another breathing spell to build up its forces. In February 1651 the Poles attacked on several fronts. The Ukrainians, hampered by the increasingly lukewarm support of their Tatar allies, maintained the defense with difficulty. Finally, at the climactic battle of Berestechko on the Styr River, the Tatars bolted from the field, allowing the Cossacks to be overrun by the Poles.

The following September Bohdan was forced to sign a treaty which greatly limited the Ukraine's new-won freedoms, restricting Cossack self-government to the area around Kiev.

Khmelnytsky did not give up the search for foreign allies. Finally, he made the fateful decision to seek the protection of Muscovy, and in January 1654 Khmelnytsky and his Cossacks took the oath of allegiance to the tsar.

The agreement entitled the Ukrainians to many privileges, which would come to be honored in the breach more than in the observance over the next 250 years. Nevertheless, the Ukraine would be allowed to preserve a good measure of its national and cultural identity.

This was Khmelnytsky's great achievement. When he died in 1657 he bequeathed to the Ukrainian people a sense of their identity as a nation. The great war of liberation which he led against the Polish and Jewish oppressors kindled a fire which has never been extinguished in the hearts of Ukrainian patriots. Some day that fire may again light the way to a free Ukrainian nation.

T. O'K.

(Issue No. 66, 1979)

Whites on the March in Britain

World's Biggest Pro-White Organization Is Britain's Militant National Front



NATIONAL FRONT members are making their presence in Britain known, despite the blackout on favorable news about the Front by the controlled media. This is a London march by members of the Front's youth arm protesting the media encouragement of racemixing in British schools.

Britain's National Front is today the largest and most successful White people's movement in the world. In just over a decade, it has grown from a union of tiny, squabbling patriotic groups into the fourth largest political party in Great Britain.

The National Front was organized in February 1967 from a union of A.K. Chesterton's League of Empire Loyalists and the British National Party, along with members of the Racial Preservation Society. A few months later, the Greater Britain Movement joined.

In 1970 the Front put up 10 candidates for parliament in the first general election it contested. The following year 84 Front candidates in local elections polled an average of 5.2 per cent of the votes. Membership rose sharply in 1972, following a flood of Asian immigrants from Uganda into Britain.

In 1973, for the first time, Front candidates began to consistently win more than 10 per cent of the vote. By January 1974 the Front had set up 84 local units throughout the country. In October 1974 the Front was able to put up 90 candidates, who won 115,000 votes.

Meanwhile, support for the parties of the System began to drop. Before 1974 the Conservative and Labor parties could count on cornering about 90 per cent of the total votes cast. In the October 1974 elections their share fell sharply, to 75 per cent.

The Front contested 174 seats in the May 1976 local elections, and 80 of their candidates each polled more than 10 per cent of the vote. By October 1977 the Front had grown to 44 London branches and 187 provincial chapters.

In the Greater London Council election of 1977, Front candidates outpolled the Liberals, Britain's third largest party, in 33 of 91 districts and won 119,000 votes. The news of this startling increase in the Front's strength made headlines in newspapers around the world.

Now the Front is preparing for the parliamentary elections which must be held before the end of this year. This time the Front pledges to contest more than 300 seats.

From election to election the National Front has steadily increased its number of candidates and percentage of votes. The Front did not blossom quickly, only to wither away soon thereafter. Rather, its rise is all the more impressive because it has been solid and steady.

Although no general elections were held last year, the Front continued to grow. New branches were organized, and important new organizational departments were established.

Founded in late 1977, the Front's youth arm, Young National Front, already has more than 1,000 members and has organized its own demonstrations and rallies.

Last September the Front purchased Excalibur House, an impressive headquarters building in central London. A march by 3,000 Front members and supporters led by a forest of Union Jacks marked the event.

Among the estimated 18,000 dues-paying Front members today, young people and workers are especially well represented.

One important factor in the growth of the Front has been the ability of its top leaders to work closely together as a team despite significant differences in temperament and personality. Besides Chairman John Tyndall, other Front leaders include:

• Martin Webster. The 35-year-old chief organizer and master of publicity also edits the mass-circulation broadsheet *National Front News*.

• Richard Verrall. The 29-year-old editor of the Front's monthly magazine *Spearhead* graduated with honors in art and art history from London University. Verrall writes for *National Front News* and serves as chief of administration.

• Andrew Fountaine. The deputy chairman of the Front is well

known as a passionate and fiery public speaker. He headed the Young National Front during its first year of growth.

A highly committed and articulate cadre of idealistic young men and women provides the Front with a second line of leaders, insuring talented and capable leadership for the future.

The Front wins support and frightens enemies by projecting an image of vitality, passion, youthfulness, and strength. For example, the Front's public speakers know how to whip a crowd into a frenzy better than any others in British politics today.

Extremely effective Front posters and newspapers are designed for maximum emotional impact. Few readers can remain indifferent to articles under provocative headlines such as: "Birmingham: Multi-Racial Nightmare City," "Rasta 'Dreads' Terrorize White Women," or "Blacks Wage War Against Police." The "Nightmare File" of atrocities by non-Whites is a regular feature of *National Front News*.

Front demonstrations are preceded by an impressive mass of Union Jack flags and usually by a stirring marching band. The Front kicks its way into the headlines by provocatively marching through non-White districts, fully expecting mobs of communists and non-Whites to attack. The resulting photos and film clips of ugly leftist thugs assaulting peaceful Front marchers and British policemen help win new support.

The Front's appeal to the heart is matched by an appeal to the British mind. Articles in *Spearhead*, the Front's attractive monthly magazine, are intelligent and articulate. (*Spearhead* is available to American readers for $11.50 per year from: Excalibur House, 73 Great Eastern Street, London E.C.2, England.)

Most of the headline-grabbing success of the Front has come from widespread British opposition to the growing number of non-White immigrants. And it's the racial issue, above all, which wins fanatical support for — and generates vicious hatred against — the Front.

Jews, liberals, and communists have reacted to National Front successes with a hysterical campaign of lies, slander, and violent intimidation. "The NF is the target of a universal, unremitting, and vicious hostility that is unprecedented in the history of British politics," Richard Verrall charges.

The campaign against the Front is headed by ANAL, the reactionary, hate-mongering "Anti-Nazi League." ANAL is financed by Jews and secretly run by the notorious Trotskyite Socialist Workers Party, which openly calls for a communist dictatorship.

Peaceful Front marches have been repeatedly attacked by communist mobs, while SWP goon squads regularly beat up Britons suspected of "racialism."

The media masters in Britain black out most news favorable to the Front, while keeping information from the public which they claim will "encourage racial hatred." At the same time, government officials threaten imprisonment for patriots who say anything which can be construed as "inciting race hatred," under provisions of Britain's infamous Race Relations Act.

Unfortunately, the smear campaign against the Front has had some success, because it evokes an unreasoning emotional reaction from Britons conditioned by the intense anti-White and pro-Jewish propaganda effort during and since the Second World War. Even widespread opposition to non-White immigration has not yet translated into a corresponding level of support for the Front, because many Britons have been intimidated by simplistic charges in the mass media that the Front is "anti-working class," "hate-mongering," or simply "dangerous."

However, the contradiction between the lies spread by the System and the reality experienced by every Briton grows with each passing year. Furthermore, a new generation is maturing which isn't terrified by the phony specter of "fascism" or "Nazism."

The National Front knows that the System it works to overthrow is built upon a shaky base of lies, expediency, and shortsighted opportunism. Labor strife is growing. Racial chaos is spreading. Britain's position within the Common Market grows more humiliating with each passing year. More than ever, voters are fed up with the tired, old lies of the System parties.

Front leaders are confident that future events in Britain will continue to undermine the credibility of the System and vindicate the warnings of the Front.

The phenomenal rise of the National Front is only the most spectacular example of a racial-nationalist awakening throughout the White world. This common struggle against a common enemy is not only mutually encouraging, it is also strategically important for the future. It helps to insure that, if a pro-White government should take power in one country, the common enemy will not be able to push other White nations into war against that country, as happened 40 years ago.

For patriotic White Americans, the National Front is an encouraging example and represents a stirring challenge. *Mark Weber.*

(Issue No. 67, 1979)

Singer Killing: Inexcusable Atrocity

Sometimes a single incident occurs which is so poignant and outrageous that it symbolizes the evil of the System we live under more vividly than any report about a major social or economic problem. Such was the killing of John Singer by police in January.

John Singer was born in New York City 47 years ago. Soon afterward his parents took him to Germany, just as Hitler was coming to power. John joined the Hitler Youth and stayed in Germany until he was 17.

When he came back to America Singer joined the U.S. Marines. Later he moved to a high mountain valley in northern Utah, in order to get "away from the evils and complexities of modern society," as he explained it. He built a log farmhouse and outbuildings on a three-acre homestead and lived there for more than two decades, working mainly as a television repairman. Singer took a wife, Vicki, and they had seven children.



JOHN SINGER and one of his sons, in a 1978 photo. He believed in law and order, but he believed even more in raising his children to be spiritually healthy and racially conscious.

In 1973 he took his children out of the local public school, which tolerated drugs, defended homosexuality, and promoted racial mixing. He objected strongly to a textbook used by the school which featured pictures comparing George Washington and Negro "civil rights" leader Martin Luther King. Singer condemned racial mixing as evil.

"The main issue," Singer said last year, "is that I want to keep my children morally clean."

He built a small, red schoolhouse on the homestead, where Vicki taught the children.

State officials demanded that the children be given tests, which found them "behind" academically. But the officials also reported a "family with the father as a strong, vigorous patriarch who has the full support of his wife and the genuine support, love, and respect of his children."

The Singers were proud of their self-sufficiency and craftsmanship. Their farm has its own, independent water system, and heat comes from wood- and coal-burning stoves. Their orchards and gardens provide an abundance of fruits, vegetables, and livestock. "We have a root cellar, a store of wheat, a small flour mill, and a beautiful organic vegetable garden," Singer said.

The children were talented, beautiful, and creative. Fourteen-year-old Heidi, the oldest, was adept at jewelry and leatherwork. Suzanne, 11, was an accomplished painter. Timothy, 12, had built a sturdy wood cabin in the back yard by himself.

"You must let a child's talents run free," Singer had said. "They do not do this in the public schools."

The Singers defied state officials who demanded that the children be kept in an "accredited" school. "They are trying to take away our God-given liberty," Singer said. He ignored the official papers and drove off some policemen at gunpoint who had come to arrest him, posing as newsmen.



SINGER (right), with two daughters and a neighbor, before police killed him with a shotgun blast in the back for resisting a court order to submit his children to racemixing propaganda in the public schools.

"I won't let the sheriff arrest me," Singer had vowed. The ex-Marine patrolled the farm with an M-1 rifle, and some of the children were also armed.

One snowy morning last January, as John Singer walked down from the homestead to pick up his mail, eight policemen waited in ambush and surrounded him.

"They tried to get him, and I guess he pulled a gun," the sheriff told reporters afterwards. "When he did, I guess they shot him."

John Singer was hit in the back with a shotgun blast and died on the way to the hospital.

The police arrested Vicki and jailed her in Salt Lake City on a contempt charge.

Singer's aged mother, Charlotte, told reporters she wished she had been there to die with her son. "He wants to raise his children decent, and for that he has to lose his life," the mother said, weeping. "They murdered him in cold blood."

Hundreds of outraged citizens telephoned state officials to protest the slaying. The state capitol was evacuated twice because of bomb threats.

"Singer tried to place himself above the law," a county deputy attorney said to reporters. "We must have law, or we will have anarchy."

In schools across America, White children are beaten, robbed, and terrorized — victims of government-ordered racial mixing. President Carter has offered amnesty to illegal aliens who have broken U.S. immigration laws and successfully evaded arrest.

Convicted killers, rapists, and muggers are released every day on parole to continue their lives of crime. Street gangs terrorize whole sections of major cities.

Public officials are regularly caught taking bribes. Fraud runs rampant throughout the Federal government. Jimmy Carter welcomes mass-murderer Menachem Begin to America.

But John Singer "broke the law." He wanted to raise his children away from the evil and immorality of a society gone mad. That was a crime for which the System decreed he had to die.

(Issue No. 67, 1979)

Story of the Man Hitler Wanted as a Son

Leon Degrelle and the Crusade for Europe



LEON DEGRELLE

The Russians came at dawn, the better part of two regiments, men and tanks silhouetted against the blood-red sun as they moved forward across the steppe. Huddled among the peasants' huts of Gromovaya-Balka, the men of the Wallonian Legion awaited them, silently cursing the frozen earth, which had offered implacable resistance to their entrenching tools.

Against the oncoming Soviet troops — 4,000 of them — and the 14 tanks which accompanied them, the 500 Belgian volunteers who held the village disposed of no weapons heavier than machine guns. Their only hope was to hold on until the German command, hard pressed all along the Samara front, could rush them reinforcements badly needed in other sectors.

Corporal Leon Degrelle crouched behind the frozen carcass of a horse, sighting down the barrel of his MG34. He gave no heed to the bitter cold or to his injured foot, painfully broken two weeks before.

The Russian artillery shells were already landing in the village, inflicting terrible casualties when they were on target. Now the Soviet infantry broke into a run, their blood-curdling battle cry, "*Ourrah pobieda!*," "Hurrah for victory!," ringing in the ears of the French-speaking Walloons, drowning out the cries of the wounded and dying. Degrelle and his comrades began to fire, tearing big gaps in the ranks of the advancing Russians.

Still they surged forward. They had reached the outskirts of the village now and were fighting at close quarters with the Walloons. In the absence of anti-tank artillery or rockets, the Soviet T-34 tanks prowled freely among the huts, gunning down and rolling over any defenders in their paths.

Suddenly Degrelle was struck in the face by a piece of ricocheting shrapnel. Blood streamed down his cheeks, but he held his position, raking the Red infantry with machine-gun bullets as they darted forward from hut to hut.

The Walloons gave ground grudgingly, but the more numerous Russians pushed them back inexorably. As his fellow soldiers retreated to the other end of the village, Degrelle, his face a bloody mask, continued to fire.

At length the barrel of Degrelle's machine gun began to overheat, and the tide of Russian attackers threatened to swamp him. Without hesitating, Corporal Henri Berkmans, Degrelle's armorer, grasped his wounded companion by the waist and dragged him across the ice to the cover of a peasant's hut already crammed with their fellow Walloons.

It was a brief respite. The crew of a Soviet tank had spotted them. Roaring up beside their temporary haven, the massive T-34 fired point-blank at the flimsy structure. The first shell blasted through the hut without hitting the Walloons, who clawed frantically to tear a hole in the rear wall. Two more rounds roared through the hut before Degrelle and his comrades got out, miraculously unscathed.

As the remaining Walloons formed a last defensive perimeter, the Soviet forces regrouped for the decisive assault, eager to apply the *coup de grace* to these bothersome accomplices of the hated Germans. The Russians began to advance once more, and the Walloons, hunched behind whatever cover they could find, awaited them grimly, determined to hold off the Russian assailants and their unseen ally, death, yet a while longer.

All at once the air was pierced by screaming sirens and the ever-louder roar of airplane engines: Stukas! The shrieking German dive bombers swooped down on the swarming Reds as pitilessly and murderously as hawks pursuing field mice. Tank after tank was hit by exploding bombs sown with unerring precision. The bomb blasts tossed tank crewmen and foot soldiers high in the air, as if they were scarecrows.

Clouds of oily, black smoke billowed from the Russian monsters, now reduced to burning hulks. With a mighty shout, the men of the Wallonian Legion rushed forward and drove the Russians from the village.

Twice more that day, February 28, 1942, the Russians attacked, and twice more the Belgians, now reinforced by German infantry and armor, threw them back. When evening fell on Gromovaya-Balka, 700 Russian soldiers lay dead in its ruins.

The Wallonian defenders had paid a heavy price. Seventy of them had been killed, among them the gallant Berkmans. Nearly 200 more had been wounded, reducing the unit's combat strength by half. Shortly thereafter, their valor would be recognized by the German high command: 34 soldiers of the Wallonian Legion, including Leon Degrelle, received the Iron Cross for their defense of Gromovaya-Balka.

Who was this Degrelle, and what drove him to the side of his country's conquerors?

Leon Degrelle was born in 1906 at Bouillon, a small town near the French border, surrounded by the oak forests of the Ardennes and dominated by the castle of Godfrey de Bouillon, a leader of the First Crusade. There his father owned a prosperous brewery.

After attending the Jesuit college at Namur, Degrelle entered the University of Louvain in 1925. He left his studies after several years to work for Rex (from *Christus Rex*, Christ the King), a Catholic publishing house, of which he became director in 1931.

Under Degrelle, Rex churned out a flood of Catholic literature and propaganda. He himself edited two newspapers, *Rex* and *Vlan*, in which he analyzed the Belgian scene. Soon his writing raised eyebrows in the Catholic hierarchy.

Life in modern Belgium offered a depressing contrast to the political and cultural flowering of earlier ages, Degrelle pointed out. The land which had been an integral part of Charles the Bold's Burgundy and the empire of the Habsburgs, which had produced Charlemagne and Charles V, Brueghel and Rubens, Orlando de Lassus and Francois Cuvillies, had become a European backwater, a pawn of international finance and balance-of-power politics.

Degrelle was disgusted by the venality and opportunism which characterized Belgian politics. The three major parties — the Catholics, the Liberals, and the Socialists — had come to be nothing more than the tools of powerful interests, whether the church hierarchy or big business or big labor. In his publications Degrelle flayed the party politicians and the establishment they fronted for mercilessly.

In 1935 Degrelle, calling for a national renewal at the expense of the established interests, founded the Rexist movement. His tireless campaigning and spellbinding oratory led his group to a stunning success in the national election of 1936. The new party rolled up 270,000 votes, 11.5 per cent of the total, and elected 12 senators and 21 deputies.

Confronted by the Rexist challenge, the established parties closed ranks. Their collusion excluded Rexist deputies from important parliamentary committees. The controlled news media directed a drumfire of criticism against Degrelle's "extremism" and alleged lust for power.

In March 1937 Degrelle decided to contest a by-election in Brussels, which quickly took on the nature of a plebiscite.

The Belgian establishment pulled out all the stops against his candidacy. The prime minister, Paul Van Zeeland, opposed Degrelle for the seat, backed by all three parties. The Catholic primate of Belgium condemned Degrelle and Rexism. The Brussels newspapers supplied the usual one-sided editorials and reportage.

The outcome was a foregone conclusion. From that point on, the movement's fortunes declined sharply, although Degrelle did win a later election. By 1939 only Degrelle and three other Rexists from the party list sat in parliament. The disillusioned leader turned his thoughts more and more from the present pettiness of Belgium to the vision of a reborn Burgundy, stretching from Frisia to the Rhone, of which Wallonia would be the pivot.

The onset of the Second World War forced the Belgian establishment to choose between the old order and the new. By making Belgium party to the Anglo-French effort to stifle the European resurgence led by Hitler and Mussolini, the country's politicians invited the German invasion of 1940.

Volunteers from All Nations Joined Effort To Free Europe from Capitalists and Reds



DEGRELLE AT A REXIST RALLY: In 1935 Leon Degrelle, not yet 30 years old, founded the Rexist movement of Belgian national awakening. A brilliant speaker and an indefatigable campaigner, he aroused wild enthusiasm at pre-war rallies all across Wallonia. In early 1937 he packed the cavernous Brussels Sports Palace with his Rexist supporters for eight nights in succession.

The Germans knifed through Belgium with relentless efficiency. After 18 days of hopeless struggle, the Belgian army was battered into submission. Meanwhile, the Belgian politicians, after providently appropriating Belgium's gold reserves and the plates used to print the nation's money, fled across the channel to England. There they reconstituted themselves as Belgium's "legitimate" government and whiled away their exile in luxury and petty intrigues.

No sooner had the German armies crossed the frontier than Leon Degrelle was seized at his home by the Belgian authorities, in flagrant violation of his parliamentary immunity. In the following weeks he endured a brutal odyssey through Belgian and French jails.

During his captivity Degrelle lost 30 pounds. Several of his teeth were broken, and he was deafened in one ear by a particularly brutal beating administered in his cell at Caen. At last, thanks to German intervention, Degrelle, who had been given up for lost by his family and followers, was freed from the French concentration camp at Vernet, which had been commanded by a Jew named Bernheim.

Upon his return to Belgium, Degrelle found the political prospects of the Rexist movement and the Wallonian people anything but auspicious. The Germans naturally favored their Flemish cousins, and there was little accord between Belgium's Flemings and Walloons. Furthermore, Degrelle had had little previous contact with Hitler and National Socialism.

Degrelle considered that any hope of realizing his dream of a new Great Burgundy depended on the good will of Adolf Hitler. The Wallonian leader was sure he knew the way to win the former combat soldier's favor: on the field of battle, fighting side by side with Germany against a common foe.

Thus, when Germany went to war against the Soviet Union on June 22, 1941, Degrelle was ready. Within two months he had raised a force of 1,000 Wallonian volunteers to join the crusade against Bolshevism.



DEGRELLE FIRES a submachine gun on the Eastern Front. He was the epitome of the new type of soldier which filled the ranks of the *Waffen SS*: recklessly heroic, granite hard, and politically conscious. He fought to win a leading role for his people in a free, regenerated Europe. Hitler said to him: "You are almost unique in history, a political leader who fights as a true soldier!"

On August 8, 1941, the Wallonian volunteers departed for Germany. As they paraded through the Brussels streets enroute to the railway station, they received an enthusiastic sendoff from their fellow Rexists. The excitement was heightened by Leon Degrelle's presence in their ranks. His decision to enlist, made public only the day before, had stunned his friends and enemies alike.

Married and the father of two young daughters, Degrelle, at 35, was an unlikely infantryman. His ingenuous, almost cherubic face seemed to belie his athlete's frame. Despite his political accomplishments, something of the *enfant terrible* still clung to him. Besides, he had never undergone military training, had never so much as fired a gun. Degrelle's enemies smirked and whispered that the leader of the Rexists would depart the train at the first stop after Brussels.

The short but arduous apprenticeship in the skills of the combat infantryman which Degrelle received at Regenwurm, near the Polish border, more than compensated for his previous lack of military training. By November 1941 Degrelle found himself lugging 65 pounds of machine gun and ammunition near Karabinovska, midway between Dnepropetrovsk and the Donets basin.

In late autumn of 1941 the German advance, after nearly five months of uninterrupted success, had bogged down in the black, oozing, sucking mud of Russia. Roads became impassable for heavy vehicles, and horses and men sank to their thighs in the mire. the Russians took advantage of the Germans' immobility by stepping up hit-and-run attacks by partisan guerrillas.

It was against these irregulars that the men of the Wallonian Legion saw their first action. There were no pitched battles, only short, running engagements between small units. Nevertheless, they took their toll. In late November the first legionaries fell on the cold soil of the eastern Ukraine, far from their Belgian homes.

Shortly after their arrival in Russia, the Belgians were confronted by an even more ferocious enemy than the Red guerrillas. The Russian winter of 1941-1942 fell with a fury unmatched in a century and a half. Temperatures in the Wallonian Legion's zone of operations dropped to 40 degrees below zero, and the snow piled up to heights of over six feet.

At the end of November Degrelle and his comrades marched across the frozen earth to the Donets basin, a center of mining and industry, where they made their winter quarters. The march across the winter bell between Karabinovska and Cherbinovka was 50 miles of torture. Men and animals slipped and slid on vast expanses of ice. Many fell victims to frostbite. By December 10 the Wallonian Legion, at last firmly established in Cherbinovka, had lost 150 men to the cold and to disease.

Through all the rigors of that terrible winter Degrelle was an inspiration to his fellow soldiers. He shared in all their trials; indeed, he bore them with a cheerfulness palatable even to the chronic grumblers. His political authority as chief of Rex was greatly augmented by his fellowship in arms.

Degrelle's own outlook was being profoundly affected by his experiences at the front. Any tendency to the egoism which bedevils the average politician was swept away by a thousand lowly tasks and duties, performed side by side with men of humble origins who had once shouted their adulation for him at the cavernous Sports Palace in Brussels. In the friendly jibing of his fellow infantrymen, Degrelle became "Modest the First, Duke of Burgundy."

The constant threat of death brought with it a heightened consciousness and, in the best of men, an increased dedication. Degrelle wrote, "Before we may have led a banal existence, marked by concessions to everyday life. The front taught us to love renunciation. We felt neither hatred nor desire. We had overcome our bodies and destroyed our ambition. Thus purified, we could devote ourselves to the cause. And death frightened us no more."

In February 1941 the Walloons got a chance to show their mettle in heavy combat. The Red Army attempted to exploit a number of overextended and exposed sectors along the German front. The Wallonian Legion was in the thick of the fighting, which featured a sharp contest over the village Rosa Luxemburg and the heroic defense of Gromovaya-Balka.

The February fighting was costly for the Walloons. By March 2 only two of the unit's 22 officers were fit for duty, and the Wallonian Legion had been reduced to a third of its original strength.

Reinforced by a new contingent of volunteers from Belgium, the Legion joined the renewed German offensive in July. The goal was the rich oil fields of Transcaucasia, vital to refuel the mighty German war machine.

The march south across the Don and the Kuban steppe proceeded at a rapid pace. In the space of a month the Legion advanced 700 miles to the foothills of the snow-capped Caucasus, marching in a summer heat that often exceeded 105 degrees.

The Russians offered little resistance until the German forces reached the passes which lead over the Caucasus to Transcaucasia. There the Reds battled furiously to deny the enemy their oil.

The Wallonian Legion fought its way up the valley of the Pschich River, driving toward Sochi, a Black Sea port. Degrelle, who had been promoted to lieutenant after Gromovaya-Balka, now proved his ability to lead men in combat as well as in electoral campaigns. His notions of tactics were hazy, but his unflinching courage in the face of enemy fire carried one objective after another in the fierce mountain warfare.

Eastern Front: Mightiest Heroism World Has Known

At Pruskaya on August 19, Degrelle led an attack up a hill bristling with Russian defenders. At the summit he came face to face with the Red commander. Both men fired simultaneously. The Russian fell dead at Degrelle's feet. The Legion continued its advance.

Three days later the Walloons captured the village of Cheryakov. Degrelle led a sally which blunted the first Red counterattack. Over the next five days the Wallonian Legion beat off wave after wave of Russian attackers, until they were relieved.

The German advance stalled once again that autumn. Overextended and running precariously short of supplies and ammunition, the German armies were forced to retreat. At the onset of winter the Wallonian Legion withdrew across the strait of Kerch and up the Crimean peninsula. As they fell back the Russians were already springing the trap at Stalingrad.

The Legion's outstanding performance had meanwhile attracted the interest and admiration of the officers of the elite *Waffen SS*. After protracted negotiations between Degrelle and Heinrich Himmler, the leader of the *SS*, the Wallonian Legion was inducted into the *Waffen SS*. The move was popular among the men. The combat prowess and prestige of the *SS* were unmatched, and the veterans of Gromovaya-Balka and Cheryakov felt honored to share in it. Furthermore, membership in the *SS*, a supranational Aryan order, would afford Degrelle an important voice in postwar Europe, provided Germany and her allies were victorious.

In the spring of 1943 the Walloons were dispersed to various *SS* training camps. The intangible *SS* spirit and the all-too-tangible aches and pains of the most difficult training they had ever experienced elevated even the battle-tested men of the Wallonian Legion to an undreamed-of level of endurance, vigilance, and hardness. When, in November 1943, the Legion was reorganized as the 5th *SS* Stormbrigade Wallonia, with Major Lucien Lippert its commander and Degrelle the chief of staff, there was no more formidable infantry unit in the world.

Shortly thereafter the Wallonian Brigade returned to the front, which the ever-waxing might of the Red Army had pushed to the west bank of the Dnieper. The Walloons were posted to a sector near Cherkassy, which gave its name to a vast salient, some 10,000 square miles, held by the German 8th Army.

In January 1944 disaster struck. On the 27th two Soviet armies, Zhukov's in the north and Koniev's in the south, began a drive around the Cherkassy sector which culminated in their junction at Zvenigorodka, far behind the German lines. The Cherkassy salient had become the Cherkassy pocket.

The German command laid plans for a breakout in force to the west. They concentrated the bulk of their forces near Steblyov, with the *SS* Regiment Germania as the spearhead. The Wallonian Brigade was assigned the vital mission of guarding the rear.

The operation, to which the sober strategists of the *Wehrmacht* staff had assigned a five per cent chance of success, put the Walloons to their greatest test. The Soviets, scenting victory, hammered at the German flanks, but they drove hardest from the rear, straining for the breakthrough which would allow them to roll up the retreating army from behind.

On February 5, at the village of Starosselye, the thin Wallonian line nearly buckled. After repelling wave after wave the Walloons panicked and fled in the face of yet another massive Soviet assault. The Russian breakthrough was at hand.

At that point Degrelle rode up. Standing on his mud-spattered staff car as Russian bullets whined past his ears, he exhorted his men to be worthy of their Burgundian ancestors. Then Degrelle leaped from the car, seized his rifle, and shouted, "Burgundians, rally to my luck! You'll see how much the Russians fear me! About face! Forward! Follow me!"

Degrelle's counterattack drove the Russians from Starosselye. Reinforced that afternoon by two tanks, the Wallonian Brigade clung to the key strongpoint for four blood-drenched days. On the 8th they fell back to the Ross canal, and then to Novo Buda, where an apocalyptic struggle unfolded.

Infuriated by the prospect of their prey's escaping, the Russians stormed Novo Buda with redoubled fanaticism. The town was raked by murderous artillery and mortar barrages. House-to-house fighting of an intensity not witnessed since Stalingrad turned shops and houses into abattoirs dripping with gore.

German generals fought and died side by side with privates. Lucien Lippert, the Wallonian Brigade's brave commander, was shot dead outside a *mouzhik*'s hovel. Men's minds snapped, overwhelmed by horror and exhaustion.

If the saying be true that fortune favors the brave, Degrelle proved it amply in the Cherkassy pocket. Always in the thick of the fighting, he seemed unkillable. Russian bullets nicked him twice at Starosselye. At Novo Buda a spent mortar fragment lodged between his coat and his chest, barely breaking the skin.

The Reds were thrown back at Novo Buda. On February 18, 1944, 40,000 German soldiers streamed through the Russian ring near Lisyanka, due in large measure to the incredible tenacity of the Wallonian volunteers. Such heroism did not come cheap. Of the more than 2,000 Walloons who had arrived at the front the previous November, only 632 came through the hell of Cherkassy.

A few days later Degrelle was summoned to Adolf Hitler's headquarters, near Rastenburg in East Prussia. The hero from the trenches of the First World War pressed the Knight's Cross of the Iron Cross into Degrelle's hand. In a voice husky with emotion, Hitler told the Wallonian leader, "If I had a son, I would want him to be like you."

Against the *Fuehrer*'s wishes, Degrelle returned to combat. The Wallonian Brigade, which had been decimated at Cherkassy, was reinforced and expanded to become the nucleus of the 28th *SS* Wallonian Division. Transferred to the Baltic front, Degrelle and his brave Walloons waged an unending succession of desperate holding actions against overwhelming odds. Across the marshlands of Estonia and the flat lake country of East Prussia the men of the Wallonian Division, in ever-diminishing numbers, fought on grimly until there was no more hope.

Nor did they fight alone. There fought beside them half-a-million other volunteers, from thirty different European peoples, bound by *Nibelungen* fealty to the German Siegfried until the bitter end. They joined from every walk of life, even to the last days of the war: peasants and aristocrats, craftsmen and scholars, workers from the mines and mills and workshops of all Europe.

And many of them died, on the vast and lonely Russian steppe, in the rubble-strewn alleys of Budapest and Berlin, in a thousand other places unmarked and forgotten, not sweetly, not decorously, but excruciatingly: shot, stabbed, frozen, crushed, heads sliced off by whirling shell fragments, limbs blasted from their torsos, entrails gushing from their bellies, in every way their fragile bodies could be riven from their mighty hearts.

Should we ask why, a few have tried to tell. Degrelle, a man of culture, wrote that it was for Europe, "the Europe of Vergil and Ronsard, the Europe of Erasmus and Nietzsche, of Raphael and Duerer, the Europe of Ignatius and Saint Theresa, of Frederick the Great and Napoleon."

Few of the others could have put their reasons into words. Like the simpler Westerners who came before them, the men who fought and fell at Tours and Liegnitz, at Acre and Lepanto, the European volunteers, though driven by the deepest loves and longings, cherished most the fragments of the Whole: the sunlight playing on a little girl's blond hair, a favorite spot beneath the willows by the brook, the fellowship by evening in the village tavern, the fields their fathers plowed before them, hearth and family, blood and soil. And though today the bodies of so many of them lie commingled with the European soil, see to it, White reader, that their spirit shall not perish from this earth!

Shortly after the Anglo-American armies overran Belgium, the Belgian government in exile returned to Brussels, the breasts of its ministers glittering with the medals and orders for "resistance" which they so freely bestowed on one another. One of the first acts of Belgium's restoration government was to condemn to death their old enemy, Leon Degrelle, for defiance to the state.

But Degrelle was able to elude their grasp. Granted political asylum by the Franco regime, he has lived since the war in Madrid. He managed to save his medals, which by the war's end included the Knight's Cross with Oak Leaf. He has saved as well the silken banners of the Wallonian Division. Some day, Degrelle hopes, they will be exhibited at the Belgian War Museum.

Not long ago a visiting Belgian journalist asked him if he had any regrets about the war years. Leon Degrelle thought for a moment, and then gave his reply: "Only that we lost!"

T. O'K.

(Issue No. 67, 1979)

Book Review

A Salvo Against Psychoquackery

The Psychological Society: A Critical Analysis of Psychiatry, Psychotherapy, Psychoanalysis, and the Psychological Revolution, by Martin L. Gross, 369 pages, Random House, 1978, $10.00. Reviewed by Peter Yeagher.

It started, a few have speculated, when he spied his mother having sexual intercourse. At age seven he entered his parents' bedroom to urinate all over the floor. Other excretory problems, constipation and a spastic colon, beset him in later life.

He claimed he could not work without a big, black cigar thrust into his mouth; sucking on 20 a day must have given him much oral gratification. Even so he was forever battling severe depression, except when faced with a train ride. Then he succumbed to terror.

Although his published work explored every real and fanciful element of human sexuality, he was himself impervious to womanly charms; indeed, the major events of his life can be plotted against a series of passionate friendships with men like Fliess, Adler, and Jung. The friendships, however, always turned into equally passionate enmities, because he eventually felt betrayed. This led him to formulate a general rule: paranoia is caused by repressed homosexuality.

The man, of course, is Sigmund Freud, whose teachings have greatly influenced many in the so-called helping professions. In addition to psychologists and psychiatrists, these include social workers, guidance counselors, and certain members of the clergy who have transubstantiated themselves into pastoral counselors.

Sigmund's foibles and follies, if not his fallibilities, have long been common knowledge among these professionals and the more learned of the intellectual faddists. Anyone curious about Freud's dank little secrets can now learn a good many of them without ruining his eyesight on interminable works like Ernest Jones's three-volume biography. Martin L. Gross's *The Psychological Society* contains a handy summary in a readable, journalistic style honed in spots to a polemical edge.

About a third of the book is devoted exclusively to Freud and how his quirks perverted his theories into queeries. In a sense the entire book is about Freud, since he, more than anyone else, laid the foundations of today's Psychological Society. What Gross wants to topple he must first lay bare.

Gross contends that the central Freudian notions about the unconscious, infantile sexuality, repression, and the psychoanalytic method are unscientific and "mystical." Worse, they have hindered investigations into the real causes of mental illness by denying "the organic view of the mind as a biochemical device with a relatively inflexible, gene-determined style, what we generally call one's *nature* or *temperament*. In this biological view, the environment is capable only of modifying one's inclination. The person flourishes best when the environment and his nature are in fortunate juxtaposition."

There is a large measure of truth to Gross's charge. By stressing childhood experience Freudians, in effect, blame mental illness on environment. Time and again Freud, a physiologist by training, denied that most mental aberrations were caused by organic disorders of the brain.

The result, according to Gross, is that the mentally ill are being treated by a method that owes more to shamanism than to science. Instead of pills and injections to correct biochemical imbalances, they are given words. If these words have any effect, it is not because they dredge from

the unconscious repressed childhood traumas which are then worked out with the aid of a therapist.

The only active ingredients in the Freudian-based talking cures are suggestion and the passage of time — and the first may be superfluous. Studies, such as the two conducted by Hans Eysenck in 1952 and 1965, have shown that two-thirds of those who go to psychotherapists eventually end up cured. Since psychotherapists are busy men they cannot see everyone; some patients must wait as long as two years for an appointment. While waiting, about two-thirds somehow manage to get well by themselves. No wonder Eysenck's colleagues hate his guts!

Psychotherapists have compounded the mischief by hoodwinking the public into believing that they alone know the answers to perplexing questions about human behavior. The reward for their effrontery has been extravagant. In addition to money they enjoy intellectual respect, which often can be put to the uses of power in a society that hangs on any banal word or semidemihemithought, so long as it comes from an "expert" with the right pieces of paper hanging on his office wall.

The scope accorded that power has expanded enormously since the beginning of the century. Then its application was limited mostly to rich Viennese Jewesses suffering from species of hysteria the likes of which few had observed before and almost none has seen since. But now — especially in the United States — everyone's psyche is being probed by a cacophonous coven of psycho*mavens* who purvey their insights through books, magazines, newspapers, radio, and television.

So seductive have been their tales of unresolved Oedipal complexes, toilet-training trauma, and reaction formation that the typical maleducated American, most often a college graduate, looks to these charlatans for advice. This state of affairs is what Gross, using cute journalistic license, calls the Psychological Society.

Read casually, Gross's work has much to recommend it. The animus against the Psychological Society is easy to share; the knifework on Freud, deft; the strong case for genetics, nourishing fare for those who have had to eat environmentalist pap.

The last, genetics, is crucial to Gross's position. Despite his exhaustive survey of recent research which implicates heredity, Gross fails to prove his case. To do so would be impossible. Mental illness, because of its multiplicity of forms, cannot easily be laid at the doorstep of either genetics or environment. Both are involved in proportions which cannot yet be determined.

Let us assume that every mental "problem" can ultimately be traced to some gene or combination of genes. Nevertheless, on the basis of Gross's own evidence, many neurotics and a surprising number of psychotics will become "normal" again. Whoever heard of anyone slipping into and then out of a true genetic disorder like Tay Sachs disease, sickle cell anemia, or thalassemia?

Diabetes has a strong genetic component, yet many individuals can escape its ravages without using insulin if they follow elementary precautions about diet and exercise. If they disregard these precautions and develop diabetes, which is responsible, genetics or environment?

Perhaps a better example is intelligence, which we know is determined primarily by genes. How many people of normal intelligence at age 20 become certifiable morons (or geniuses) at 30 and return to normal at 35?

While the new investigations into genetic influence on human behavior are exciting, one should guard against excessive enthusiasm. The old nature/nurture dilemma still has two very sharp horns. For nearly four decades intellectual life has been impaled on nurture. But what is to be gained by pushing ourselves off nurture only to fling ourselves recklessly onto nature, a far harsher determinism?

All this is not to say Freud should be spared. Clearly he needs to be attacked, but on proper grounds. Gross assails Freud for the wrong reason: baldly stated, because Freud believed people can overcome many forms of mental impairment without pills or injections — hardly an unwarrantable belief.

Gross's target goes beyond Freud himself, however; it includes all use of qualitative, "unscientific" concepts, such as the unconscious, in human affairs. Much as one would like to see Freud helped out of the helping professions, the fee Gross proposes to charge is exorbitant and ultimately leads to intellectual impoverishment.

Qualitative concepts are absolutely indispensable to the human sciences. They may lack referents and resist quantification, but truth cannot always be fitted into tables of statistics. Any human science from which all qualitative notions have been eliminated is little more than an exercise in precise trivialities.

Many notions associated with Freud which Gross derides as unscientific and mystical are nonetheless valuable. What should be noted, however, is that Freud has no proprietary right to them, since, for the most part, all he did was pluck elements from two great efflorescences of White culture, classical Greece and romantic Germany.

This is no place for a thoroughgoing influence study, but Freud read more of Greek tragedy than Sophocles' Oedipus plays. For instance, the dangers of sexual repression can be found in Euripides' *Hippolytus*; the disruptiveness of the id in the *Bacchae*.

Even the ritual battle between psychoanalyst and patient seems to have been adapted from the *agon* of classical tragedy. (There are also parallels between the so-called psychoanalytic process and initiation into the Greek mystery cults, which scholars say was the origin of Greek drama.)

And as for sublimation of the sex drive as the source of man's higher strivings, see Plato's *Symposium*.

Goethe's well-known description of his *daimon* provided enough insight for Freud to "discover" both the unconscious and the id, and Schopenhauer must have been a great help too. Other key notions of the German romantics, which Freud would have been lost without, include ambivalence, subjectivity, and the primacy of history in human affairs.

While Freud's purloined ideas in and of themselves are hardly evil, the use to which they have been put is. As Gross himself points out, "In the mind of the philosopher-physician [Freud] were the seeds of a mystical yet apparently irresistible revolution against the Christian middle-class of pre-World War I."

Freud made no secret of his Jewishness, one of the many characteristics his disciples share to this day. As in the case of Marx, the real aim behind all his theorizing was to destroy a society which was irretrievably alien to his own nature. Unfortunately, Gross, undoubtedly for his own good reasons, skirts this central issue and makes only a few inconsequential remarks about Jewish mother-son relations.

At bottom Gross's work is seriously misleading. The real danger posed by the Psychological Society is not that the concepts arrogated to Freud may do little to help the mentally ill. It is that Freud's heirs use them to keep the mentally healthy from seeing how healthy they really are.

Whenever anyone raises serious questions about key social problems — the inequality of the races is only one — the psychodoctors spring into action. Rather than allow objective discussion, Freud's heirs cleverly begin to distract attention by speculating about the serious psychological flaws which must have motivated the "socially deviant" questions. The mass media obligingly spread idle chatter about feelings of sexual insecurity, psychosexual fears, and sexually repressed authoritarian personalities.

While aspersions like these may not deter those sure of themselves, many in the audience are cowed into following the party line. If propaganda based on sex can overpower truths revealed by personal experience, then the dry scientific truths of genetics stand little chance. Which underscores the important role qualitative notions still play in the human sciences.

(Issue No. 67, 1979)



SOPHOCLES FREUD GOETHE

THE OLD FAKIR concocted his poisonous witches' brew from plausible concepts originated by Sophocles, Goethe, and others. The worldwide Jewish publicity apparatus did the rest.

Sick WASP

Nothing can raise the gorge of a self-respecting White man or woman more surely than the spectacle of a fellow White, unhinged by the incessant prominority propaganda of his television set, apologizing to the world for being White and fawning at the feet of creatures whose ancestors were allegedly repressed by his.

One such unhinged White is Peter Gorton Jenkins, a young Connecticut WASP who set out to walk across the country five years ago, just after graduating from college. He reported on his walk in an illustrated article in the April 1977 issue of *National Geographic*. In the article he said he was "confused" by America's racial violence, the recent Kent State shootings, and similar happenings, and he wanted to give "the country another chance." Mostly he found a chance for plenty of self-abasement, meeting lots of "really great" Black folks along the way, moving in with some of them for months at a time, and adopting one batch — in Murphy, North Carolina — as his second family.

Now the media-addled Mr. Jenkins has come out with a book about his pedestrian guilt trip (*A Walk Across America*, Morrow, $12.95), and its puke quotient is even higher than that of his 1977 magazine article. One excerpt, describing his attendance at a foot-stomping, hand-clapping, amen-shouting sermon in a Black Baptist church, is typical: "Of all the cool things, this service surpassed every far-out and turned-on experience I'd always held close to my snobby heart."

More Babble

Two Jewish professors who teach English at Eastern New Mexico University want to eliminate all grammatical structure from the English language, so it will be easier for minorities to learn.

Professors Stanley Berne and Arlene Zekowski have proposed that all sentence structure, punctuation, and other "complications" of the English language be done away with. They say that the 300 or so rules governing English grammar are arbitrary and so complicated that they drive students of marginal ability away from reading and writing.

"Did God give grammar to Moses on the mountain?" Berne asked. "It's the whole cancerous structure of the English language" which must go, added Zekowski.

Their ideas for a "newspeak" version of the English language are being filmed for presentation on TV by the Public Broadcasting System later this year.

Recipe for Amazons?

Margaret Dobbins, an assistant professor of sociology at Alabama's Auburn University, has an interesting hypothesis: namely, that the only reason girls grow up to be smooth, soft, and curvaceous, while boys grow up to be hairy and muscular, is that the two sexes are treated differently. If society treated little boys and little girls exactly the same from birth, they would grow up with the same size and strength — among other things.

"The hypothesis is that social policy can alter secondary sexual characteristics," Ms. Dobbins told those attending a scientific conference in Houston in January. If she had really thought her nuttiness through, she might have realized that she had produced a powerful argument against the Equal Rights Amendment, for those who really believe in the omnipotence of the environment.

Worse in Mexico

If you think corruption by public servants is becoming unbearable in the United States (and it is), you should visit our non-White neighbor to the south. It's completely beyond control there.

A recent survey of Mexico City's 30,000 policemen revealed that more than 75 per cent of them have sold, hocked, or "lost" their official sidearms. The common practice is to sell their expensive, new, government-issue pistols to the underworld or other private individuals, purchase cheap "Saturday-night specials" as replacements, and pocket the difference.

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What Every White American Must Know about Racial Differences

Equality: Man's Most Dangerous Myth

All racial differences are either genetic (hereditary, inborn) or cultural (acquired from society after birth). The latter can be changed or eliminated by enforced social changes; the former are independent of man's laws and customs, except over a period of many generations.

Examples of cultural traits which differ from race to race are mannerisms of speech ("Amos 'n' Andy" dialect or "Black English"), styles of dress, and personal grooming. If Blacks and Whites are forced to live together from birth, attending the same schools and exposed to exactly the same cultural influences, they will grow up speaking and dressing in very nearly the same manner. Even Blacks who have grown up in the tribal areas of Africa and who customarily distort their ear lobes or lips with huge wooden plugs or plaster their hair with liquid cow dung as a means of attracting Blacks of the opposite sex can be trained to adopt White standards of personal cleanliness and grooming.

The fact is, however, that the most important racial differences are genetic rather than cultural. Skin and eye color, facial features, skull shape, skeletal proportions, patterns of body fat deposition, tooth size, jaw shape, female breast form, odor, and hair texture are only the most noticeable genetically determined physical characteristics which differ racially.



ONLY THE FOOL or the mischief-maker can claim that the same soul dwells in the breast of the Negro, the White, and the Jew. Body and soul are interdependent, and the face more often than not reveals the essence of the inner nature. Every man instinctively knows this, but the false propaganda of racial equality has confused and misled many Americans.

Beyond these things are the entire biochemical constitution and development of the individual. There are profound racial differences in blood chemistry, in endocrine function, and in physiological response to environmental stimuli. Blacks and Whites mature at different rates. They have different susceptibilities to many disease organisms as well as different patterns of congenital disease. They even have different nutritional requirements.

Racial differences, in other words, are much more than skin deep; they permeate the individual and are manifested in virtually every cell of his body. They are the products of millions of years of separate evolutionary development which has adapted the different races, with considerable precision, to different environmental demands.

When we understand the all-pervading nature of genetic racial differences, we can see that cultural racial differences are not so superficial as some would have us believe. Far from masking any fundamental "equality" or exaggerating racial dissimilarities, they simply manifest the genetic differences of which they are, in fact, expressions.

The culture of a race, free of alien influences, is telling evidence of that race's essential nature. The African Negro with a cow-dung hairdo, a bone through his nose, and teeth filed down to sharp points, in other words, presents to us a far more accurate image of the Negro essence than does the American Black in a business suit who has been trained to drive an automobile, operate a typewriter, and speak flawless English.

Negro culture is not merely *different* from White culture; it is a *less advanced* culture and, by practically any standard, *inferior*. It is a culture which never advanced to the point of a written language or a civilized society. It never saw even the barest glimmerings of mathematics or the invention of the wheel.

The smelting and use of metals and the quarrying and dressing of stone for architectural purposes are crafts that were taught to the Negro by members of other races. The hokum currently being served up in the schools about a centuries-old Negro "civilization" based on the ruins of stone walls found at Zimbabwe, in Rhodesia, is simply the product of wishful thinking by proponents of racial equality who are willing to ignore all facts which conflict with their equalitarian mania.

Negro cultural inferiority is the consequence of the physical inadequacy of the Negro brain in dealing with abstract concepts. On the other hand, the Negro shows an ability approaching that of the White at mental tasks requiring only memory. That is why the Negro can be trained relatively easily to adapt to many aspects of White culture.

His verbal ability and his ability to imitate allow him, when properly motivated, to assume much of the outward appearance of "equality." In a decade of special college-admission quotas for Blacks, many thousands of Blacks have obtained college diplomas — but only in those disciplines in which a glib tongue and a good memory suffice. There have been virtually no Black graduates in the physical sciences and very few in engineering.

Thus, the Negro's inability to handle the abstract concepts required in problem-solving and technological innovation make a mockery of outward appearances. And this inability is genetic in nature, rooted in the physical structure of the Negro brain.

Until the post-World War II campaign to blend the White and Negro races began in earnest, the Negro's mental limitations were common knowledge. The 11th edition of the *Encyclopaedia Britannica*, for example, says of the Negro, in part:

". . . Other characteristics appear to be hypertrophy of the organs of excretion, a more developed venous system, and a less voluminous brain, as compared with the white races.

"In certain of the characteristics mentioned above the negro would appear to stand on a lower evolutionary plane than the white man, and to be more closely related to the highest anthropoids. . . .

"Mentally the negro is inferior to the white. . . . While with the latter the volume of the brain grows with the expansion of the brainpan, in the former the growth of the brain is on the contrary arrested by the premature closing of the cranial sutures and lateral pressure of the frontal bone."

And the 1932 edition of the *Encyclopedia Americana* lists, among the distinguishing characteristics of the Negro race, the following:

"3. Weight of brain, 35 ounces (in gorilla 20 ounces, average Caucasian 45 ounces). . . .

"8. Exceedingly thick cranium, enabling him to use the head as a weapon of attack. . . .

"14. The cranial sutures, which close much earlier in the Negro than in other races."

As the media stepped up their flow of "equality" propaganda, later editions of these encyclopedias simply deleted the racial data on Blacks. One had to turn to specialized medical texts to learn that the associative areas of the brain, where abstract thought takes place, are less developed in the Negro than in the White.

It has been well known since the large-scale intelligence testing of U.S. Army recruits in World War I that the average Negro IQ is approximately 15 per cent below that of the average White. Apologists for the Blacks have tried to explain away the earlier test scores as being due to the effects of segregated schools and Black poverty; i.e., they claimed the tests were "culturally biased."

Later IQ tests, however, showed essentially the same degree of Black deficiency in IQ; whether Black graduates of integrated high schools were tested against White graduates of the same schools, or Blacks in a certain socioeconomic category against similarly categorized Whites, the Blacks always scored substantially lower, even though standard IQ tests measure memory skills as well as purely associative ability. Tests which focus on the latter type of mental function show a much larger difference between Black and White scores.

Black-White Race Differences: A Partial List

Intelligence: The IQ of the average American Negro is 15 per cent lower than that of the average American White. Individuals of high intellect are much scarcer among Negroes than among Whites. This difference is revealed not only by the Negro's historical lack of achievement, but also by extensive testing. The U.S. government's PACE examination, given to 200,000 university graduates who are prospective professional or administrative civil-service employees each year, is passed with a score of 70 or above by 58 per cent of the Whites who take it but by only 12 per cent of the Negroes. Among top scorers the difference between Negro and White performance is even more striking: 16 per cent of the White applicants make scores of 90 or above, while only one-fifth of one per cent of the Negro applicants score as high as 90 — a White/Black success ratio of 80/1.

Lactase Deficiency: Most adult Negroes lack the ability to digest milk and food products based on milk; their bodies do not produce the enzyme lactase, which is necessary for the digestion of milk sugar. This genetic deficiency stems from the failure of Negroes to domesticate animals in Africa prior to contact with Whites; their ancestors consequently did not use milk as an adult food.

Body Proportions: Negroes have arms which are longer, relative to body height, than those of Whites. This feature, together with their much thicker cranial bones, gives Negro athletes an advantage over Whites in boxing. The skeletal and muscular peculiarities of Negroes' lower limbs have given them considerable success as sprinters, but have left them relatively undistinguished as distance runners.

Criminality: The FBI's Uniform Crime Reports reveal that Negroes commit violent crimes 8.5 times as often as Whites, relative to their numbers in the overall U.S. population. Negroes are 7.2 times as likely to commit rape, 11.2 times as likely to commit murder, and 14.1 times as likely to commit robbery. Violent Negro crime is typically spontaneous rather than planned and reflects a general lack of inhibition and foresight.

Skull and Jaw Shape: The Negro skull, in addition to having a smaller brain volume and thicker cranial bones than that of the White, is prognathous; i.e., the lower face projects forward, rather in the manner of an animal's muzzle. In consequence, the Negro jaw is substantially longer, relative to its width, than the White jaw. A feature of the Negro lower jaw is its retention of a vestige of the "simian shelf," a bony region immediately behind the incisors. The simian shelf is a distinguishing characteristic of apes, and it is absent in Whites. Negroes also have larger teeth than Whites.

But it is precisely the ability to associate concepts, to deal with abstractions, to mentally extrapolate the present into the future that has allowed the White race to build and maintain its civilization, and it is the Negro's deficiency in this regard which kept him in a state of savagery in his African environment and is now undermining the civilization of a racially mixed America. That is why it is vitally important for every White person to understand that there can be no such thing as "equality" between Whites and Blacks, regardless of the amount of racial mixing forced on Americans by the government.

(*Issue No. 68, 1979*)

"Holocaust" Claims Exposed as Lies

New Investigations Shredding Jewish 'Six Million Dead' Swindle

One afternoon last month President Carter and many Congressmen and Senators crowded into the Capitol rotunda for an unusual ceremony. Elie Wiesel, chairman of the "President's Commission on the Holocaust," told the country's political leaders that America, along with the entire non-Jewish world, was guilty of permitting Jews to die in the so-called "holocaust."

During the Second World War, the prominent Jewish writer declared, the United States gave help to many people, "but not to the Jews. They were forgotten. The world knew — and kept silent."

When his turn came to speak, Carter dutifully agreed. The world "permitted the holocaust to proceed," he said.

Thirty-five years have passed since the end of the Second World War. But instead of diminishing, the Jewish propaganda about their losses in that war grows ever more intense.

Television announcements tell viewers to contribute generously to the "Holocaust Memorial Fund." The President officially proclaims two days of remembrance for the "victims of the holocaust."

Jewish groups demand that their television drama *Holocaust* be shown throughout the world, and then they gloat over the resulting self-abasement and professions of guilt by millions of Gentile viewers.

School children are barraged with "holocaust" readers, audio-visual presentations, and homework assignments.

But while the propaganda campaign becomes ever more exaggerated and strident, a growing number of historians, civic leaders, writers, and other thoughtful individuals have been working quietly to expose as an enormous fraud the claim that during the Second World War the German government deliberately exterminated six million Jews in "gas chambers."

Dr Hellmut Diwald, a senior professor of history at the University of Erlangen in West Germany, unleashed a storm of controversy with the publication late last year of his *Geschichte der Deutschen* (*History of the Germans*).

Unlike the flood of liberal history books offered to West German readers, Diwald's masterwork stresses the fundamental historical unity of the German people, who today live divided in three countries.

More importantly, he states categorically that not a single "death camp" — as contrasted with ordinary concentration camps — existed in Germany during the Second World War. The campaign of distortions and wild charges about "gas chambers" and "ovens," he writes, has been carried out since 1945 for the sole purpose of morally degrading the German people.



TELLTALE PHOTOGRAPH helps expose "holocaust" hoax. This aerial photo, taken by an Allied reconnaissance plane on August 25, 1944, shows a portion of the German labor camp at Auschwitz, Poland, where interned worker/prisoners made synthetic rubber and gasoline from coal. After the war Jews labeled Auschwitz a "death camp" and claimed 2½ million Jews were gassed and cremated there. The photograph above is an enlarged section of one printed in the April 1979 issue of *Life*. The two buildings labeled "3" are crematoria where, according to *Life*, 12,000 Jews were cremated every 24 hours. Each building is approximately 60 feet long, and the assertion that 250 Jews an hour, around the clock, for months at a time, could have been reduced to ashes in each of them is simply ludicrous. Furthermore, neither this photograph nor any of dozens of others taken on different days shows any smoke coming from the smokestack of either crematorium (smokestack shadow is visible beside crematorium in center of photo).

Jewish deaths in the concentration camps, Diwald writes, were not the result of an extermination policy, but were the consequence of chaotic and understandable wartime conditions. Furthermore, the claimed figure of "six million" deaths is a gross exaggeration.

Diwald's book was published by Propylaen, a prestigious publishing house owned by philo-Semitic West German media mogul Axel Springer. The book became an immediate best seller, an unusual feat for a heavy, 760-page work of history.

Jewish protests over the book moved Springer to promise that *History of the Germans* would be "rewritten." Sales of the first printing of 100,000 copies were immediately stopped, and a new, "revised" edition acceptable to the Jews was substituted — without Dr. Diwald's approval.

Thus, Jewish and Marxist pressure has successfully censored another important book. But the entire affair has moved many Germans to ask themselves why a respected historian would denounce the "holocaust" as a fraud in the first place, if there were no reason for doing so.

In France an associate professor at the University of Lyon has spent four years investigating the "gas chamber" legend. Dr. Robert Faurisson analyzed thousands of documents, tirelessly interviewed dozens of historians and other specialists, examined the concentration camps at Stutthof and Majdanek, in Poland, and visited the Auschwitz-Birkenau complex twice.

In a number of recently published articles, he conclusively exposes the entire "gas chamber" fraud. Writing in the prestigious Paris daily *Le Monde*, Prof. Faurisson notes, for example, that despite thousands of detailed documents on the crematoria built to dispose of the bodies of typhus epidemic victims, not a single piece of documentary evidence has ever been produced to substantiate the existence of even one gas chamber: not an order for construction, a plan, an invoice, or a photograph. During the hundreds of "war crimes" trials nothing could be produced.

Furthermore, Faurisson notes that almost all the original gas chamber claims have been quietly abandoned during the last 30 years. Several years after the war, a number of concentration camp officials were put on trial and "confessed" (under brutal torture) to the existence of gas chambers at Ravensbrueck (Germany), Mauthausen (Austria), and Natzweiler (Alsace). Today, Faurisson points out, the only gas chambers which Jewish writers still claim existed are those which were located in communist-ruled Poland. And those claims rest essentially upon discredited "affidavits" and "memoirs" extracted from Germans since executed, and not upon substantive evidence.

Prof. Faurisson and a colleague recently debated the facts of the "holocaust" with two former concentration camp inmates and two historians for three hours on Swiss television. This is the first time that the legend of "six million gassed Jews" has been publicly debated anywhere in Europe since the end of the Second World War. The moderator noted that the event was a complete victory for Faurisson and his colleague.

Faurisson's main conclusions about the "holocaust" legend are that:

- The German gas chambers never existed.
- The genocide (or attempted genocide) of the Jews never took place. In other words, Hitler never gave an order or authorization for the mass liquidation of the Jews.
- The lie of the "holocaust," which is largely of Zionist origin, has made an enormous political and financial fraud possible whose principal beneficiary is the state of Israel.
- The principal victims of this fraud are the German and Palestinian peoples.
- The enormous power of the controlled mass media has, thus far, had the effect of ensuring the success of the lie and of stifling those who have denounced it.
- The participants in this lie know that its days are numbered. They impugn the motives of those engaged in revisionist historical research and label as a "resurgence of Nazism" or as a "falsification of history" what is only a thoughtful and justified concern for historical truth.

In Australia a leading official of the liberal Victoria Council for Civil Liberties started a major controversy when he questioned the Jewish "holocaust" claims. John Bennett, secretary of the Council, an Australian version of the American Civil Liberties Union, sent a memo in February to several Melbourne academics, along with copies of *The Hoax of the Twentieth Century*, the definitive expose of the "holocaust" hoax by Northwestern University Professor Arthur Butz.

In his memo Bennett noted that no one has ever been charged with murder by gassing. That is, no one has ever been charged with actually operating the alleged gas chambers, although millions of gassings are supposed to have occurred.

Bennett pointed out that the affidavits which were offered at Nuremberg as the main evidence for the gassings are as unreliable as the "confessions" made at the Moscow purge trials of 1936.

A West German jurist, Dr. Wilhelm Staeglich, has written a solid and compelling new work entitled *Der Auschwitz Mythos: Legende oder Wirklichkeit? (The Auschwitz Myth: Legend or Reality?)*. Taking the example of Auschwitz, the largest of the alleged "death camps," the former Hamburg judge thoroughly exposes the "holocaust" claims as a massive fraud.

Several years ago Dr. Staeglich wrote a few magazine articles on the Auschwitz legend. The West German government responded by forcing him into early retirement and ordering a 20-per-cent cut in his pension. Instead of causing him to meekly shut up, as the authorities expected, the brazen act of intimidation only made Dr. Staeglich more determined to speak the truth.

His massive work (489 pages, 25 photos) is especially relevant at this time. Its appearance coincides with the recent West German broadcast of the *Holocaust* "docudrama," a part of the relentless Jewish campaign to instil a guilt complex in the German people. The effort is meant to facilitate the massive political and financial blackmail of West Germany by world Jewry. Israeli politicians are now demanding reparations of up to 90 billion marks from the German people, to be paid until the year 2000.

These new developments are important contributions to a trend which has been growing quietly in recent years. They add significantly to the conclusions reached earlier in other important works.

Prof. Paul Rassinier, a French Marxist who was interned at the Buchenwald and Dora concentration camps during the war as a result of his resistance activities, wrote five serious books between 1948 and 1965 debunking the "six million" myth. His works appeared in French, German, Spanish, and Italian.

A convincing 28-page booklet, *Did Six Million Really Die?*, first came out in England in 1974. It has been reprinted many times and translated into all the major European languages.

In 1976 the aforementioned book by Professor Arthur Butz of Northwestern University was published. *The Hoax of the Twentieth Century* unleashed a storm of controversy and was vehemently denounced by Jews, who told students to boycott the author's classes. Nevertheless, not a single conscientious effort has been made to refute the definitive work.

Several editions of *The Hoax* have appeared, including one in German. Prof. Butz is currently working on an important sequel to his book.

In February of this year the U.S. Central Intelligence Agency released a paper entitled "The Holocaust Revisited: A Retrospective Analysis of the Auschwitz-Birkenau Extermination Complex." The paper claims that recently released aerial photographs of Auschwitz taken by Allied reconnaissance planes in 1944 and 1945 "prove" that the extensive complex was a "death camp."

Actually, the photographs reveal nothing of the kind. In fact, the labels added to the original photos by the CIA to identify alleged "gas chambers," "prisoners on way to gas chambers," and "possible cremation pit" were not based upon careful analysis of the photos themselves, but entirely on speculation. Nothing in any of the photos justifies either the labels or the conclusion that Auschwitz was a "death camp" with "gas chambers."

This writer spent many hours at the National Achives carefully examining the dozens of original aerial photographs taken of the Auschwitz-Birkenau complex. I also studied the detailed blowups given in the CIA report. The striking contrast between what the photographs actually show and what Jewish writers and "eyewitnesses" have claimed about Auschwitz further undermines the Jewish "six million" legend.

For example, not a single photograph shows the billowing clouds of smoke which were supposed to have resulted from the alleged cremation of 12,000 corpses *daily*.

"Although survivors recalled that smoke and flame emanated continually from the cremation chimneys and was visible for miles," the CIA paper dryly admits, "the photography we examined gave no positive proof of this."

None of the photos shows any trace of the piles of ashes which were the supposed remains of an alleged *two million* cremated bodies. One photo blowup in the CIA paper does identify an outdoor area about twelve feet square as a "possible cremation pit."

"The Holocaust Revisited" is not an unbiased academic report. This official government paper was published to coincide with and contribute to the recent intensification of the international Jewish propaganda campaign. The authors admit that they prepared the paper for the CIA because their "interest in the subject of Nazi concentration camps was rekindled by the television presentation *Holocaust*."

The articles which appeared in numerous newspapers and magazines nationwide about the Auschwitz photos suggested that the Allies could have curtailed the alleged mass killings of Jews if they had really wanted to do so.

A widely reprinted *Washington Post* story, for example, began with an untruthful and highly misleading sentence: "Allied aerial reconnaissance photographs revealed the existence of the Nazi death camp at Auschwitz more than a year before the end of World War II, which raises anew the question of why the Allies never bombed the camp or the rail line that took victims to the camp."

David Wyman, a Jewish professor at the University of Massachusetts, has seized upon the aerial photographs to "prove" U.S. government complicity in the "holocaust." Writing in the *New York Times*, Wyman implies that American Gentiles, like all other non-Jews, are "guilty" of genocide against the Chosen People.

"How could it be," Wyman asks, "that government officials knew that a place existed where 2,000 helpless human beings could be killed in less than an hour, knew that this occurred over and over again and yet did not feel driven to search for some way to wipe out such a scourge from the earth?"

The answer is that U.S. officials could not "know" what did not happen.

The dike of distortions and lies about the "holocaust" is beginning to break. Ever larger numbers of thoughtful and conscientious individuals are carefully examining the Jewish claims, and some are showing the courage to speak out. Even liberals who have been uncritically sympathetic to the Jews as a "persecuted people" in the past are starting to take another, more objective look.

In the face of this questioning, the Jews have simply intensified their own propaganda compaign.

This campaign has taken on a life and meaning of its own. It no longer bears any relationship to historical truth. The word "Auschwitz," for example, has become so emotionally loaded that an objective look at what actually happened there is all but impossible. Sober discussion and intelligent debate about the facts of the "holocaust" are stifled and denounced as "insensitivity and disrespect for the memory of the dead."

An elaborate propaganda apparatus incessantly hammers a single theme into the consciousness of the Western world: Killing Jews is the greatest of all possible crimes. The suffering of the Jews is a monstrous evil for which all non-Jews share blame and for which they must atone forever.

It is not enough that hundreds of thousands of Americans died in the Second World War for Jewish interests. It is not enough that the American people have sacrificed billions of dollars for the Jewish state of Israel.

It is not enough that a Zionist U.S. foreign policy has squandered American goodwill around the world and threatens to involve our country in a Mideast war to "guarantee" the state of Israel. It's not enough that the United States tolerated the deliberate murder of 34 U.S. sailors aboard the U.S.S. *Liberty* by the Israeli government in 1967.

No, the Jews now claim that the American people have still not atoned for their "guilt" in "permitting" millions of Jews to die in the "holocaust."

The Jews want *both* sympathy and support as a persecuted minority *and* continued influence and privilege as a powerful elite. They cannot have it both ways forever.

Over the long run, the entire "holocaust" campaign is creating enormous reserves of hatred and bitter resentment, which will one day erupt against the Jews. Not knowing moderation, the Jews cannot and will not stop their campaign of moral intimidation until the inevitable reaction comes.

M.W.

(*Issue No. 69, 1979*)



FAKED ATROCITY PHOTOGRAPHS have been widely used in the Jewish propaganda campaign to convince the Gentile world that it owes the Jews a living in compensation for the "holocaust." The top photograph, showing a group of emaciated prisoners, wasn't dramatic enough for Jewish purposes, so they painted out the background and added the corpses in the foreground. The faked composite was described as a group of Jews waiting to be gassed at Mauthausen concentration camp, along with the bodies of those already gassed. But the Jews failed to destroy all the copies of the original, genuine photograph (top), and it later turned up to discredit their claim about the faked photograph.

German Historian Hits Hoax with New Book

The following excerpts are from the first edition of Geschichte der Deutschen (History of the Germans), *by Dr. Hellmut Diwald (Frankfurt: Propylaen, 1978), pp. 164-65.*

"Since the [German] capitulation in 1945, 'Auschwitz' has served as the main vehicle in the campaign to reduce the German people to complete moral degradation.

". . . Countless works have been published and claims made since 1945 which cannot be proven and which cynically add to the infamy. Certain people have consciously exploited the gruesome events of modern history through the use of distortions, deceptions, and exaggerations for the purpose of totally disqualifying a people.

"The victorious Allies claimed the existence of 'death camps,' of which there was not a single one in Germany. For years visitors to the Dachau concentration camp were shown 'gas chambers' where as many as 25,000 Jews were allegedly killed daily by the SS. Actually the rooms displayed were dummy chambers which the U.S. military had forced imprisoned SS men to build after the capitulation. A similar case involved the notorious Bergen-Belsen concentration camp, where 50,000 inmates were

supposedly murdered. Actually, about 7,000 inmates died during the period when the camp existed, from 1943 to 1945. Most of them died in the last months of the war as a result of disease and malnutrition — consequences of the bombings which had stopped normal deliveries of medical supplies and food. The British commander who took over control of the camp after the capitulation testified that crimes had not been committed on any large scale in Bergen-Belsen.

"The deportation of the Jews took place as a part of the general forced-labor program for the war industry. With the beginning of the campaign in Russia the German war economy grew from month to month and reached a high point in mid-1942. Every person who, to some extent, was able to work was inducted, including Jews. The enormous program for their deportation by railway from all occupied areas for use in Eastern munitions factories and work camps was justified by the military importance of their tasks and received top priority, even ahead of army transport.

"Auschwitz, an old industrial town on the upper Silesian plateau, developed into a major wartime production center. The chemical industry quickly became far more important than the older zinc rolling mills and grinding works. The most significant aspect was the production of artificial rubber and petroleum from coal. On February 16, 1942, all concentration camps were incorporated into the war economy and munitions industry and accordingly came under the organizational authority of the SS Main Office for Economic Administration and its chief, General Otto Pohl.

"The various camps were classified according to their importance to the war economy. Birkenau, a part of the Auschwitz complex, served as the camp for those inmates who were declared unsuited for work. Consequently, that camp had the highest death rate. On July 26, 1942, a devastating typhus epidemic broke out in Birkenau. As many as 20,000 died within three months.

"That is why an especially large number of crematoria for burning the bodies were built in Birkenau. Reports of the high death rate there moved Himmler to issue an order on December 28, 1942, 'to reduce the number of deaths in the concentration camps at all costs.'

"During the war Jewish emigration was no longer possible, and the expression 'complete solution' or 'final solution' was coined to refer to the policy whereby all Jews were to be segregated from the German population, removed from central Europe, evacuated to the East, and relocated in new ghettos. This plan was outlined by Reinhard Heydrich, chief of the Reich Security Main Office, on June 24, 1940. What actually occurred in the subsequent years still remains unclear, despite all the literature dealing with these important questions."

(Issue No. 69, 1979)

An Editorial by Dr. William Pierce

The Task of the National Alliance

In three earlier issues (**NV** Nos. 64, 65, 66) we examined some of the social factors relevant to a racially oriented revolution in America and stated several general criteria for any organizational basis of such a revolution. In this issue we will look more specifically at the factors which govern the priorities of the National Alliance and determine the nature of its task. We will attempt to understand, on the basis of present conditions in America, what can be done now and what cannot be done, so that we can see better how to concentrate our energies on those organizational objectives we can realistically hope to achieve.

One fact of overriding importance should be kept in mind throughout what follows: the situation faced today by the National Alliance is historically unique. Very few of the "classical" conditions for revolution exist in America today, and, therefore, the classical expositions of revolutionary theory are largely irrelevant to an understanding of our task.

There is, for example, no revolutionary class in the White population of America, nor a revolutionary consensus. And, as explained earlier, the system of public opinion control which functions in America today — the central nexus — makes it extraordinarily difficult for anyone without his fingers on the controls of that nexus to generate revolutionary sentiment. That is a situation entirely new under the sun.

America is hurtling down the steep slope of racial mongrelization; national, cultural, and racial death lie in wait at the bottom of the slope. But the prospect is not one which rouses revolutionary fervor in large numbers of people; the level of abstraction required is too high for the average person, who does not yet feel *personally* threatened.

That will change somewhat as the press and clamor of the growing non-White hordes in America become more vexing and the economy worsens. The latter irritant will probably increase more precipitously than would have been predicted only a few months ago, now that President Carter has put the finishing touches on the alienation of our sources of imported energy with his Jew-dictated "peace" in the Middle East.

Nevertheless, the relative comfort and sense of security — justified or not — of the average White American at this time cut the ground from beneath any strategy based on winning mass support for revolutionary action.

What applies to the White masses also applies to the business, professional, and intellectual elements of the middle class. Most of the latter are better informed than the masses about the destructive processes at work in America, and there is a substantial amount of concern for the future among them; nevertheless, their state of mind and their viewpoint are such that there is very little prospect of winning the support of a majority of them for a radical program at this time. The same conservatism and egocentrism which afflict the masses afflict them, although the maladies may be manifested in somewhat different forms in the two cases.

The masses always have been and always will be essentially conservative in outlook rather than radical, whether they are supporting or opposing the government over them at any particular time.

During the Vietnam war, for example, there was a great deal of talk, especially on university campuses, about opposition to the government's policies "radicalizing" the students and others opposed to continued U.S. participation in the war. That talk was sheer nonsense, as was proved when the whole so-called "movement" collapsed in 1973. Its existence had depended on the immediate irritant provided by the war, rather than on any demand for fundamental social changes.

This editor participated in several of the largest anti-war demonstrations in Washington during the 1968-1972 period, mingling with the other demonstrators and listening to their conversations (and getting severely tear-gassed once for his efforts). Not only did the great majority of demonstrators have no real understanding of the issues involved, but they had no more radical an outlook than the average American.

Even among the more violent demonstrators, who "trashed" government buildings and assaulted policemen, no evidence of real radicalism was seen, except on the part of their Jewish leaders. There may have been more alienation, more irresponsibility, but very little commitment to fundamental ideas of any sort.

The one thing the anti-Vietnam leaders had going for them was an effective organizational basis for their demonstrations and their propaganda. This organizational basis was staffed with capable and highly motivated cadres, and it allowed the Reds to accomplish a remarkable feat of subversion, even without a revolutionary consensus or radicalized masses. At the height of their power they could put more than a quarter-million protesters on the streets of Washington, and they could make it look convincingly revolutionary.

There are other valuable lessons to be learned from the Jewish effort to use the Vietnam war as a revolutionary instrument, but for the moment we are concerned with just two: first, the aforementioned non-radical outlook of the average White, even when a temporary situation exists which makes him amenable to recruitment for a revolutionary purpose; and, second, the absolute necessity of a thoroughly radicalized cadre organization being already at hand if any useful action at all is to be gotten from the masses when such a situation does arise.

During the Vietnam era the Left drew its cadres almost exclusively from the Jewish population, which constitutes a perpetually radicalized reservoir of manpower and leadership for almost any anti-White cause. An analogous reservoir of pro-White radicals does not exist at this time, either among the masses or among the more illuminated strata of the White population: those White elements whose intelligence, sense of responsibility, and relative independence of the media lift them well above the level of the masses.

The conservatism of the masses is mindless resistance to change and to new ideas. The conservatism of the other elements is more an inability to encompass ideas which lie outside a rather rigidly egocentric mental frame, an inability to rise above a conceptual basis which is constructed on outmoded values, an inability to visualize a wholly new kind of world or to grasp the ethical concepts which must govern that new world and which transcend their own. And it is ultimately based on a lack of moral courage.

> ***"The Alliance is not concerned with Black survival or Jewish survival or Mexican survival, but only with White survival."***

Let us look at this latter conservatism; let us trace its roots and see how it relates to the task of the National Alliance. Over and over again one hears this argument: "The National Alliance has a fundamental lack of goodwill toward Blacks, Jews, and the members of the present political establishment. Without such goodwill the Alliance cannot hope to achieve any kind of fair settlement of America's present problems and internal conflicts. Therefore, most White Americans, who are fairminded and are people of goodwill, will not go along with the Alliance."

This argument comes not only from the TV-brained nitwits, but also from a great many intelligent, thoughtful Whites. And it is, with a couple of important qualifications to be mentioned shortly, a correct argument.

It is true that the Alliance has no goodwill at all toward the enemies of our race. The Alliance is not concerned with Black survival or Jewish survival or Mexican survival, but only with White survival. The Alliance has not an ounce of charity for the gallows birds who make up the System currently governing America and who have so shamelessly betrayed our race.

It is also true that the average American is fairminded — in a sense. He thinks in an individual-centered frame, while we think in a race-centered frame. He carefully distinguishes between "good" Blacks and "bad" Blacks, between "loyal" Jews and Zionists. We lump them all together, and that clearly is not "fair," by his standards.

Implicit in the argument for goodwill and fairness are two major assumptions; one concerns the nature of the race problem and the other its solution.

It is assumed that the race problem is one of street crime, deteriorating schools, declining military morale and efficiency, rising welfare burden, etc. There would be, from the viewpoint of the person making the argument, no race problem if all Blacks obeyed the law, supported their families by honest labor, adopted a White life-style, and voted Republican — as some actually do.

And the only solution of which the person with such a viewpoint can conceive is a negotiated one, a compromise designed to end the present strife and unpleasantness, a sitting down with Black and Jewish leaders and saying to them in effect, "If you will keep your people in line, if you will reason with them and be reasonable with us, then we will bend over yet a little further backward for you. We'll work something out which will protect your interests as well as ours."

Of course, such an approach to the race problem is not only based on the wrong values, it is an approach which must ultimately fail, as it is failing now, because the problem is a biological one, and it requires a biological solution — a fact which has been treated at length in other issues of **NATIONAL VANGUARD**.

But the relevant point here is that the average American's mental frame simply cannot expand to encompass that fact and its implications. And, at this point in history, the same is true of most un-average Americans as well. Therefore, *most* Americans (including most intelligent, thoughtful Americans) will not support the National Alliance — *at this time.*

The divergence of viewpoints between the Alliance and the average American goes so far that many Americans are suspicious of our motives. They think, "The Alliance must secretly be a communist organization, whose purpose is to make the country's problems worse instead of curing

Alliance Support Will Grow as Attitudes Change

them." They reason (correctly) that any non-White who reads a **NATIONAL VANGUARD** will become more hostile toward Whites as a result, making a peaceful settlement all the more difficult. Therefore, they conclude (incorrectly), we don't want a solution to the race problem.

It is difficult to convince a person who believes the foregoing that he is in error, because our value system and his are entirely different.

Nevertheless, despite the barrier to communication caused by this difference in viewpoints, the future is not so bleak as it may seem. The qualification made a couple of paragraphs earlier — "at this time" — is an important one. That is because the famous American "fairmindedness" is a rather more tenuous thing than those who presently glory in it are willing to admit. The time may never come when most Americans — even the intelligent ones — will be able to expand their mental frameworks enough to fully encompass our view of the world, but the time will certainly come when their view of what is "fair" will change drastically.

The fact is that White Americans like to *think* of themselves as fairminded, as just, as humane, but the truth is that the great majority of them simply do not have the moral courage which is a necessary concomitant to those traits.

Consider, for example, America's entry into the Second World War. The masses, of course, were oblivious to what was going on, as always. But a great many Americans were not. Tens of thousands of journalists, of public officials, of teachers and professors, of leaders of German-American groups, of influential writers knew the truth of the matter at first hand.

They knew the true nature of the National Socialist awakening in Germany, and they approved of it. They knew that something of the sort was necessary for a resurgence of the White race. And they knew that the Jews were behind all of Roosevelt's deceitful moves to get America involved in the war to destroy Germany — in particular, his maneuvering to bring about the Japanese attack on Pearl Harbor and enter the war via the back door, after his infamous orders to the U.S. Navy to fire on sight at all German vessels on the high seas failed to provoke the Germans into a declaration of war.

And in 1939 and 1940 many of those who knew what was going on spoke out. Even after the war started in Europe in September 1939 *National Geographic*, for example, carried unbiased reporting on Germany, despite the torrent of venomous Jewish abuse this policy caused to be directed at the magazine. While the Jew-owned *Washington Post* and *New York Times* shrieked about the German annexation of Danzig in terms of a "brutal crushing of Danzigers' independence under the hobnailed jackboots of Nazi stormtroopers," the *National Geographic* quietly pointed out in its issue of November 1939 that 93 per cent of the Danzigers were Germans, and that the city-state had joyfully welcomed its reunification with Germany after the artificial separation imposed 20 years earlier by the Versailles Treaty.

Well-known speakers, including aviation pioneer Charles Lindbergh, addressed huge public meetings denouncing Roosevelt and the Jews and the other war schemers. History, political science, and law professors at Yale and Harvard openly scoffed at the official government lies of German aggression and of Hitler's supposed plans for invading the United States via South America.

There were even a few politicians in the Congress who were still willing to speak the truth as late as 1941.

But as the Jewish economic and political pressure mounted, as more and more politicians were bought for the Jewish side, as the pro-war newspapers became shriller and more insistent, the fairminded people who knew what was going on began to become more timid about speaking out. After the successful engineering of the Pearl Harbor attack, virtually all of them fell silent. Hardly any of them were brave anough to say what they all knew: that it was the United States, not Germany, which was the aggressor.

Only a tiny handful, a few dozen out of the former tens of thousands, continued to stand up for the truth, for justice, for humanity, for what was right. The rest fell into line with Roosevelt and the Jews.

When the U.S. government announced that the Germans were boiling down babies to make soap, the thousands who knew it was a lie kept their mouths shut. When the United States began its policy of saturation bombing of German population centers in response to the hate-crazed Jews' demands that as many German civilians as possible be killed, all those White Americans who knew it was genocide remained silent.

They not only remained silent, but most of them hastened to appease those they should have opposed. They joined the armed forces; they did volunteer work; they became even more "patriotic" than the warmongers, so no one could suspect them of being pro-Nazi.

There were liberals, true pacifists opposed to all wars on principle, who were more courageous in their opposition to the Jews than these "fairminded" conservatives. When fairmindedness became inconvenient, they abandoned it. When it became dangerous to stand up for justice, they accepted injustice. When the moral pressure to conform became sufficiently great, they switched sides and supported policies they had previously opposed.

It wasn't just that they weren't willing to put their lives on the line for what they thought was right; they weren't even willing to put income or social status on the line.

And it has always been the same. In World War I the eminent British historian Arnold Toynbee wrote a jingoistic pamphlet for mass distribution in which he claimed that the Germans were bayonetting Belgian babies and cutting off their hands for souvenirs. He knew it was a lie, and he knew it would encourage British counter-atrocities against the Germans, but he didn't have the moral courage to refuse to "do his bit" for the British war effort.

But one doesn't have to go to history to understand the point being made here. Every member of the National Alliance has had the experience of hearing a "fairminded" conservative explaining that he can't support the Alliance because we are not as concerned about justice for non-Whites as we are about justice for Whites, but who has been conspicuously silent about the Jewish treatment of the Palestinians — and about every other glaring injustice in today's world, when silence was the only safe response.

One might point out to one of these virtuous citizens that unless drastic and sweeping measures to bring about total, geographical racial separation are taken — measures which are certain to cause hardship to a great many non-Whites who have never deliberately harmed us — then the White race will continue to suffer the contamination of its gene pool which is the inevitable consequence of racial integration. One might point out that if this contamination continues, it will eventually destroy the White race, as it has destroyed segments of our race in various parts of the world throughout history, from India to South America, and one might ask what is "fair" about that.

One might ask whether he favors giving North America back to the Indians, since it was certainly "unfair" of our ancestors to take it away from them. One might ask whether he believes the whole White race should just lie down and die, since the entire history of the world in reality consists of nothing more than a series of "injustices" perpetrated on the weak by the strong in Nature's unending process of upward struggle — and it is a fact that until this peculiar obsession with "fairness" to non-Whites took hold of us in recent years, it has been the White race which has most often been strong — which has, in other words, been most "unfair."

One might point out to him that the notion of fairness is one which arose and which exists in the White man's mind only. It is a notion concerned only with the White man's dealings with his own kind, and it loses its whole meaning when applied to interracial relations.

But, of course, there is no point in asking such questions, in raising such points, for the "fairminded" Americans who criticize our lack of charity for the enemies of our race are totally inconsistent in their logic, and logic will not persuade them.

They are like the Pharisees in the old parable who fastidiously strain out a gnat from their wine but swallow a camel without noticing it. Their position has nothing to do with fairness or justice, but only with hypocrisy and cowardice.

A lion might be fair or just, if he were so inclined, but the possibility does not even exist for a sheep.

What all this means for the Alliance is that the moral attitudes of the better-informed elements, just like those of the masses, are almost wholly dependent on varying external circumstances rather than on any unyielding inner convictions. Most will never expand their ethical concepts to the extent that they see fairness and justice from a racial or a cosmic viewpoint instead of an egocentric one, just as a sheep will never become a lion. But they most assuredly will change their attitudes about what is fair as their personal circumstances change, and a great many who will not support the Alliance now will support it in the future.

The Alliance does not have the capability at this time to change the objective conditions which determine most people's attitudes; it must depend on the forces of history for that.

It follows, therefore, that the Alliance must pursue a minority strategy rather than a majority strategy for the time being, unless it abandons its fundamental approach altogether and caters instead to the shortsighted prejudices of the majority. The latter is a course wholly alien to the Alliance, one which would destroy the very foundation on which it rests.

Thus, the short- and intermediate-term strategy of the Alliance is based on participation by an elite minority carefully sifted out of the overall White population rather than on direct participation by the White masses or by the bulk of the conservative elements among the professional/intellectual class.

For the foreseeable future our program is to appeal to, reach, move, and recruit the members of this radicalizable elite, wherever they may be, and to build with them a function-oriented organizational structure: a structure made up of cadres, each of whom has specific functional responsibilities.

It is one thing to tackle such a building program during a time of mass revolutionary ferment, when these functional responsibilities can be oriented directly toward immediate revolutionary goals involving large numbers of people; it is quite another thing during times of relative public lethargy and indifference, when cadres and masses have much more strongly divergent interests.

The latter case prevails, and the tasks of the National Alliance have been defined accordingly.

These tasks, in accordance with the conclusions reached above, are not directed toward attempting to persuade or mobilize the masses, or to change the objective conditions or irritants to which the masses are subjected. They are directed instead toward building a permanent basis and a permanent structure which exist independently of the masses and which grow and develop without mass participation, but which nevertheless have the capability for persuading the masses, for changing the conditions which motivate them, and for mobilizing at least portions of them at some later time.

The difference may seem only one of emphasis, but it is a very important difference. One cannot hope for much success in building an organization whose entire *raison d'etre* is its ability to mobilize masses, when it is clear to any intelligent observer that the chance of accomplishing such mobilization is vanishingly slim. Such an organization is in essence an *ad hoc* organization, and the *hoc* is just not credible at this point in history.

Yet the fact remains that without an organizational basis for mobilization at hand when we reach a different point in history, one at which mass mobilization is conceivable, it cannot be accomplished. And the conditions which will prevail at such time will not be conducive to laying careful foundations and erecting sound, well-designed structures on them. The prize will fall to the faction which has done its building beforehand, not to the one which begins then.

And so the National Alliance has backed off a bit from the *ad hoc* approach and has addressed itself more instead to providing an organizational embodiment of a world view, an embodiment whose value is as much *per se* as *ad hoc*, as much intrinsic as extrinsic.

That is, while the tasks and functions of the Alliance are never wholly divorced from the eventual necessity of mass mobilization, neither are they wholly dependent on that eventuality. They offer to the prospective cadre worthwhile goals to which he can wholeheartedly devote all his energies, for a lifetime if need be, even if he never engages in any mass-oriented activity. At the same time, however, he is never allowed to forget that such activity must eventually come and that the capability for it must have been prepared beforehand if it is to be meaningful and productive.

The intrinsic tasks and functions of the Alliance, those necessary for their own sake, are several. One is to provide a fixed pole of the spirit in the swirling chaos of falsehood and illusion surrounding our people in this era, an outcropping of bedrock of immutable principle amid the drifting sands of change and decay, a citadel of the ageless values of our race.

At a time when not only the alien-controlled media, but also the schools, the churches, the government, the political parties, big business, and big labor — every institution with a stake in the present System — habitually lie, changing their tune from month to month, holding a moistened forefinger to the shifting breezes of opportunity before deciding what stand to take, tolerating every evil and encouraging every weakness for the sake of expediency, riddled with cynicism and a total disregard for the truth, it is essential that there be one institution which knows and speaks the truth.

Even the supposedly "patriotic" and "conservative" institutions in the society of today weasel on the really vital issues, fawning at the feet of alien masters, denying the differences in the value of the various races.

One institution must be incorruptible and uncompromising, speaking the truth not just on the "safe" issues, but on all issues; not just the fashionable and convenient aspects of the truth, but the whole truth.

One institution must, in particular, say the things about race, about the Jews, about the inequality of individuals, about the corruption of this society, about the false values on which it is based, about the inadequacy of democracy, about the falsification of our history, and about all the other things which are essential to the material and spiritual life of our people but which other insitutions will not speak about.

And this one institution must not be merely a dusty repository of the truth, speaking in a quiet voice heard by only a few. Many academicians are already doing that much, on at least a few issues, reporting the truth about race in their dry professional journals, or quietly setting the historical record straight. But very few people hear or see those truths. There must be one institution which is a beacon of truth for all those who want to see, a loudspeaker for all who are willing to hear, so that the truth is at least accessible to every intelligent and open-minded man and woman of our race, to every potential member of the elite mentioned above. The masses may not want to see or hear at this time, but there are a great many individuals who do.

Even though this institution may not be able to compete with the controlled media for the minds of the masses — even though it may not even try to compete — it nevertheless needs to be more than a static oracle. It needs to elaborate and elucidate the truth, to simplify and explain it as well as proclaim it. It must speak to more than scholars, and it must be dynamic, exploring new ramifications, developing new

"There must be one institution which is a beacon of truth for all those who want to see, a loudspeaker for all who are willing to hear . . . ."

vehicles: fiction, poetry, film, drama. It must speak to the heart as well as to the mind.

In addition to the propagation of truth, a vital task of the Alliance is keeping hope alive. A key element of the strategy of the enemies of our people is convincing all of us that the destruction of the White race through racemixing is inevitable, that there is no point in resistance, that mongrelization and White decline are the wave of the future, that the Jews are unbeatable, that all the smart money is on their side and that anyone who opposes them is a sucker, a loser, a fool.

One of our responsibilities is to remind people — not necessarily the masses, but those individuals concerned with more than their sex lives and their bank accounts, our elite — that the Jews are beatable; that not everyone has given up; that there are intelligent, responsible, articulate people who are unconditionally committed to putting a final end to Jewish scheming and to this system based on Jewish values, no matter how long it takes or how much sacrifice is required.

We must always keep one light burning and one door open, no matter how black the darkness before the dawn, so that every racially conscious White person has a place to turn when he is finally ready to take up the fight himself.

Propagating truth, upholding hope, even for the few — those are two very concrete and vital functions. And there is another, which is the closely related function of maintaining a living community embodying the spiritual values of our race.

In a certain sense every spiritually healthy White person does this, whether he is a member of the Alliance or not, because these values are inherent in the race-soul of our people; they exist at a genetic level. But aside from the fact that there are all too few spiritually healthy people in today's sick world, that living in the midst of soul-sick people tends to be spiritually unhealthy in itself, it is important that our spiritual values do more than lie dormant in our genes; it is important that they be manifested in the life of a community, that they be expressed in the program, the activities, the propaganda of a living group.

And all these functions, involving truth, hope, and spirit, are clearly tied quite closely together. As already stated, the organization which wants to *effectively* propagate truth must do more than simply print dry news, accessible only to specialists. In order to have any effect on even an intelligent and open-minded minority of our people, it must, as stated above, speak to the heart as well as to the mind. It must employ media other than newspapers.

And it follows, then, that when the Alliance is fulfilling its task of propagating truth effectively it is also upholding hope for White survival and manifesting the spiritual values of our race at the same time.

Now, because our task involves these several interrelated functions — because we are concerned not just with printing a newspaper but with doing all the other things necessary to reach, to inform, and to move an elite minority of our people — it must also involve certain organizational functions.

Even if our only function were to be the publication of a newspaper, requiring a full-time writing, editorial, and busines staff of only a dozen or so cadres, we would still be obliged to concern ourselves with organization, because of the necessity of carrying out our own distribution. The elite minority capable of responding to our message now consists of several hundred thousand persons — perhaps as many as one per cent of the adult White population of the United States — and reaching them effectively requires an active membership of several thousand persons willing to participate in a vigorous distribution program.

And doing the other things which we must do besides publishing and distributing a newspaper requires much more in the way of organizational capability. It requires more cadres; it requires a larger rank-and-file membership from which to draw those cadres and to carry out supporting functions (newspaper distribution being only one); and it requires a well-designed, smoothly operating organizational framework within which both cadres and rank-and-file members can function effectively in the performance of their coordinated tasks.

All of these things fall into the category labeled above as "intrinsic." They are necessary and worthwhile even in an era in which mass organization for a radical purpose cannot be realistically attempted. But it is clear that our intrinsic and extrinsic functions are closely tied together. The intrinsic capabilities described above are very similar to the capabilities needed for reaching and moving a much larger number of people, when conditions are proper. The organizational structure necessary for coordinating our intrinsic activities provides a nucleus around which a much larger organization can eventually be built.

Today — and next year — we concern ourselves almost solely with our intrinsic task. But at a later time, no matter when, we shall find that all our intrinsic labors, if we perform them well, will have laid the necessary and sufficient foundation for accomplishing our extrinsic task.

(Issue No. 69, 1979)

The Education of a Liberal

A recent issue of the *Reader*, an "alternative" weekly newspaper published in Chicago, carried an interesting account of a visit to a "soul rock" concert by the paper's White music critic, Don McLeese.

The all-Black rock group performing in Chicago's Madison Street Stadium was P-Funk, very popular among Blacks, and the Stadium was jammed when Mc Leese and his wife Susan arrived. The unruliness of the Black concertgoers made McLeese apprehensive, but he fought back his fears like the well-trained liberal he is: "While I was conscious of being one of the few white faces in the overwhelmingly black crowd . . . I wasn't terribly concerned. . . . I wasn't thinking in terms of us and them."

Susan had a little more sense: "Before the show started she decided to hit the john and transfer her money to her shoe. I understood her fear, but such worries seemed to me a mark of very subtle, very subconscious racism. I wouldn't have taken similar precautions at a white show, so I didn't on this evening."

After a remark like that, it's hard to feel sorry for the poor, dumb jerk, but, anyway, here's what happened next: "Four guys — black, mid-20s — came crashing through our row, ostensibly in search of a good seat. One, a stocky, 5-foot-10, 200-pounder in a gray fedora, got on the chair next to me, making a point of shoving me aside. Since people are often obnoxiously pushy within the anonymity of the Stadium jungle, I was hoping he was just letting off steam. In any event, I wasn't about to challenge him. Even after he had a chair and a half to himself, he kept pushing closer and closer, asserting his presence and silently daring me to make a move. As I leaned closer to my wife, I noticed that one of the other guys was in her purse, and the other two were making a point of closing around us.

"Realizing that we were being set up, I tried to figure the quickest way out. When the gray fedora shoved again, I feigned stumbling over the back of the chair, grabbed Susan, and started moving down the row. . . . Unfortunately, these guys were far more organized than I had anticipated. At row's end another accomplice had been stationed to seal our path. When we looked back the three who had been around Susan were in steady pursuit, one taunting us with, 'What's your hurry?' Frantically I spun around again and was leveled by the first punch from the gray fedora. . . .

"Although we were only 15 or 20 feet from an exit, movement was impossible. Going down I dragged Susan with me, and a dozen or so attackers began punching and kicking, ripping at our clothes, our watches, our wallets, our hair — anything they could get a hand on. They worked deliberately and thoroughly . . . apparently confident that no one in the crowd would raise a finger to save our white asses. . . .

"After our initial assailants had picked us almost dry, they were joined by a crush of onlookers, descending upon us like vultures after a fresh carcass. I wasn't exactly expecting help from the crowd, but I wasn't prepared for a boy of 12 or so gleefully kicking me in the head, contempt for my very being all over his face. Never before had my skin provoked such absolute, uncontainable hatred, a hatred that seemed to be shared by all surrounding us.

"It was worse for Susan. After her coat had been ripped from her, her purse rifled, and her necklace snapped, her assailants decided to underscore our debasement further. Hands everywhere began rubbing her, grabbing at her. . . .

"After five minutes or so of this sport, we were finally given some room. Having lost my eyeglasses . . . I was stumbling aimlessly, trying to hold up my jeans, which had been ripped from waist to mid-thigh. . . . I finally found Susan, and she led me from the floor. It still wasn't over. . . . We were repeatedly



P-FUNK: Whites who are attracted to Black music are *very* sick people.

shoved and grabbed by still others who had noticed the fun and wanted to share in. Somehow, Susan had kept her bracelet through the melee, only to be relieved of it by a quick-handed young thief in the mezzanine. Finally we found a policeman out by the gate and clung to him for dear life."

Well, sir, one might think that little experience would have taught Mr. McLeese something. One might think he would have learned some of the facts of life — and of race.

No, indeed: "I was no racist before, and it would take far more than an isolated attack to turn me into one now. . . . Thuggery, of course, is not a racial characteristic. Many black people have suffered far worse fates at the hands of whites . . . than anything inflicted on Susan and me. Intellectually, politically, sociologically, and every other which way, I know that Susan and I were attacked by criminals who happen to be black. I know that most of the audience would have deplored what happened if they had known. I know that race isn't a factor where human decency is concerned."

After this little recitation of the liberal litany, McLeese spends the rest of the article blaming everyone but the Blacks — and his own mindless liberalism — for what happened: the police for not rescuing him and Susan sooner, the concert promoters for not making better security arrangements, White society for Black hostility in general.

Did he learn anything at all? Yes: "I know it may be irrational, but I can't imagine going to a predominantly black show at the Stadium again. This really eats away at me; the thought of perhaps never again seeing P-Funk . . . is a deeply felt loss, both as a critic and as a fan. . . . I know that if I went I'd be eyeing everyone who passed down the row as a potential assailant. I'd be tensed for a forthcoming attack behind every jostle. While everyone else was enjoying the music, I'd be plotting escape routes."

The education of the White liberals in America has begun, but it clearly will be a very long process — long and bloody.

(Issue No. 69, 1979)

An Editorial by Dr. William Pierce

What the Alliance Demands of Us

This editorial has been condensed from a talk given to Washington-area members, supporters, and friends of the National Alliance on June 3, 1979.

The Marines have a recruiting slogan which the Alliance could easily adopt as its own, with only a slight alteration: The Alliance is looking for a *few good* men — and women. The emphasis is on both "few" and "good," because there are, unfortunately, relatively few men and women today who have the qualities which the Alliance demands.

Anyone not intimately familiar with the task of the Alliance, with the types of problems we face, and with the human failings evoked by those problems may be excused for assuming that all the Alliance requires of a recruit, besides being White, is that he or she be moderately intelligent, industrious, honest, brave, and so on — the rest of the boy scout virtues.

And, as a matter of fact, that's about all we can hope for in the great majority of our members across the country. As a strictly practical matter, if a person in Seattle or Atlanta certifies that he is White, agrees with the Alliance, is willing to pay his dues, and says he wants to help, we can hardly fail to accept his membership application. We're pleased to have him. We depend upon him for getting the Alliance message out to other potential recruits in Seattle or Atlanta and for providing the financial support the Alliance must have in order to exist.

But for our cadres, for those *few good* men and women who form the organizational backbone of the Alliance, who make up our operational staff, and who do the day-to-day work of the Alliance more is demanded; additional qualities are required.

Topping the list is this: The most essential quality demanded of every cadre is the ability and the willingness to put the good of the Alliance before his personal interests.

That is not just a mushy platitude, of the sort one expects to hear when joining the Rotary Club or the Masons; for us it is a hard rule. Every Alliance cadre is expected to develop the habit of thought which causes him to base his every decision, not on what is convenient or agreeable to him, not on his personal likes and dislikes, but only on what's good for the Alliance. And then he must invariably act in accord with this ordering of priorities.

The Alliance cadre must learn to subordinate personal friendships and loyalties, as well as personal animosities, to the interests of the Alliance. But subordination does not mean annihilation. The Alliance does not require of anyone that he give up his own personality or his own individuality.

"The Alliance needs . . . men and women who . . . understand that . . . if the Alliance fails in its task, the race will perish."

It is not required that he *immerse* himself in the Alliance in some Oriental sense. The Alliance is not an Oriental organization. It is an organization of healthy, dedicated, individual White men and women, who have different personalities, different likes and dislikes, and different types of friends.

The Alliance is not interested in changing that. All the Alliance demands in this regard is that whenever a conflict arises between personal interests and Alliance interests, the Alliance cadre must put the Alliance's interests first, ahead of his own. This requirement means, for example, that if a personal friend does something or says something harmful to the Alliance, and one must make a choice between the desire to keep the friend and the obligation to protect the Alliance, then one has no hesitation about what that choice will be.

It means that, when one is engaged in an Alliance activity which is supposed to be carried out in a certain way, one doesn't try to change that way or to persuade others to change it to a way more agreeable to oneself — but, perhaps, less agreeable to the prospects of accomplishing the Alliance's task successfully.

In view of what the Alliance is trying to do, this demand should seem reasonable to most of the people we attract. But we are living in the "me" generation, and we run across a great many people who are constitutionally incapable of complying with or even understanding this demand.

Perhaps it's because when they were very young their parents gave them everything they wanted and never disciplined them, or perhaps it's due to some other cause, but it is a fact that there are people who can no more comprehend the notion of subordinating their desires to the needs of the Alliance than a normal person can imagine what a spider feels when having sex or what a snake feels when shedding its skin; the idea of putting anything ahead of their personal interests is wholly alien to them.

No matter how clever or talented such a person is, he cannot become a good cadre. That is the case now, when the Alliance is subject to the strain of never having enough money to support its cadres properly, of having to put pressure on people to get the necessary work done; and it will be even more the case in the future, when a larger and stronger Alliance is subject to real persecution.

The fact is that we cannot afford to have cadres who cannot or will not put the Alliance first. Nor, for that matter, can any organization in our position.

The second quality that the Alliance demands of us is an undivided sense of responsibility for the work of the Alliance. The Alliance needs doers, not talkers; participants, not observers; diligent workers, not dilettantes.

The Alliance cadre cannot be a clock-watcher, a person concerned only with going through the motions of his task. He must be concerned with the outcome of everything he does, with the quality and effectiveness of his work. He must be willing to accept responsibility for his failures as well as for his successes.

The Alliance needs worriers, men and women who do not assume that everything will somehow work out for the best, but who understand that the whole future rests on their shoulders and that if the Alliance fails in its task, the race will perish.

Finally, the Alliance demands that all its cadres have a long-range view of our task.

A great many people come to us with a short-range view. "Let's get rid of the Blacks," they say. "Let's take the country back from the Jews. Let's have a revolution. Let's awaken the masses." And they actually expect to see a revolution take place in a year's time. When it doesn't they usually become discouraged, lose interest, and quit.

There are others without quite such naive expectations, but who still have a far too limited vision of the task we are facing. They believe that one can build a mass movement of racially motivated White people in this country today simply by waving one's arms and exhorting the masses to rise up. They envision tens of thousands of militant Whites on the march after a few months of intensive propagandizing and organizing.

Every organization encounters people with these short-range views — and some adapt their way of operation to these people. The leaders of such organizations keep waving their arms and dreaming up new gimmicks, in order to maintain the interest of members and supporters with short attention spans.

And this technique tends to work, because a person gullible enough to believe that America's problems can be solved in a year is also gullible enough to believe that every new gimmick presented to him, every special project, is the one that's going to do the trick, no matter how many gimmicks he's been disappointed by in the past.

But the Alliance doesn't operate that way.

If a new member with high hopes for a quick success signs up in Seattle and then loses interest after a year, there are no hard feelings. We're happy to have had his help for a year.

But what the Alliance is trying to do now, above all else, is recruit a *few good* men and women, cadres who will be integrated into the organizational structure of the Alliance and on whom we can depend for a long time to come. When one of these people gives up, it sometimes disrupts an important program. Often, it would have been better if the Alliance had not come to depend on such a person in the first place.

So that's why we don't wave our arms and shout very much, why we don't engage in a lot of hyperbolic rhetoric, why we don't perform stunts for the controlled media in order to be mentioned in the newspapers. It's because we aren't trying to attract a lot of people with short attention spans.

There'll be a time for them later. Right now they just tend to get in the way.

In summary, three qualities have been mentioned which the Alliance demands of its cadres:

It demands that we have the ability and will always to put Alliance interests ahead of our own.

It demands that we have a profound sense of personal responsibility for our work.

And it demands that we approach our work for the Alliance with a long-range view, understanding that our task is not something to be gotten over in a hurry, so that we can go back to what we were doing before, but that it is something to be worked on for as long as it takes for its final accomplishment — even if that means for the rest of our lives.

Just because the Alliance is now beginning to experience the first tiny trickle of success in its long and difficult program, we must not relax our vigilance or our discipline. Instead, success must make us be harder on ourselves and demand more of ourselves than ever before.

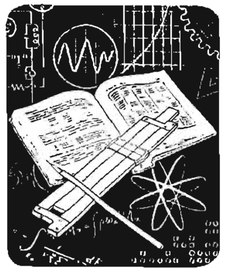
That is the road to total success, to complete success in accomplishing the Alliance's task, and it is the only road.

(Issue No. 70, 1979)

We should not view ourselves as martyrs but as people who see their own self-interest from a higher vantage point than the average person and who act consistently in accord with that higher self-interest.

— William Pierce, First General Convention of the National Alliance, Sept. 2, 1978

Neurometrics: New Science Supports Race Differences



by Lewis Callahan

Last October NATIONAL VANGUARD summarized an important paper presented to the American Psychological Association at its August meeting in Toronto by University of California psychologist Arthur Jensen. In his paper Dr. Jensen reported new findings which demonstrate that the intelligence measured by standard IQ tests is closely related to the frequency of the brain's electrical rhythms, which can be measured by extremely simple reaction-time tests.

Since reaction speeds and the neural rhythms on which they are based originate in the bio-electrical structure of the brain and are genetically determined, the new results show "that mental ability measured by standard intelligence tests is getting at something much more basic than skills acquired at school or home, or than specific knowledge," in Dr. Jensen's words. No sexual differences in reaction-time have been found, but Blacks, on the average, are considerably slower than Whites. Dr. Jensen pointed out that the quickness of Blacks in athletics involves a different set of reflexes than those used in mental work.

For some time now students of human intelligence have been stressing the need to get away from too strong a reliance on traditional paper-and-pencil intelligence tests and to concentrate instead on the anatomy and physiology of the brain itself — that is, on its structure and on the physicochemical processes by which it functions. Traditional methods of intelligence testing have been developed about as far as possible, and the importance of IQ for everyday human life has been established beyond a doubt.

In the crucial area of Black-White intelligence differences alone, there is now enough evidence supporting the hereditarian position to fill several mammoth volumes. As for the few pitiful shreds of environmentalist evidence which once existed, they are now being consigned to history's dustbin, discredited one by one as the misleading flukes which one must expect when examining a complex phenomenon. Every honest researcher in the field now recognizes this.

This state of affairs does not prevent the controlled media from completely twisting the evidence in order to make Dr. Jensen's position look isolated and peripheral, when, in fact, it has come to represent the new mainstream, the only one retaining any reputable scientific backing. The psychometricians (paper-and-pencil IQ testers) and the journalists are at loggerheads, and neither is budging.

The former have reached a point of diminishing returns, since, regardless of the new evidence they offer for their impregnable position, they know in advance that the latter need only make vague, totally unsubstantiated charges of "cultural bias" to confuse and mislead the gullible public. In growing numbers, this veritable army of Galileos is recognizing that a new, more tangible kind of evidence for intelligence's genetic basis is required, if they are ever to breach the wall of words which separates them from the people.

While the sorry history of Lysenkoism shows that no amount of scientific evidence can prevail against a sufficiently determined and powerful ideological establishment, American scientists are hoping that their country is still free enough to hear the new hereditarian message which they bring: neurometrics.

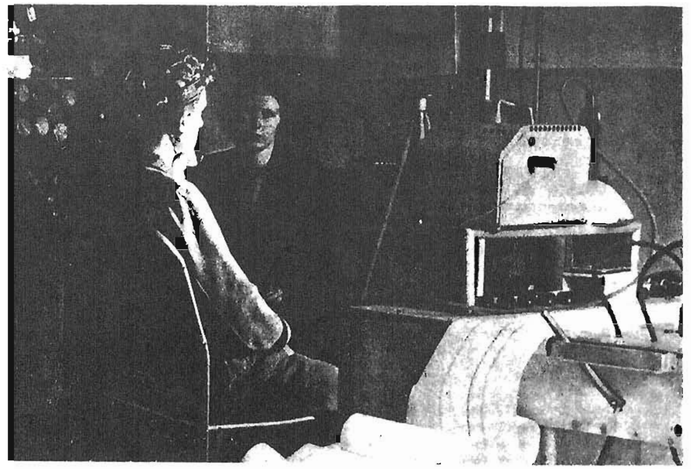
The new discipline, in contrast to psychometrics, relies on techniques that do not require a motivated or cooperative or even a conscious subject. In yet another way, alleged "cultural contamination" is being skillfully bypassed. Dr. Jensen's work with reaction times and neural rhythms is one example of the trend. The remainder of this article summarizes another.

The technique called "evoked potentials" has grown out of recent advances in computer technology and in electroencephalography (EEG), the measurement of the brain's electrical activity. An EEG machine is used to trace the brain's response to experimentally administered stimuli of all kinds (some of which do not require consciousness). The responses elicited or "evoked" by different patterns of stimuli vary immensely among people, yet remain quite repeatable for a given individual.

The similarities in the evoked responses of identical twins point to a strong genetic component. Dr. Edward Beck of the University of Utah likens them to "fingerprints of the brain" in their reliability.

Scientists are only beginning to explore applications for the technique. The more promising possibilities include: accurate assessment of the scholastic potential of children entering school for the first time; prognostication of incipient mental illness, even before the first signs have appeared in overt behavior; detection of the thoughts of uncooperative subjects in intelligence and criminal work (making present lie detectors obsolete); reliable diagnosis of approaching senility; and the determination of leadership qualities.

The last application, for example, involves comparing the timing of a subject's motor response to a stimulus with the timing of a brain wave called the "P300." In most White people the "reflective" P300 precedes any motor response, but among constitutionally impulsive people just the opposite often occurs.



VARYING ELECTRICAL POTENTIALS in the human brain can be monitored, while a subject receives stimuli, and the brain's electrical response patterns can be correlated with intelligence and personality traits.

Only when they have committed an error on the basis of pure reflex will their brains provide a tardy P300 wave.

When one considers the reputations of some races and nationalities for flighty, reckless behavior, and of others for careful, deliberate forethought, it becomes apparent that the application of P300 wave studies alone to ethnopsychology (the study of racial differences in psychology) offers some very interesting prospects. Evidence like this will establish neurometrics on a foundation far too solid for the egalitarian establishment to meet head on. Only the "silent treatment," already familiar to honest historians, will remain.

New York University's Brain Research Group has developed an entire Neurometric Test Battery, based solely on electrophysiological responses and independent of all verbal or overt behavior. It first samples the subject's resting EEG and then presents "challenges" that correspond to test items on a conventional psychometric test battery. Ninety-seven per cent accuracy in discriminating between normal and "learning-disabled" children has already been achieved, and the latter group can be easily sorted out into a variety of subcategories.

The Brain Research Group's director, Dr. E. Roy John, observes that, "The most striking feature of these results is the high percentage of learning-disabled children who displayed multiple types of dysfunction in multiple [anatomical] regions." This finding corresponds with those of researchers in many related fields who have found that the presence of a single physical anomaly tends to point to others. That is, biological strength and weakness in a given individual or group *tends* to be generalized and pervasive. Correlation rather than compensation is the dominant law of life.

Although Dr. John lamely speculates about sources of malnutrition or "stimulus deprivation" which may account for faulty neural patterns (he may have had to do so to keep his research money coming in), a vast amount of evidence debunks such notions. As an example, one could cite the finding that children born to severely malnourished European women at the end of World War II (many of whose diets were far inferior to anything recently experienced by Mississippi Blacks) failed to show depressed IQs relative to older and younger siblings. This is not to insist dogmatically that neural activity is never related to the environment — far from it — but only to observe that all the evidence we have to date points to heredity as the *dominant* causative agent.

Washington neurologist Richard M. Restak, whose new book, *The Brain: The Last Frontier*, describes the work in this exciting field, poses such questions as whether or not our new measures of brain functioning will soon justify our stopping potential criminals before they have even committed their acts. He concludes that the time is right to begin actively debating such issues. All of the conciliatory lines he offers the liberals as a sop cannot defuse the explosive social potential of his conclusions.

Can it be doubted that we stand on the threshold of a new Eugenic Age? The System will use every weapon it has to keep us from entering the promised land, and we must see to it that our side is fighting with more than science in its armory. Truth must be welded to political power.

(Issue No. 70, 1979)

The Race Bomb

The U.S. government issues hundreds of statistics every day. The statistics concerning the economy and the fuel crisis have been making headlines, but a far more important one issued recently went almost unnoticed: on May 15 the U.S. Census Bureau revealed that Blacks in the United States are breeding more than twice as fast as Whites.

During the past eight years, the Census Bureau said, the U.S. Black population has increased 12.6 per cent, while the "White" population (which actually includes Jews and many other non-Whites) has increased only 5.5 per cent. The official total for the Black population of the United States is now 25.6 million, but the Census Bureau believes the true figure is even worse; it is estimated that more than 1.5 million Blacks managed to avoid being counted in the last national census.

And the situation looks bleaker for the future: there is a higher percentage of Blacks concentrated in the age range of peak reproductive activity than is the case for Whites.

Even if the present ratio of Black/White population growth becomes no worse than it is now, the figures provided by the Census Bureau lead to a stark arithmetical conclusion: the Black population will overtake the White population and outnumber it in a little over two centuries.

Long before then, however — certainly, within the coming century — the combination of Blacks, Mexicans, Jews, Puerto Ricans, Asians, and other non-Whites in the United States will achieve an absolute numerical majority.

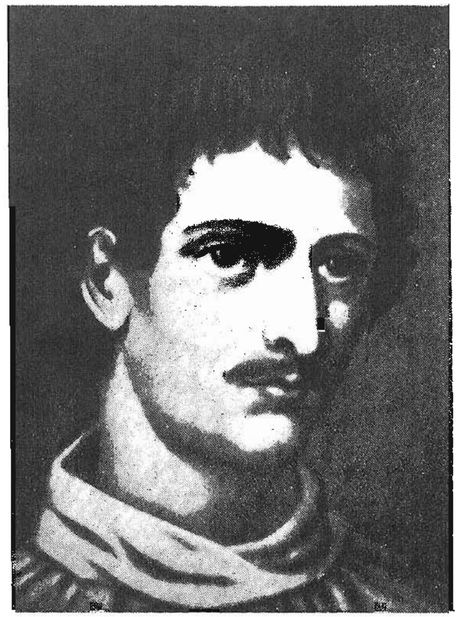
The situation with which the White minority will then be faced is so grim that it staggers the imagination. Conservatives and other foolish people who now spend their time worrying about such trivia as inflation and street crime, hoping that the government will somehow be able to save the economy and maintain domestic tranquility, should instead be praying that the entire System will fall apart as soon as possible.

We are rapidly approaching the point beyond which no peaceful solution to the race problem will be feasible, the point beyond which we will no longer be able to defuse the race bomb before it explodes.

(Issue No. 70, 1979)

Giordano Bruno:

Visionary and Martyr



GIORDANO BRUNO (1548-1600)

On a sunny June day nearly 400 years ago there took place one of the most memorable and prophetic intellectual confrontations in the long history of Oxford University. On that day the renowned seat of learning on the Thames, already more than 300 years old, was crowded with the cream of Elizabethan society, nobles and professors, courtiers and dons. They had gathered to honor a visiting Polish nobleman, Albert Laski, the *voivod* of Sieradz, whose military prowess in his far-off land and whose extravagance in England had won him wide repute.

For the assembled scholars, the high point of the festivities in the old university town was to be a debate on the correct interpretation of 15 tenets of the philosophy of Aristotle. In the late 16th century, as in the preceding three centuries, the authority of Aristotle in philosophical method and in diverse branches of learning, particularly the sciences, was virtually unchallenged at Oxford or any other European university, Catholic or Protestant.

Indeed, Oxford scholars were fined five shillings for each disagreement with the premises of Aristotle's "Organon"; substantial divergence from the Aristotelian system was punishable by expulsion. The professors who rose to the pulpit of Oxford's Church of the Holy Virgin to expound the Aristotelian corpus on June 11, 1583, were secure in their adherence to all its major tenets, not the least of which was a physics which postulated the earth as the stationary center of the universe.

Scarcely had the chief of the Oxford scholars, Dr. John Underhill, the rector of Lincoln College and chaplain to Queen Elizabeth, begun his arguments when he was challenged by a small, dark-haired man, exquisitely robed. Giordano Bruno, a fiery, independent spirit who had fled the confines of a Dominican monastery in southern Italy, had taken up residence at Oxford only two months before. His attacks on Aristotle had already evoked murmurs of discontent; now he placed himself beyond the pale.

Bruno lashed out at the Aristotelian notion of the universe. He supported his arguments with the revolutionary discovery of Nicholas Copernicus that the earth revolved around the sun. And he went beyond Copernicus: man lived under no fixed vault of heaven, but in a universe of infinite extent, occupied by an infinite number of worlds.

To the assembled learned heads of the university, Bruno's ideas were more than heresy: they were madness. The scholars ridiculed his arguments. In turn, the little Italian showered his opponents with scorn.

In a later writing, Bruno described the scene with typical acerbity: ". . . go to Oxford, and have them tell you about those things that befell the Nolan [from Bruno's birthplace, Nola], when he publicly disputed with those Doctors of Theology in the presence of Prince Albert Laski, the Polish nobleman, and other gentlemen of the English nobility. Have them tell you how we were able to answer their arguments, how that poor doctor on 15 occasions, during the argumentation of 15 syllogisms, remained confused like a chick caught in hemp fiber, that doctor whom they placed before us on that grave occasion as the coryphaeus of the Academy."

Despite Bruno's boasts, there was no winner in the debate. The two sides were speaking two different languages, each of them speculative. Yet the Aristotelians of Oxford were looking backward, to the old, man-centered world view of antiquity and the Middle Ages. Bruno, with a mighty leap of intuition, was anticipating the cosmology of a new age, one which would see his race burst the shackles of an anthropocentrism which flattered his ego but bound his soul.

Shortly after the debate Bruno was forced to leave Oxford. Characteristically, he remained unshaken in the bold espousal of his vision, for which he would eventually die heroically.

Bruno was born in 1548 at Nola, in the Italian Campagna, not far from the teeming port of Naples and the looming majesty of Mount Vesuvius. His father, Goiano Bruno, was a professional soldier; his mother, Fraulissa, may have been of German descent.

Nola, which dated its foundation to pre-Roman times, had been declining in population and importance for several centuries. It retained a colorful, festive way of life, however, and its pleasant situation on the lower slopes of Mount Cicala, in the foothills of the Apennines, afforded young Filippo (as his parents christened him) endless opportunities for exploration.

In a philosophical poem which he wrote nearly 30 years later, Bruno recorded how his observation of the two mountains, Vesuvius and Cicala, brought him his first insight into the relativity of an observer's perceptions.

Glimpsed from the fertile base of Mt. Cicala, Vesuvius, ten miles distant, was a bare cone of volcanic rock, stern and forbidding. The youth was struck by intuition that the view from Vesuvius might reverse the effect. He set out on foot for the great volcano. As he approached, the barren silhouette resolved itself, on its lower face, into a fertile expanse of pleasing greenery. Mt. Cicala, ten miles away, now took on the austere aspect which its neighbor had presented from afar. Bruno wrote, "Thus did Vesuvius and Cicala first teach the lad to doubt, and revealed to him how distance changed the face of things."

Bruno's parents recognized the boy's promise as a scholar. Despite their lack of means, they arranged for his education in Naples.

In the great southern Italian metropolis, which had lately come under Spanish rule, Bruno applied himself avidly to his studies. At the local Augustinian monastery he was privately tutored in logic, dialectics, and the humanities. He also attended lectures at the Studium Generale, where the philosopher Vincenzo Colle held forth on Aristotle.

In 1565, despite religious doubts which were surfacing even then, Bruno decided to join the Dominican order. Possibly his family lacked the means to send him to a university: for many a bright but poor youth, a clerical career gave the only promise of furthering his education. Certainly the Dominicans, with a centuries-long tradition of scholarship crowned by Albertus Magnus and his great pupil, Thomas Aquinas, offered the 17-year-old ample opportunity for study.

Young Bruno began his novitiate at the Dominican convent of San Domenico Maggiore in Naples, taking the name Giordano, which he retained after leaving the order. He quickly mastered the obligatory Dominican philosophy, Scholasticism, which was grounded in the teachings of Aristotle.

Despite his admiration for Aquinas, the greatest of the Scholastics, Bruno came to scorn the pedantry of Aristotle's Scholastic interpreters. An instinctive aversion to fixed, dogmatic systems of thought led him eventually to condemn Aristotle himself as "the stupidest of all philosophers." (In fairness to both Aristotle and Bruno, it must be noted that Bruno's understanding of the great Hellenic thinker's works was conditioned to a large extent by a faulty textual tradition.)

It was through his study of Aristotle that the young monk found his way to the pre-Socratics, those daring nature philosophers whose bold speculations on the makeup of the universe have unfortunately been preserved only in suggestive fragments. Bruno acquainted himself with two of them, Leucippus and Democritus, at second hand in the Roman poet-philosopher Lucretius' long and elegant *De rerum natura* (*On the Nature of the Universe*), which synthesized their atomic theories with the ethics of the Epicureans in a lucid naturalism.

It was the dialogues of Plato, particularly the *Timaeus*, and the writings of his successors, the Neo-Platonists, however, which fired Bruno's imagination. The Neo-Platonists, the greatest of whom, Plotinus, had spent his last years in Bruno's native Campagna, envisioned an ideal, spiritual supreme being which animated the world of creation by intellectual and spiritual emanations, to which man could reunite himself in a mystical experience climaxing a process of pure thought.

His study of Neo-Platonism led Bruno to Hermetism, a more specifically religious precursor of Neo-Platonism, the doctrines of which had supposedly been revealed to Hermes Trismegistus, regarded by Hermetists as the most ancient of Egyptian priests and wise men. Hermetism was much in vogue in the Renaissance, and its most outstanding exponents, men like Bruno and Nicholas Copernicus, interpreted it in an entirely Faustian spirit, as a system which would allow its practitioner to seize the meaning of the universe in a series of great intuitive leaps, fueled by that purest form of knowledge, mathematics.

As Bruno moved from convent to convent in southern Italy after his ordination, his vast and systematic philosophical learning disposed him to be increasingly sceptical of Christianity. And his scepticism brought him under increasing suspicion from ecclesiastical and civil authorities (the Spanish had instituted the Inquisition in Naples the year before Bruno was born). Matters came to a head, one might say, when his superiors discovered that he had hidden some proscribed books by Erasmus, the great Dutch humanist and scathing satirist of monastic life, in the monastery outhouse.

When Bruno learned of his prior's wrath, he hastily journeyed north to Rome, seeking an impartial hearing at the headquarters of the Dominican order. Arriving there, he discovered that the Inquisition in Naples had drawn up charges against him. Fearing that he would be surrendered to the less-than-tender mercies of the Inquisitors, he discarded his clerical garb and fled north. The year was 1576.

At that time the religious struggles which had been ignited by the Protestant Reformation were still raging. To meet the Protestant challege, the popes, bolstered by the recently founded Jesuit order, had organized the so-called "Counter-Reformation," which was rolling back the Protestant advance in central and eastern Europe.

Meanwhile, the Protestant center of gravity had shifted from Luther's Wittenberg to Calvin's Geneva, from which the embattled Huguenots of France and the Netherlanders in revolt against the Spanish crown derived their inspiration.

Bruno spent nearly two years in northern Italy, moving from city to city, supporting himself by private tutoring and editing, always wary of the Inquisitors and their spies.

In 1578 Bruno journeyed across the Alps to Geneva. As he later expressed it, "I decided to stay there only that I might live in liberty and security."

As Bruno was to learn, however, Geneva had no room for free spirits. Although John Calvin had died 14 years earlier, the city he had remade into something approaching a Protestant theocracy still bore his stamp, and its Calvinist governors ceded nothing to the Inquisition in their zeal to extinguish heresy.

In May 1579 Bruno began to lecture on philosophy at the university. His career was brief. In August of that year he published a pamphlet attacking Antoine de La Faye, a professor of philosophy at the university and a pillar of Calvinist orthodoxy. Bruno charged that La Faye, a follower of Aristotle, had made no fewer than 20 errors in a recent lecture.

The pamphlets, their printer, and the contentious Nolan philo-

16th-Century Mystic Had Modern World View

sopher were immediately seized by the Genevan authorities. After a trial before the theological consistory, Bruno grudgingly apologized to the indignant La Faye. Thereupon he departed Geneva, unscathed, but smoldering with hatred for the dual tyranny of Aristotle and Calvin.

The wandering philosopher made his way next to France, which was in the throes of 30 years of confessional and dynastic warfare between Calvinist and Catholic. In the southern city of Toulouse, which was a Protestant stronghold, Bruno earned his doctorate in theology at the university, after which he was elected by the students to lecture on philosophy and astronomy. Once again, his unorthodox views aroused opposition. When the tide of religious warfare lapped at the gates of Toulouse once more, in 1581, Bruno looked for asylum in Paris.

At Paris Bruno published his first treatises which have come down to us, on the art of memory. For Bruno, memory was the key to mastering the knowledge of the cosmos, the internalized images of which, according to him, confer great power on the beholder, if they properly represent cosmic phenomena. During his sojourn in Paris he also wrote *Il Candelaio* (*The Torchbearer*), a bawdy satire of monastic life entirely in the spirit of the century of Rabelais.

Bruno's *De umbris ideorum* (*The Shadows of Ideas*), on the art of memory, aroused the interest of King Henry III, to whom it was dedicated. The monarch, whom Bruno admired for attempting to steer a middle course between the extreme Catholic and Protestant factions ravaging France, invited the philosopher to his court.

Henry interrogated Bruno with an eye to acquiring the occult prowess by which he was sure the Nolan performed his mnemonic feats. When Bruno assured the king that he came by his skill entirely through the exercise of natural mental powers, Henry was doubly impressed, and he authorized the philosopher to lecture at the College de France.

After two years in Paris, Bruno procured a letter of introduction from King Henry to the French ambassador in London, Michael Castelnau, the Marquis de Mauvissiere. In early 1583 he crossed the Channel and entered the glittering world of Elizabethan England.

Bruno spent two years in England as the protege of Castelnau, who procured his entry into the highest circles of the realm. The philosopher met Queen Elizabeth, who, like many of her courtiers, spoke Italian and had a great admiration for Italian culture. Sir Philip Sidney, the poet and statesman, became Bruno's patron for a brief time. Despite his failure to gain acceptance at Oxford, this period was the most serene and productive in Bruno's life.

During his London years Bruno wrote six works, all in Italian, which were the fruition of his long years of study and the fullest expression of his mature philosophy. They dealt primarily with cosmology and ethics, presenting a view of the universe which anticipated subsequent advances in astronomy and cosmology and gave voice to an essentially religious view of the cosmos in consonance with all the deepest inklings and longings of his race.

The view of the cosmos which, bolstered by the authority of Aristotle and the second-century Alexandrian astronomer Ptolemy,



NICHOLAS COPERNICUS, the unassuming monk who wrought a revolution in our understanding of the workings of the solar system.

still prevailed in 16th-century Europe, was of an earth-centered universe ringed by concentric spheres, in which the planets (including the sun and the moon) revolved. The universe was enclosed by the sphere of the heavens, in which the stars were embedded, and the whole apparatus was set in motion around the stationary earth by what Aristotle called the First Cause, or Prime Mover, identified by Christian theologians with the Christian divinity.

Earlier in the 16th century Nicholas Copernicus, a gifted monk of German descent and Polish citizenship, had established through a series of prolonged and brilliant mathematical calculations that the earth revolved around the sun. (Fearful of the wrath of his superiors, he deferred publication of his findings until after his death.) Despite this advance Copernicus still retained the Aristotelian notion of a finite universe of planets revolving, now around the sun, in perfect crystalline spheres, bounded by the star-studded outer sphere.

In his *Cena de le cenerl* (*The Ash Wednesday Feast*), Bruno enthusiastically accepted Copernicus' sun-centered solar system. But he went beyond Copernicus.

In *De l'infinito universo e mondi* (*On the Infinite Universe and Worlds*), Bruno wrote: "It is then unnecessary to investigate whether there be beyond the heavens Space, Void, or Time. For there is a single general space, a single vast immensity which we may freely call Void; in it are innumerable globes like this on which we live and grow. This space we declare to be infinite; since neither reason, convenience, possibility, sense perception, nor nature consign to it a limit. In it are an infinity of worlds of the same kinds as our own."

Pervading this infinite universe, according to Bruno, was the Creator: "The one infinite is perfect, in simplicity, of itself, absolutely, nor can aught be greater or better. This is the one Whole, God, universal nature, occupying all space, of whom naught but infinity can give the perfect image or semblance."

Within this universe Bruno envisioned the phenomena of nature as synthesized by freely developing innate forces which fostered eternal change and growth. Everything in Bruno's universe was endowed with an immanent urge, in conformity with its own inward nature.

From this majestic cosmology Bruno derived an ethics and a politics based on men acting freely in accord with their own inner imperatives and their drive toward union with a higher nature. In the Europe of Bruno's day the prerequisite for this development was an end to the religious warfare crippling the West and the installation of an enlightened regime headed by an enlightened monarch.

Although Bruno more than once had sharp words for particular nations, he respected the European peoples in their diversity. With characteristic foresight, he warned against the consequences of the racial intermixing already under way in the wake of the European explorations and conquests.

There was one race for which Bruno reserved unmitigated disdain. He despised the Jews, referring to them as the "excrement of Egypt," "a pestilent, leprous, and generally pernicious generation who deserve to be extinguished before they are born."

In 1591 Bruno decided to return to Italy. He had been invited to Venice by a young nobleman, Zuane Mocenigo, who had heard of his vast erudition and phenomenal powers of memory and wanted to be tutored by him.

Doubtless Bruno was homesick for his native land, from which he had been absent for 13 years. Venice was well known to be hostile to the papacy, and he must have thought himself relatively secure from extradition there.

Mocenigo was quickly disappointed in his famous teacher. Like Henry III, he had supposed that Bruno's powers of mind were achieved by occult practices. Unlike the French monarch, however, the Venetian aristocrat could not be convinced otherwise. Certain that Bruno was selfishly husbanding his magic powers, he sought revenge by betraying his learned guest to the Inquisition.

Bruno got wind of his host's plans and prepared to flee Venice. But he moved too slowly. On the night before his intended departure Mocenigo led a band of his retainers to the Nolan's quarters, seized him, and cast him into a convenient basement dungeon. Two days later, on May 23, 1592, Mocenigo handed Bruno over to the local branch of the Holy Office.

There now ensued a long a bitter passion for the Nolan visionary. With more naivete than cunning, he sought to defend his ideas as philosophical conceptions which lay outside the realm of theology. Indeed, he was eager for an audience with the pope, so sure was he that he could convince His Holiness how advantageous a reform of the Church in the direction of his philosophy would be for Christendom.

Bruno remained firm, however, in his revolutionary cosmology.



THE BRUNO MONUMENT on the Campo del Fiori in Rome, where the philosopher died heroically at the stake in 1600. Bruno's courage in defying his executioners should serve as a beacon of inspiration to Whites to battle for their race's truth today.

The Venetian Inquisitors, well aware of the potential consequences of a world view which displaced the Prime Mover from his perch above the spheres, continued to imprison him.

Meanwhile, the Vatican was exerting every diplomatic pressure at its disposal to bring about Bruno's extradition to Rome. The papal authorities were supported by the Spanish Inquisition, since the Spanish regime in southern Italy had been rocked by a short-lived revolt organized by another Dominican, the political philosopher Tommaso Campanella.

At length the Venetians complied, and Bruno was delivered to the dungeons of the Holy Office in February 1593. There he remained for nearly seven years, underfed, stifling in squalor, denied clothing, allowed only the works of Aquinas as reading matter. Periodically he was dragged up from his subterranean cell to be interrogated and urged to recant his beliefs. Bruno still insisted that his philosophy was not incompatible with an enlightened Catholicism, but he was firm as granite in hewing to his ideas.

At last the patience of the Inquisitors was exhausted. Bruno was given a speedy trial and condemned to death by nine Cardinals General. When the sentence was pronounced, Bruno raised his head defiantly and told his judges, "Perchance you who pronounce my sentence are in greater fear than I who receive it."

On February 16, 1600, Bruno was led from his cell, chained at the neck, his tongue firmly gagged, and escorted barefoot over the sharp cobblestones of the Roman streets to the *Campo dei Fiori*, the Field of Flowers, before the ruins of the Theater of Pompey. Vatican guards and ostentatiously bedecked Roman officials hemmed him in tightly; priests from the Order of St. John the Beheaded, whose office it was to attend to condemned criminals, walked behind, chanting litanies and urging a final repentance.

At the appointed spot Bruno was lashed to a stake, and the executioner's men heaped a great pile of kindling wood all around him. As hundreds of excitement seekers gawked, the brave philosopher from Nola was proferred a crucifix. He looked away. Then the executioner lit the pyre, and Giordano Bruno's body was consumed by searing flames.

Eight years before his death, Bruno penned a startlingly prophetic epitaph for himself. His *De Monade*, a philosophical poem written in 1592, contains the following lines:

Much have I struggled. I thought I would be able to conquer . . . / And both fate and nature repressed my zeal and my strength. / Even to have come forth is something, since I see that being able to conquer / Is placed in the hands of fate. However, there was in me / Whatever I was able to do, which no future century / Will deny to be mine, that which a victor could have for his own: / Not to have feared to die, not to have yielded to any equal In firmness of nature, and to have preferred a courageous death to a Noncombatant life.

T.O'K.

(Issue No. 70, 1979)

"Liberalism," In the case of the Jew, means internationalism. If you listen to Jews discuss Jews, you will find they are money-minded, very sharp in practice. The Jews lack the fine integrity which at least is endorsed, and to a degree followed by lawyers of other nationalities. The Jew has been in Germany for all of a thousand years, and he is still a Jew. He has been in America all of 200 years, and he has not faded into a pure American by any means — and he will not.

— Theodore Dreiser, *The Nation*, April 17, 1935

America's Danger



HOW CAN YOU TELL these aren't U.S. troops? Answer: They're White. These men are Russian paratroops. The Ilyushin 76 transport shown here will carry an entire paratroop company and its artillery support more than 5,000 km. While U.S. politicians and media masters debate the SALT treaty, which would limit certain strategic armaments, the Soviet edge over the United States in tactical strength continues to grow. Not only is the Soviet army overwhelmingly larger, but its troops are tougher, better disciplined, more intelligent, and more highly motivated. Soviet commanders understand one vital fact which U.S. politicians will not admit: soldiers perform better in racially and culturally homogeneous units. While the Soviet armed forces are accordingly segregated into various ethnic units, U.S. military effectiveness is subordinated to the impossible demand for racial "equality." Racial integration has been the single most important factor in the decline of U.S. military morale.

Lower GI Quality, Morale May Be Greater Danger than Soviet Superiority in Numbers

"I get the impression that over the last two years, because of the all-volunteer army, the quality of the soldier has gone down. Some of them come across as totally illiterate and without any internal leadership." The speaker was Fritz Kindervater, a police official in Erlangen, Germany. The army is ours. The occasion, a few weeks ago, was the third brutal rape, in as many weeks, of German girls by Black GI's of the 2nd Brigade of the U.S. 1st Armored Division, stationed at Erlangen.

Herr Kindervater is not the only one who gets the impression that the U.S. Army isn't what it used to be. The most vivid impression is that gotten by the young White men in the Army, some of them college graduates fulfilling their ROTC obligations as second lieutenants and some of them enlistees who joined either to learn a trade at government expense or with the notion of making a military career.

The reports of these young Whites to **NATIONAL VANGUARD** staffers have been unanimous: they want to get out of the Army as soon as possible; today's Army is no place for a decent White person, they say.

The same attitude holds at all ranks and in all the services: the best officers and noncoms are leaving; only the dregs, the born losers, are staying. All the former motives that attracted and held good men are gone.

Patriotism is worth hardly a snicker in a military establishment which, as much as any civilian corporation, advertises for new employees with Madison Avenue come-ons about pay scales and fringe benefits and is beginning to accept the prospect of eventual unionization.

The old military mystique — the honor, the pride, the masculine camaraderie — just isn't the same in an Army and a Navy which are no longer all male, in which acknowledged homosexuals can no longer be summarily discharged, and in which drug abuse is rampant.

Above all else, say White servicemen, the growing numbers of Blacks in all the armed forces have made military life intolerable. Young enlistees in the barracks receive a bigger dose of interracial togetherness than they can stomach, while every White officer lives under the constant strain of knowing that his chances for promotion can be permanently ruined by the slightest indication of "prejudice" or a less-than-enthusiastic attitude toward Blacks.

The first question on the periodic fitness report which each officer's superior must fill out and submit to the civilian overseers back in the Pentagon is: "Does this officer fully support the Army's (Navy's, Air Force's, Marine Corps's) race relations program?"

The U.S. Army is now 30 per cent Black. Black life-styles are all too evident on every U.S. military post. Although the open mutiny by Black GI's which characterized the Vietnam era and the immediate postwar years has died down, this has been at the expense of allowing the Blacks to have their way in most cases. Instead of the Blacks being shaped up by the armed forces, the armed forces have slacked off to accommodate the Blacks.

One problem involving Blacks which is as bad as ever is crime by military personnel. Proportionately, Blacks in the armed forces still commit five times as many violent offenses as White GI's, and many bases, both in this country and in Germany, are high-crime areas.

The backers of a racially and sexually integrated, all-volunteer military establishment seem to

believe that providing more and more amenities — more juke boxes and beer coolers in the barracks — reducing the old spit-and-polish military discipline to the vanishing point, and providing interracial encounter sessions and compulsory "anti-racism" training courses all around can solve the problem of the catastrophically low morale which now prevails.

It's not working out that way, however. Last year there were 50 deaths from drug overdoses among the 190,000 GI's stationed in West Germany. Nearly 5,000 of these GI's are currently undergoing drug detoxification programs — and a great many more Army drug users are not.

Official Army figures, based on compulsory urine tests for traces of heroin, indicate that 7.8 per cent of the GI's in Germany — one man out of every 13 — are regular users of hard drugs. An investigation by a team from the House Narcotics Select Committee, led by Rep. Glenn English (D-OK), which toured U.S. bases in Germany last November, however, turned up evidence suggesting an actual rate of regular usage of hard drugs more than twice as high: one man out of six. The use of marijuana, of course, is higher still.

Despite these appalling figures, the Pentagon attempts to minimize the seriousness of the drug abuse problem by pointing out that the rate of alcoholism among members of the U.S. armed forces is even higher. Altogether the U.S. Army is obliged to operate 80 treatment centers in West Germany for drug and alcohol abuse. Sixty per cent of the troops who pass through these centers are "rehabilitated" and returned to duty, while the remaining 40 per cent are discharged from the Army.

In addition to having a certain portion of its troops zonked out on drugs or alcohol at any given moment, the Army now has a new set of problems to contend with as a result of the sexual integration of the U.S. armed forces. One of these problems is pregnancy. Army personnel officers estimate that about 20 per cent of the 13,000 Army women stationed in Germany are pregnant at any one time. For example, in a survey made last month, nine of the 20 women in a military police company at Baumholder, Germany, turned up pregnant. Only two are married.

Some junior officers and noncoms are willing to express their disgust with this situation. "It's no way to run an army," said a warrant officer in Kaiserslautern, the headquarters of the 21st Support Command, the Army's major supply center. "When our gals get pregnant, we don't know from day to day if they're going to show up."

As bad as this problem is today, it can only become worse in the future: the Pentagon is pushing hard to double the percentage of women GI's in the next three years.

The high pregnancy rate among female troops, just like the high rate of drug and alcohol abuse among troops of both sexes, is due not only to the high percentage of Blacks in the Army, but to the generally low quality of the White enlistees as well.



TANZANIAN ARMY TROOPS? No, these GI's are members of the U.S. Army's 2nd Infantry Division, who are greeting President Carter during a recent visit to Camp Casey, a U.S. base in South Korea. How do you think they would fare in combat, man to man, against the Russian troops on page 167? (The White whose head is visible immediately behind Mr. Carter's is a Secret Service bodyguard, not an infantryman. The same is true of the White man with the tie in the left background.)

An infantry captain with 17 years of service says: "We are not getting a cross section of American society. They can't get a job and want that paycheck. That's why they're joining. They don't want to be soldiers. They're harder to train and don't retain it, and a lot of company commanders say that."

Col. John Kirk, an armored brigade commander with the U.S. Seventh Army in Germany, generally agrees with the captain, but he is more cautious: "Is the quality of the soldier down a little bit from three to four years ago? Yes. Is the level of education down a bit? Yes."

In considering whether or not the intelligence of the Army's troops is too low for them to effectively handle the sophisticated new weapons they are being issued, the colonel says, "We are right on the margin of that, yes." He feels that the Pentagon is on the right track with its plan to replace the Army's present training manuals, which many soldiers are unable to comprehend, with new manuals in the style of comic books, using many pictures and few words.

Most career officers, however, are not willing to be so candid. They feel obliged to parrot the mindless optimism about the state of the U.S. armed forces which is pumped out by the Pentagon. Even so, their faint praise is often more damning than direct criticism.

Maj. Gen. George S. Patton, deputy commander of the 7th Corps (and son of the famed World War II commander), now stationed in Stuttgart, says things could be worse than they are today. He recalls the time, a few years ago, when Black mutiny and the "fragging" of White officers were a constant concern: "We were hanging on by our eyelids in 1971."



IN THE NAME OF "EQUALITY," women are taught to act like men, and men are taught to take orders from women. This female midshipman first class at the U.S. Naval Academy barks orders and upbraids male plebes as roughly as any old salt. The sick minds responsible for the sexual integration of the U.S. armed forces justify themselves by pointing out that some women are able to fill most male military roles as well as many men. That may be true, in a strictly mechanical sense, but the effect on male morale of such an unnatural reversal of roles is catastrophic. Men comfortable with such a role reversal are hardly the ones our armed forces need for combat commanders.

At that time Patton was with the 4th Armored Division: "It was the most unpleasant assignment I've ever had. There were three threats on my life and 49 bomb threats in Nuremberg in 16 months," he said.

"The quality we've got coming in now on balance is better than what we had in 1971 over here, from the viewpoint of dissent and mutiny. We can make it if the education level goes down. . . . I deeply feel, if given the chance, the Army can take a low-intelligence guy and make him operate complicated equipment."

Somehow, that's not very reassuring. Gen. Patton's faith in the Army is not unlike the pride an animal trainer might show in being able to teach a one-legged chimpanzee to ride a bicycle: a marvelous feat, but so what? Where will that one-legged chimp end up when he's put in a bicycle race against sound chimps?

And where will America end up when her all-volunteer, barely literate, one-third Black, eight per cent zonked out, and five per cent pregnant Army is obliged to fight a conventional ground war against a *real* army?

In the old days, if 10 per cent of the troops were sick with the flu, that just meant 10 per cent fewer riflemen in the skirmish line: serious, perhaps, but not necessarily catastrophic. But the troops in today's fighting forces are much more interdependent. The complexity of modern weapons systems has forced a much higher dependence than before on teamwork.

One soldier not at his post or unable to perform his duties properly can put a weapons team out of action. And if 10 per cent of the troops are drunk, sky high on drugs, or morning sick when a surprise attack comes, the Army may not be able to put up much of a fight at all.

The problem of morale and personnel quality in the U.S. armed forces is made infinitely more serious by the overwhelming advantage in numbers enjoyed by America's strongest potential adversary, the Soviet Union. Not counting her Warsaw Pact allies, the U.S.S.R. alone outnumbers the United States by a factor of 2.2 in troop strength: 4.4 million men under arms to our 2.0 million. The Russians have 50,000 tanks to America's 12,000; 20,000 pieces of heavy artillery to our 5,500; and more than 8,000 tactical aircraft to our 5,300.

Our smaller armed forces might still be formidable enough to deter an enemy force two ro three times as large from starting a fight — if our forces were so manifestly tough, efficient, well disciplined, and well trained that the enemy would have to count on an extraordinarily expensive and bloody fight.

As it is, the moment the Soviet Union develops an effective defense against the United States' strategic missiles, our goose is cooked, even if we also have such a defense. They know that their ground forces can pulverize ours in a matter of weeks, if not days. Western Europe will be lost, and America will be cut off from her overseas energy supply. The domestic consequences — and the sequel in Latin America — can be left to the imagination.

In the face of this danger, however, the Pentagon continues moving along the same fatal path which has brought America's armed forces to their present state of disrepair. The push for more Black recruits is intensified, with multimillion-dollar advertising campaigns featuring non-White GI's in glamorous roles, when the single gravest problem in the armed forces is the large numbers of Blacks already there.

Even more intense is the drive to promote Blacks into command positions. Although 30 per cent of the Army is Black, only 6.4 per cent of the officer corps is. Pentagon officials seem quite embarrassed about this discrepancy, apparently accepting the position that it is due to "discrimination." (Such a stance might be expected, since Jimmy Carter's appointee as secretary of the Army is a Black.)

The consequence is the same sort of officially approved reverse discrimination in the armed forces with which Whites in civilian life are all too familiar. Complains a White colonel with the 21st Support Command at Kaiserslautern: "If you get a bad [Black officer] you can't give him a bad fitness report without a very long explanation and a lot of hassle from higher up. It's also tough for Whites to get regular Army commissions these days, and there is pressure to give them to Blacks."

Incredible as it may seem, the present leaders of America's military establishment are actually striving for an Army in which 30 per cent of the generals will be Blacks, in order to match the complexion of the lower ranks, instead of trying to reduce the overall number of Blacks. If only such a plan could have been implemented in 1941! Then, although the people of Hawaii would now be speaking Japanese, at least the war in Europe would have been won by White nationalists, and the Soviet Union would be out of the picture. Communism would be a dead issue, and there would be no Middle East problem.

The motives of the military planners involving women seem to be the same as those involving Blacks: the drive is not only for a much larger percentage of females in the armed forces, but also for more women in command positions and in other roles which have heretofore been exclusively male.

Despite the present prohibition of wartime combat roles for women, they are nevertheless already in armed, quasi-combat roles as security guards and military policewomen, and it is quite clear that the intentions of the planners are to eventually have them in tanks and foxholes as well.

Of course, one cannot place the entire blame on the Pentagon for the seemingly lunatic policies governing our armed forces. When the Army announces, as it did last month, that volunteers no longer need have a high school education, it is not necessarily because they want even more GI's who cannot read the simplest training manuals; Army standards for recruits are governed in large measure by the quality and attitudes of the civilian population.

This soon after being forced to deliberately lose a war, it is no wonder that enthusiasm for military service is not all it might be and that the armed forces are obliged to scrape the bottom of the barrel in order to meet their quotas for recruits.

But beyound the matter of sheer numbers is the matter of fundamental values, motives, and goals. We cannot hope for a strong and healthy military establishment until we have a strong and healthy civilian society. And we cannot have the latter until the entire spiritual and ideological basis on which it rests has been utterly transformed.

As Brig. Gen. John Johns, the Pentagon's top man for dealing with the military drug problem, pointed out last month: "What you see [among U.S. occupation troops in Germany] is a reflection of what's happening in the United States. There's no quick fix for the drug problem until we get a complete change in the value system."

Let's just hope that the necessary revolution can be carried out in this country before the Soviet Union decides to make its move.

(Issue No. 71, 1979)

The Shame of Reconstruction

Shortly after nightfall on September 8, 1865, a train steamed south from Orangeburg, South Carolina, through countryside which had been devastated by General William Sherman's troops only a few months before. Among the passengers was a gaunt and battle-weary Confederate veteran named Calvin Crozier. After four years of war, Crozier was making the long journey home to face the grim task of rebuilding that awaited him in his native Galveston, Texas.

The former soldier had traveled alone until he reached Orangeburg, where a local doctor had asked him to escort two women journeying south to Georgia. Crozier readily agreed, for the collapse of the Confederate state governments had fostered anarchy throughout much of the South.

Outside Newberry the train came to a shuddering halt. It was no accident: the train had been deliberately derailed.

A large band of men milled around the train. Now two Blacks, obviously drunk, pushed their way into Crozier's coach. They wore the blue uniform of the 33rd Regiment, U.S. Army. In the foulest language they could muster, they demanded that the White passengers present their purses and baggage for inspection for "rebel contraband."

Calvin Crozier sprang to his feet and ordered the Blacks to leave the train. Their response was to elbow their way past the veteran and to begin pawing at the two women in his charge.

In a flash Crozier drew his knife and grappled with the Blacks in the darkened car. He slashed one of them across the face, and the two Blacks fled the train, screaming for help.

The Negro troops, enraged by this White resistance, forgot their search for booty. They forced the Whites from the train and seized a hostage, whom they proposed to shoot on the spot.

Calvin Crozier, who had been unrecognizable in the darkened coach, stepped forward. In level tones he told the Black soldiers that their business was with him, not the other man.

Without further ado the Blacks seized Crozier and led him away to the regimental bivouac, punctuating their whoops and threats with bayonet jabs and blows from their rifle butts. Crozier received no hearing. He was shot at the dawn of the next day. His killers mutilated his body. Then the Black soldiers cavorted drunkenly on his freshly filled grave, laughing and shouting.

* * *

The United States has defeated and laid waste no foreign nation as totally as it did the 11 states of the Confederacy. The pride of the Southern armies, Robert E. Lee's Army of Northern Virginia, had been reduced to a few thousand ill-clothed, starving wraiths by the time of Lee's surrender. A quarter of a million Confederate soldiers, five per cent of the South's White population, had fallen in the conflict, and many of the surviving veterans had been permanently scarred by wounds or disease.

When the Southern veterans returned home, their farms and towns presented a depressing prospect. Vast areas of farmland had been devastated by the fighting. Cities and towns had suffered severely from artillery shelling, arson, and looting. The Southern transportation system, particularly the railroads, lay in ruins. The South's rudimentary industry had been destroyed, and Confederate bonds and currency were worthless.

Even these vast difficulties paled in comparison to the fallen South's greatest problem: the presence of four million Blacks, the overwhelming majority of whom had just been freed from slavery. On receiving their freedom, most Blacks had abandoned the plantations and farms of their former masters and roamed aimlessly for several weeks in search of the millennium which the Northern abolitionists had promised them. Many of the Blacks took advantage of the breakdown in law and order that accompanied the end of Southern resistance to rob, rape, and kill White women and children in isolated areas.

It seemed clear to Southern Whites that the prerequisite for rebuilding their society and economy was to bring the Blacks under control and to set them to productive work in the fields once more. A more effective solution — in fact, the only long-term solution to the problem — that of removing the Blacks from their midst once and for all, was only a gleam in the eyes of a few visionary men and would have been in any case unworkable in the face of Northern occupation.

It was above all Northern attitudes and intentions which were to supply the framework for the re-establishment of government in the Southern states. Yet at the end of the Civil War the North was deeply divided as to whether magnanimity, selfishness, or an especially virulent form of anti-White racism disguised as egalitarianism would prevail in determining its policy for reconstructing the ruined South.

Abraham Lincoln had envisioned the return of the seceded states to the Union in pragmatic terms. During the war he established provisional state governments in Louisiana, Arkansas, Tennessee, and Virginia, which exercised an authority limited by the amount of territory they actually controlled and by the mistrust of the Republican Congress. Lincoln's leniency toward ex-Confederates and his attempts to circumvent what Congress saw as its prerogatives aroused strenuous opposition to his plan in the Radical wing of his own Republican Party.

A powerful motive for other Northerners' interest in the prostrate South was personal greed. The most notorious instance of this in the immediate aftermath of the war was the conduct of Treasury agents who had been empowered to confiscate abandoned Confederate property in order to pay off the South's lapsed taxes. The Treasury men reaped vast, illegal gains by selling the confiscated goods to collaborators at absurdly low rates, forwarding the proceeds to the government, and then reselling their spoils at the going rate. As Treasury Secretary Hugh McCullough was forced to admit, "I am sure I sent *some* honest agents to the South; but it sometimes seems very doubtful whether any of them remained honest very long."

Then there were the crazed egalitarians. At the Civil War's end their primary vehicle was the Freedmen's Bureau, a large educational and welfare department under military jurisdiction which catered to former Black slaves. Under its aegis Northern Whites, many of them women, flocked South to fill the Blacks' heads with visions of equality. One of the most widely-used primers in the bureau's schools contained glowing accounts of the Blacks' insurrection and slaughter of the

entire White population of Haiti 70 years before.

Among the egalitarian lunatic fringe the strongest influence was that exercised by Northern Protestant churchmen. The Methodists were particularly virulent in their advocacy of equality. One of their bishops, Gilbert Kaven, rhapsodized fondly that "the hour is not far off when the white-hued husband shall boast of the dusky beauty of his wife, and the Caucasian wife shall admire the sun-kissed countenance of her husband as deeply and as unconscious of the present ruling abhorrence as is his admiration for her lighter tint."

In the months following Lincoln's assassination, it seemed as if his successor, Andrew Johnson, might succeed in carrying out what was essentially Lincoln's plan of reconstructing the Southern governments. Johnson, who had been a Unionist Democrat from Tennessee, was suspicious of the aristocratic planter class, but he had no rancor for the majority of his fellow Southerners. He was liberal in dispensing pardons to former Confederate officials and soldiers, and he imposed no obstacles to the conventions at which the former Confederate states redrafted their constitutions and re-formed their governments in the fall of 1865.

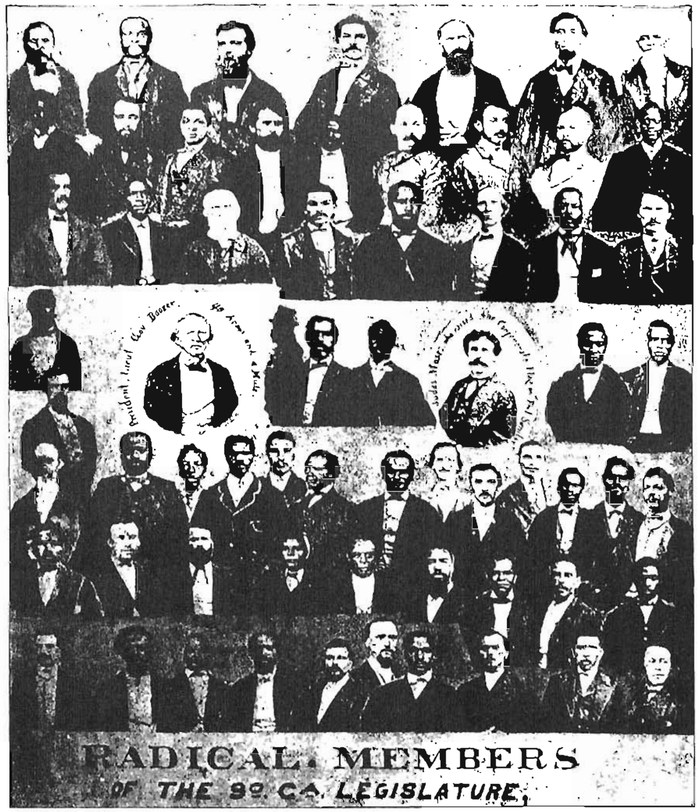
The new Southern state governments offered every promise of restoring the stability necessary to begin the work of reconstruction in earnest. The various constitutional conventions adopted the Thirteenth Amendment to the U.S. Constitution, thus abolishing slavery, and repudiated their states' secession. The bulk of the states' new governors had been either lukewarm or hostile to secession, and the overwhelming majority of the South's White population wished only to regain their section's rightful place within the Union.

The new governments had no intention, however, of granting their Black populations an equality in politics and society which they did not possess in nature. As South Carolina's Governor Benjamin Perry reminded the Northern Republicans, "This is a White man's government, intended for White men only."

Each Southern state passed its own set of laws to deal with the Black problem. Collectively known as the "black codes," these laws attempted to combat the widespread Negro idleness and vagrancy that had sprung up after emancipation by requiring Blacks to contract for steady work. In no states were Blacks allowed to vote, and they were generally excluded from jury duty.

This attempt to assign the Blacks a niche in the social order consistent with their natural limitations outraged the Radical Republicans in the North. When Congress resumed session in December 1865, the Radical leadership counterattacked.

The men who led the Radical wing of the Republican party were the heirs to the strident anti-abolitionist sentiment dating from before the Civil War. During the war they had fought the Lincoln plan for reconstruction with might and main. Now they moved to crush the measures sanctioned by Lincoln's weaker successor.



"THE MOST IGNORANT DEMOCRACY that mankind ever saw" and "a wonder and a shame to modern civilization" was what Northern abolitionist James S. Pike called South Carolina's Reconstruction legislature, after his first-hand experience of Reconstruction at work. Only 22 of the 94 Black members could read or write. This photograph was made in 1868.

The leader of the Radicals in the House of Representatives was the Speaker, Thaddeus Stevens, an embittered and ruthless man whose hatchet face and clubfoot only increased his personal odiousness. Stevens, whose Black housekeeper was widely rumored to be his mistress, was determined to ensure continued Republican power through political control of the South, by whatever means came to hand. A politician to his fingertips, Stevens was adept at all the devious maneuverings of the legislative process. He was also a fiery demagogue capable of pandering to the meanest and most primitive emotions of the electorate.

Stevens' counterpart in the Senate was Charles Sumner of Massachusetts. Sumner had been a rabid abolitionist almost all his life, and his idealization of the Blacks was unfettered by the cynicism which infected Stevens. Sumner had personal reasons for hating the South; he still bore the psychological wounds from a vigorous caning administered to him on the floor of the Senate by a South Carolina congressman whose uncle he had maligned.

These two men and their numerous followers in Congress were moved by a genuine (and pathological) loathing for the White South, and by an equally pathological admiration for the Blacks. Much more than their personal ideals, however, motivated their anti-Southern policy.

The demands of the war economy had promoted an industrial and financial boom unprecedented in American history in the years 1861-1865. The government had been generous in its land and tariff policies, and banking and currency laws were tailored to the demands of the Northern capitalists. The leaders of finance and industry were determined that this situation should continue in the postwar years.

The rising plutocrats of the North greatly feared the effects of the return of the Southern Democrats to Congress. The Southern states had traditionally opposed the high tariffs favored by New England manufacturers, and most Southerners were against the deflationary policies currently advocated by Northern bankers. It was not inconceivable to the Northern capitalists that a politically resurgent South could thwart the continued flow of their profits.

There was one solution that would gratify the politically ambitious Republicans, the Negro-worshipping egalitarians, and the greedy masters of finance and industry. If the majority of Southern White men could be disenfranchised (at this time women were not eligible to vote), and the Southern Blacks could be politically organized and given the vote, the easily manipulable Blacks would guarantee the Republicans the control of every Southern state.

The reconvened, Republican-dominated Congress began immediately to put this program into effect, at first feeling its way cautiously, then moving at increasing speed as the Radical reconstruction gathered momentum.

The Southern Democrats were denied seats in Congress pending investigation of the situation in the reconstructed states. Northerners with pronounced pro-Black sympathies were dispatched to report on conditions in the former Confederate states. Their lurid tales of hard-core rebel sentiment and flagrant mistreatment of the Southern Blacks were expertly exploited by Stevens, Sumner, and their cronies in Congress.

The Radical Republicans' attempts to embody their plans for reconstruction in legislation were frustrated by President Johnson in 1866. He vetoed both a congressional extension of the Freedmen's Bureau and a civil rights bill, forcing the Radicals to lay their hopes on the pivotal congressional elections that fall.

Johnson's intemperate remarks and the Radical leaders' skill at evoking the memories of the Civil War resulted in a resounding victory for the Republican extremists and gave them a majority capable of overriding any presidential veto.

By early March 1867 Congress had revived the Freedmen's Bureau and augmented its powers. Furthermore, the Radicals rammed through a five-part Reconstruction Act which divided the South into military districts, each governed by a major general. Whites who had supported the Confederacy were disenfranchised, and Blacks were empowered to vote. As Thaddeus Stevens gloated, "I am for Negro suffrage in every rebel state. If it be just, it should not be denied; if it should be necessary, it should be adopted; if it be a punishment to traitors, they deserve it."

In preparation for new, Radical-supervised state constitutional conventions the Blacks were organized politically by the Union (or Loyal) Leagues, which were secret societies run by Republicans imported from the North. In addition to acquainting the Blacks with the procedures of voting, the Leagues imparted to them a simplified version of the egalitarian ideology, clothed in mystical mumbo-jumbo contrived to impress the Black mentality.

The voting for the conventions produced bodies dominated by Northern interlopers, their Southern helpers, and former Black slaves. The Northerners, known as carpetbaggers because many of them had arrived in the South with all their worldly goods packed in bags sewn from discarded carpets, were from the outset chiefly interested in how much they could profit from the discomfiture of the South's White populace. They found willing accomplices in the scalawags, as turncoat Southerners were known, and credulous supporters in the ignorant, incompetent, and greedy Blacks who formed the basis of their electoral support.

The effects of the state conventions were to some extent mitigated by the very ignorance of the delegates, White and Black, who took part, since the new state constitutions were often copies, word for word, from existing Northern state constitutions. Nevertheless, Blacks were accorded full civil equality (adoption of the Fourteenth Amendment, passed by Congress in 1866, was made a condition of the former Confederate states' readmission to the Union).

The Southern state governments during Reconstruction established standards for corruption and incompetence which even the "equal opportunity" regime of the present has so far not approached. While Federal troops held the mass of Southern Whites at bayonet point, governors, judges, and legislators joined in a merry chase after graft and bribes. State governments ran up staggering debts to finance unheard-of luxuries while imposing a crushing tax burden on White property owners.

The most sordid feature of Reconstruction government, of course, was the large-scale participation of Blacks in it. White men and women ruined economically by the ravages of the war and by the confiscatory taxation which followed it could, on visiting their state capital, witness their former slaves, outfitted in tall silk hats and three-piece suits, swaggering to their seats in the legislature. These distinguished lawmakers enjoyed every possible amenity (at the White taxpayers' expense, of course).

A representative example of Black misrule during Reconstruction is provided by an account of the South Carolina government. South Carolina's legislature was the Blackest in the South, with more than three-fourths of its members Negroes. There were a Black state supreme court justice (whose decisions went to the highest bidder) and a Black lieutenant governor. Local offices throughout the state were held overwhelmingly by Blacks.

James S. Pike, a Northern journalist who had once been a fervent abolitionist, wrote an unforgettable account of South Carolina under Black rule. Pike was sickened by the sight of the Black delegates who crammed the floor of the South Carolina House. "At some of the desks," he commented, "sit colored men whose types it would be hard to find outside of the Congo." The distinguished legislators lounged or slept in their chairs, often surrounded by a litter of peanut shells and an empty whisky bottle or two. The more conscientious members ensconced themselves behind open newspapers, often held upside down (few of the Black solons could read or write).

Important business was often transacted at Fine's Saloon, across from the capitol. The saloon, which also housed a brothel, became known as "Republican Headquarters."

And what business they transacted there! Exorbitant budgets were drawn up for "legislative supplies," which included hams, oysters, whisky, fine rugs, corsets, imported cigars, perfumes, diamond earrings, washtubs, champagne, and anything else that struck the legislators' and their lady friends' fancies. During one session the legislators ran up a bill for $125,000 at the statehouse restaurant. The statehouse itself was refurbished with an expenditure of $200,000 for furniture worth $18,000, with the balance disappearing into the pockets of favorites and the proferrers of fat bribes.

When the legislators turned their minds to the serious business of statecraft, the results were no less edifying. The state debt quickly soared from $7 million to $29 million. Big railway bonds were floated, with scarcely anything to show in terms of repair or new construction. During one memorable session, Franklin J. Moses, Jr., a scalawag who was speaker of the house, was voted a $1,000 "gratuity" to make up losses he had suffered at the race track.

Moses, who later became governor, was typical of the White turncoats who swarmed into the ranks of the Southern Republicans. Despite his service in the Confederate Army, he became completely corrupt, joining the egalitarian Loyal League and building a large Black following. Moses amassed a large fortune through various sorts of corruption and dissipated himself through prodigious eating and drinking. During one spree he was induced by a striptease artist to sign an issue of state bonds.

These excesses were financed by exorbitant taxes on the hard-pressed White citizens, who were forced to forfeit vast amounts of land to the state government. As Joseph H. Rainey, a Black congressman, cackled, "Land in South Carolina is cheap. We likes to put on the taxes, so as to make it cheap!"

The situation in the other reconstructed states was scarcely less appalling. North Carolina's legislature had its own brothel, right in the statehouse. The members looted an educational fund set up to benefit needy children.

In Mississippi a program of aid for river navigation provided the chief opportunity for graft. Arkansas could boast a Black who received $9,000 for repairing a bridge which had cost $500 to build.

Louisiana rivaled South Carolina in the extent and magnitude of its corruption, and its statehouse, where Black lawmakers held forth on a floor littered with chicken bones and liquor bottles, was required sightseeing for curious tourists.

As the 1860's gave way to the 1870's, some of the Northern Radicals' ardor for Reconstruction began to fade in the face of the endemic chaos and corruption which beset the Southern states. Carl Schurz, a German immigrant and a fervent abolitionist, whose reports from the South in 1865 had done much to inspire Reconstruction, now reconsidered, calling the Reconstruction governments "an usurpation such as this country has never seen, and probably no citizen of the United States ever dreamed of."

Nevertheless, despite the awakening of men like Schurz and Pike, the *status quo* was not about to be tampered with by the Republican administration of President Ulysses S. Grant, who had been swept in by a landslide in 1868: a South solid for the Republicans guaranteed national power for decades to come.

If there was any discontent among the members of the Reconstruction governments, it was among the Blacks. They were generally satisfied with their newfound civil rights, to be sure, and public service certainly paid well. But the carpetbaggers and scalawags who maintained such government functions as were still intact were unaccountably dragging their heels on certain vital social issues, such as the right to racial intermarriage. Even clever attempts to make White women more approachable, such as nullifying the marriages of former Confederates, had been thwarted.

Ah, well, the easy life of the statesman could suffice for the time being. As a contemporary Black ditty had it,

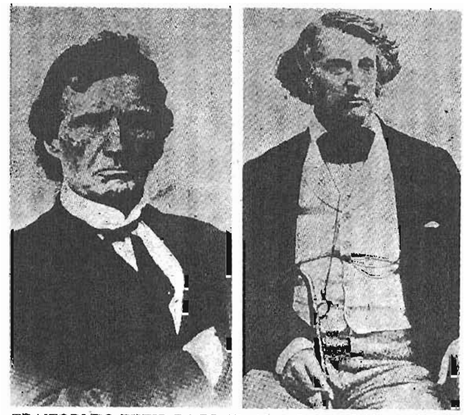
"De bottom rail's on de top,
An' we's gwine to keep it dar."

But the days of the Black rulers and their treacherous White allies were numbered. The Whites of the South were down, but not out.

Next month: **The White man fights back.**

T.O'K.

(Issue No. 71, 1979)



TRAITORS TO THEIR RACE: Thaddeus Stevens (left) and Charles Sumner were the most important Congressional architects of Reconstruction. Stevens, the Speaker of the House, was a cynical and embittered man, who combined a hatred for the helpless Whites in the prostrate South with a perverse affection for his mulatto housekeeper. Sumner, a longtime abolitionist fanatic in the Senate, hated the White Southerners almost as much as he despised the Irish immigrants to his native Massachusetts, but he idolized Negroes.

A Book Review by Professor Revilo P. Oliver

Which Way, Western Man?



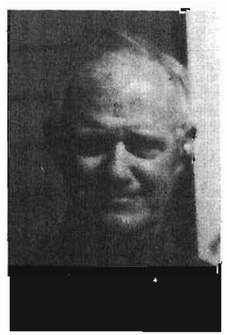
To answer the question posed in the title of his book, William Gayley Simpson has condensed into 762 closely-printed pages the experience, the research, and the philosophical thought of a lifetime. He is now 87, and he began to write the present book 35 years ago. It is a veritable encyclopedia of everything that is directly pertinent to our race's position in the world today and our problematic future.

The book is unique. What makes it so cogent is that it is both an intellectual autobiography and a synoptic treatise. The reader, even if he begins with conditioned reflexes that make him hostile to his own race, can follow, step by step, the process by which reason and intellectual honesty forced Mr. Simpson to his conclusions.

His work may also be taken symbolically as an epitome or recapitulation of the course of Western civilization, which likewise began with the Christian faith of the Dark Ages and has now brought us to the point where we can no longer refuse to face the grim realities of the world in which we must either live or perish.

Born in 1892 in an educated but sternly Christian family, Mr. Simpson was graduated, *magna cum laude*, from a highly reputed theological seminary. He became a minister, and, unlike most clergymen, had a religious faith so ardent that, instead of regarding some of the most striking parts of Christian doctrine as convenient subjects for professional oratory, he, like St. Francis, tried to live in logical conformity with them.

Our race, like some others, has a strain of sentiment that can be excited by the idea of *tapas*, the mirific virtue and spiritual power produced by austerity, self-sacrifice, and self-mortification. The notion of *tapas* was a fundamental part of Aryan religions from India to Scandinavia, and it was not remarkable that our ancestors, accustomed to venerate Odin, a god who, by an act of supreme self-sacrifice, hanged himself on the great world-tree so that he might arise from the dead, should have accepted the cult of a god who had himself crucified and likewise rose from the dead; nor that, so long as they believed in their new religion, they held to the faith that spiritual excellence could be attained by inflicting degradation and pain on oneself. St. Francis was merely one of the many who had the fortitude to live up to that faith.



WILLIAM GAYLEY SIMPSON

Mr. Simpson, too, tried to carry the religion to its practical consequences, but, unlike St. Francis, he did not lapse into a kind of amiable insanity. He learned from his dolorous experience that reality is not to be denied and that magic is either clever trickery or a hallucination. He realized that there was no way in which he "could be an honest man and remain a minister."

Innumerable clerics, even in the darkest ages of Faith, found their creed unbelievable, but either took refuge in the Medieval aphorism, *"populus vult decipi, ergo decipiatur"* ["the people want to be deceived, therefore let them be deceived" — Ed.], or, if not without honesty, accepted Cardinal Dubois's celebrated dictum that God is a bogey that must be brandished in order to scare the masses into some semblance of civilized behavior. But since the forced unity of Christendom was effectively broken in the sixteenth century, not a few clergymen have publicly denounced the religion to which they gave assent in their youth.

One of them, the first great apostate of the nineteenth century, the Reverend Mr. Robert Taylor, disregarded the pleas of his ecclesiastical superiors and friends, who urged him not to ruin a promising career in the Church, in which his talents destined him for high office, by publishing facts that could only disturb the placid credulity or proletarian fanaticism of the lower classes. His *Diegesis* (1829), a historical investigation of Christianity and its relation to earlier religions, is a work of great learning and incisive scholarship, the more impressive today since many of the Christian gospels were still unknown when he wrote and he had at his disposal only a small fraction of the copious information about other early religions that subsequent discovery and research have now made available.

Taylor perceived that the early Jews, with the duplicity that is their outstanding racial characteristic, "plagiarized the religious legends of the nations among whom their characteristic idleness and inferiority of understanding caused them to be vagabonds; and pretended that the furtive patchwork was a system of theology intended by heaven for their exclusive benefit." Under the cover of that brazen pretense, the Jews insinuated themselves into every nation whose prosperity they wished to exploit. Their migratory bands of "commercial, speculating thieves" were ever "ready to play into and keep up any religious farce that might serve to invest them with an

Western Man Must Assert Himself or Perish

imaginary sanctity of character and increase their influence over the minds of the majority, whose good nature and ignorance in all ages and countries is but ever too ready to subscribe the claims thus made upon it."

Taylor was not really a precursor of Nietzsche, but he did identify the greatest of the innumerable hoaxes by which the Self-Chosen People have throughout history imposed on the gullible *goyim* and thus raised themselves from a miserable tribe of despicable barbarians, practicing primitive taboos and grotesque sexual mutilations, to the most formidable power in the world today.

Taylor differs from other prominent apostates and most of their contemporary deists and atheists, who inclined to esteem the Jews as enemies of Christianity. The others were taken in by another great hoax, the endless whining by the Jews that they were "persecuted" during the Middle Ages, when the Church gave them a virtual monopoly of usury, sorcery, and international trade; when they spun financial webs about kings and noblemen and most rulers were attended by skilled Jewish physicians, always spies and potentially executioners; when the Jews exercised such political, intellectual, and economic power that, as Bernard S. Bachrach has shown in his *Early Medieval Jewish Policy in Western Europe* (University of Minnesota, 1977), out of the 98 rulers whose policies he examines in detail, 88 (including Charlemagne) had to pursue pro-Jewish policies, while the ten who attempted to oppose the aliens in their domains went down to failure in one way or another; when the Jews could usually count on royal or ecclesiastical protection whenever their depredations excited local resentment so strong that it became violent; when even the famous and belated expulsion of Jews from England and Spain overlooked those who thought it worth while to have themselves sprinkled with holy water; and when the Church itself was a great ladder by which marranos climbed to power and wealth, laughing among themselves at the stupidity of the *goyim* who imagined that a Jew could be transmuted by a few drops of magic fluid.

I therefore exempt Taylor from the generalizations about apostates I shall make below. His was a vigorous and incisive mind, and I am unwilling to guess how much of Christian doctrine he unwittingly retained.

Almost all of the apostates and anti-Christians of recent centuries exemplify the operation of what may be called the law of cultural residues. In all civilized societies, when a long-established and generally accepted belief is found to be incredible, good minds abandon it, but they commonly retain derivative beliefs that were originally deduced from the creed they have rejected and logically must depend on it. Thus it happened that modern enemies of Christianity rejected the mythology, but uncritically retained faith in the social superstitions derived from it — a faith which they oddly call rational but hold with a religious fervor.

They laugh at the silly story about Adam and his spare rib, but they continue to believe in a "human race" descended from a single pair of ancestors and hence in a "brotherhood of man." They speak of "all mankind," giving to the term an unctuous and mystic meaning with which they do not invest corresponding terms, such as "all marsupials" or "all ungulates." They prate about the "rights of man," although a moment's thought should suffice to show that, in the absence of a decree from a supernatural monarch, there can be no rights other than those which the citizens of a stable and homogeneous society have, by covenant or established custom, bestowed on themselves; and that while the citizens may show kindness to aliens, slaves, and dogs, such beings obviously can have no rights.

They do not believe that one-third of a god became incarnate in the most squalid region on earth to associate with illiterate peasants, harangue the rabble of a barbarian race, and magically exalt the ignorant and uncouth to "make folly of the wisdom of this world," so that "the last shall be first" — that they do not believe, but they cling to the morbid hatred of superiority that makes Christians dote on whatever is lowly, inferior, irrational, debased, deformed, and degenerate.

They gabble about the "sanctity of human life" — especially the vilest forms of it — without reflecting that it takes a god to make something sacred. And they frantically agitate for a universal "equality" that can be attained only by reducing all human beings to the level of the lowest, evidently unaware that they are merely echoing the Christians' oft-expressed yearning to become sheep (the most stupid of all mammals) herded by a good shepherd, which is implicit in all the tales of the New Testament.

Although the "Liberal" and Marxist cults have doctrinal differences as great as those that separate Lutherans from Baptists, they are basically the same superstition, and whether or not we should call them religions depends on whether we restrict the word to belief in supernatural persons or extend it to include all forms of blind faith based on emotional excitement instead of observed facts and reason.

When those "atheistic" cults scream out their hatred of "Fascists" and "Nazis," they obviously must believe that those wicked persons are possessed of the Devil and should therefore be exterminated to promote holiness and love. And when they see "racists," who impiously substitute fact and reason for unthinking faith in approved fairy stories, their lust to extirpate evil is as great as that of the Christian mob that dragged the fair and too-intelligent Hypatia from her carriage and lovingly used oyster shells to scrape the flesh from her bones while she was still alive. [Hypatia was a Neoplatonic philosopher, renowned for her beauty, who taught at Alexandria and was murdered by a Christian mob in the year 415 at the incitement of Cyril, archbishop of Alexandria. — Ed.]

With very few exceptions, the anti-Christians, no doubt unwittingly, retained in their minds a large part of Christian doctrine, and they even revived the most poisonous elements of the primitive Bolshevism, which had been attenuated or held in abeyance by the established churches in the great days of Christendom. And today professed atheists do not think it odd that, on all social questions, they are in substantial agreement with the howling dervishes and evangelical shamans who, subsidized with lavish publicity by the Jews who control the boob-tubes and other means of communication, greedily participate in the current drive to reduce Americans to total imbecility with every kind of irrational hoax, from astrology to "pyramid power."

It is to the great honor of Mr. Simpson that, as he says somewhere in his book, he is not a man "to do things by halves." When he ascertained that the Biblical fictions were unbelievable, he logically perceived that the residue of derivative superstitions was equally mythical. He had the intellectual vigor and integrity to begin a search for truth, i.e., ascertained facts about the real world — a search that is an intellectual drama narrated in his candid pages. His studies of all subjects relating to the social realities of our time were thorough and almost exhaustive, and his citations from writers of recognized scientific and scholarly competence form a bibliography of almost encyclopedic scope.

Mr. Simpson resolutely examines the psychological and social consequences of our great industrial technology, which made us masters of the whole earth until Jewish superstitions paralyzed our vital instincts as well as our rationality, so that now our own technology is being used by our enemies "with deadly effectiveness to produce a herd of fellaheen, bemused, stupefied, tamed cattle, whom it will be easy for them to milk in the world-state corral they now have nearly ready to receive them." That is a fact that no candid observer of the present will doubt, but Mr. Simpson goes on to consider the effects of industrial organization, which is necessarily inhuman, on the biological entity that is man.

Needless to say, there can be no question of abandoning the technological power on which alone depends our only chance to survive in the world we lost, but it is well that we understand the price that we must pay for power.

One chapter in this book ruthlessly demolishes a prejudice that has been inculcated into all of us by the dominant mythology. Sixty-five years ago, when the great American student of historical causality, Correa Moylan Walsh (who would be ranked with Spengler, had he been born in Europe), identified the causes of the catastrophic decline that was then already imminent, he noted the perverse "effeminization of men, for which the masculinization of women will be no compensation," and he devoted the third volume of his *Climax of Civilization* to the systematic illusion called Feminism.

Limiting himself to essentials, Mr. Simpson has more concisely shown that, as should be obvious to anyone who looks about him, "men and women are *fundamentally* different creatures," both physiologically and, what is even more important, psychologically. It is, of course, irrelevant that a dream of sexual equality may, like a dream of immortality, fascinate tender minds that need hallucinations to shield them from reality; and a calm consideration of the facts is particularly timely now, when screeching Jewesses are whipping the disinherited and bewildered females of our race into epidemic hysteria, thus applying the immemorial technique of their race, which, as some of its leading agitators have frankly stated, consists in creating dissension, antagonisms, and social disruption by finding groups of individuals who can be isolated on the basis of some supposed common interest and persuaded by artful sophistries that they are the victims of "social injustice" and "oppression."

It is a grim fact that our people today is as hag-ridden with superstitions as were our ancestors in the Middle Ages. We have voluntarily shut our eyes to reality as though life were a child's game to be played by capering blindfolded, until now we stand, as A.K. Chesterton says in his posthumous book of that title, facing the abyss. Our recent history reminds one of the old Mexican myth of Toveyo, the cunning sorcerer who exterminated the Toltecs by beating faster and faster on a magic drum that made the hypnotized people dance ever more furiously until they, exhausted, made a final leap into the abyss of eternal night.

If we are not to follow the Toltecs, we must at last use the cognitive and objectively rational powers that are peculiar to our racial mentality. Whether our decaying race still has the will or even the capacity to make that effort is the only question, and it must be answered soon.

Mr. Simpson is too honest to palliate our peril with illusory hopes or tranquilizing verbiage. His book, I warn you, is only for those who dare look upon the stark realities of a terrible universe. The sun is but a lonely spark amid billions of suns that are themselves lost in endless night, and in all of infinity our planet may be the only lump of rock infected with sentient life, of which men are merely a peculiar and ephemeral variety.

Among the mammalian bipeds, our race is a small and hated minority. For us there is no help from the infinite void that encompasses us, and no help beneath the clouds, except in ourselves. Like all living organisms, we must fight to survive in the unceasing struggle for life. But, as Mr. Simpson reminds us, seeking mere survival is not enough: a race can survive *only* by aggression.

At their origin through some biological mutation or phenomenal hybridism, the Jews can have been no more than a band of squalid savages, less numerous and less important than the Mohicans or the Algonquins on this continent. Had their ambition been only to survive as a tribe, they would soon have disappeared, absorbed into the teeming populations of the Near East. But that minuscule race, inspired by implacable hatred, perfected through ruthlessly selective breeding a very high degree of predatory intelligence and a genius for dissimulation and deceit. Endowed with a loyalty to their own race that maintained their unity in dispersion, they infiltrated more civilized nations to exploit the superstitions and appetites, the gullibility and venality, of the masses. Thus, in only 25 centuries, they became the arbiters and virtually the masters of the world today.

If our race has been so debilitated by menticidal illusions that it no longer has the will to subjugate and dominate other races, then, by the irrevocable law of all life, it has become unfit to survive. If that is so, the superiority that we won by our courage and technological power and have now lost by our fatuity is lost forever, and despite what you and I may wish or hope, we are, in the grim balance of nature, what the Jews believe us to be, an irredeemably inferior species, fit only for brutish servitude or, at best, extinction.

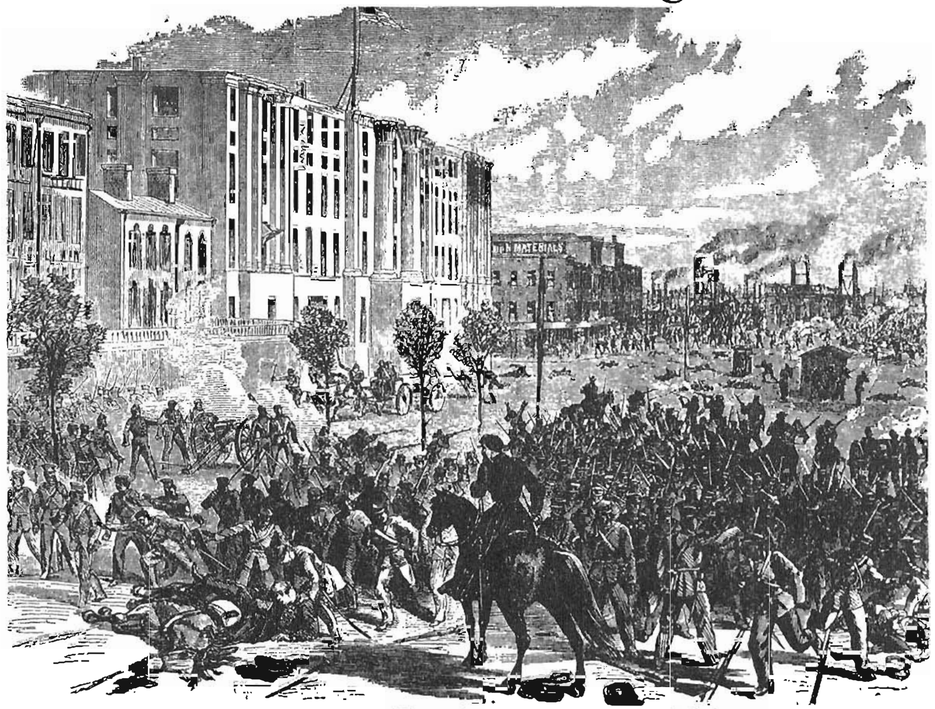
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Dr. Revilo P. Oliver is Professor of the Classics at the University of Illinois, in Urbana. He received his Ph.D. there in 1940 and has been a member of the faculty since then, except for a three-year period of service as a research director for the War Department during the Second World War. He is active in a number of scholarly societies in the fields of philology, modern and ancient languages, history, archaeology, and philosophy. Among his many publications are a translation of a drama from the Sanskrit (The Little Clay Cart, *1938*) *and a critical edition of Niccolo Perotti's version of the* Enchiridion *of Epictetus (1954).*

Dr. Oliver has also long been an active partisan of our Aryan race, with numerous books, pamphlets, and articles to his credit, including Conspiracy or Degeneracy? *(1967) and* Christianity and the Survival of the West *(2nd edition, Howard Allen, 1978). When William Simpson's book appeared last year, Dr. Oliver immediately recognized its unique value and began recommending it highly, and, although not a member of the National Alliance, has contributed this review of it to* NATIONAL VANGUARD.

(Issue No. 72, 1979)

Reconstruction II: The Whites Fight Back



THE BATTLE OF LIBERTY PLACE: On September 14, 1874, several hundred members of the White League routed a strong force of mostly Black metropolitan police at Liberty Place on Canal Street in New Orleans. Sixteen Whites were killed and perhaps three times as many Blacks in a brief but violent struggle during which both sides employed artillery as well as small arms. The incident was provoked by the intransigence of Louisiana's Radical governor, William Kellogg, who had attempted to prevent the unloading of a cargo of arms purchased legally by New Orleans Whites. Although the troops of the White League captured the statehouse the next day, the intervention of Federal troops at the order of President Grant deferred for two more years Louisiana's return to White rule.

As the evening shadows lengthened on the deserted streets of Franklin, Tennessee, Saul Bierfield sat amidst the piled wares of his prosperous dry-goods store, greedily devouring a watermelon. Two of his Black stock boys lounged beside him, gorging themselves on the pulpy red fruit.

Normally Bierfield would have had every justification for a rich and mellow satisfaction. Trade was booming, and it was the local Black freedmen who were his most devoted customers. The merchant considered himself to be a man without prejudice. He himself, a Russian Jew, could tell many tales of his misfortunes at the hands of the Russian tsar — tales which gained from plaintiveness what they lacked in particulars. Weren't the Blacks like the children of Israel, who had slaved for Pharaoh and then been delivered through the terrible mercy of Yahweh, the Almighty?

If there was cause to worry, it was entirely due to his support and leadership of the local Blacks. What had begun with his selling of firearms to the freedmen — entirely legal, indeed humane, according to his way of looking at it — had three weeks before escalated into violence. There had been some story of a young White girl raped by a Negro. Bierfield could sympathize with the poor Black fellow: he knew how cold and unyielding these *shiksas* could be.

What was unforgiveable was that the girl's brother, a young tough named Ezell, had taken it into his own hands to murder the defenseless Negro. Bierfield knew his obligations. The Black folk needed direction: their afflictions were dire. Besides, he had considered, if he failed to help them they might take their business elsewhere.

So Bierfield had disguised himself in a long, flowing robe, saddled up his horse, and led a party of Blacks to seek out Ezell. On a deserted stretch of road outside Franklin, from behind the concealment of a wall, they had shot down the young White man like the dog he was.

The Jew's only worry was that somehow the other Whites might find out. Not likely, though, he thought. They were smart, all right, far smarter than the Blacks. But not as smart as a Jew.

Sitting in the darkness with his two Black boys, Bierfield allowed himself a smile. What would they think back in the *shtetl*? Saul Bierfield, out-Cossacking the Cossacks, and turning a handsome profit to boot!

Bierfield was snapped from his reveries with a shock as the back door to his establishment burst open with a splintering crash. The two Blacks tried to stave off the masked, robed assailants, as Bierfield raced out the front door. One Negro, struck at close range by a large-caliber bullet, pitched over, mortally wounded. The other darted to safety out the back.

Ezell's avengers caught up with Bierfield a hundred yards from the store. The merchant begged for his life. His old mother would die from the shock, Bierfield pleaded.

Four heavy horse pistols, of the type carried by Confederate cavalrymen during the Civil War, cracked simultaneously. The range was so close that Bierfield's clothes were singed by the muzzle flashes. The Jew collapsed, rolled over once, and came to rest, face down, in the gutter. Churchgoers found his body there the next morning, Sunday, August 16, 1868.

* * *

Radical Reconstruction had an early start in Tennessee. The Union armies had conquered large parts of the state by the end of the war, and by that time there was already a functioning, if provisional, Union government, which enjoyed substantial support among the pro-Northern Whites in mountainous eastern Tennessee.

In 1865 William G. "Parson" Brownlow, a fire-eating Unionist during the war, was elected governor of the state. During the two postwar years in which the White Southerners in the other states which had seceded were slowly establishing a new political and social order on the ruins of the ante-bellum system, Brownlow was setting up a full-blown Radical regime.

Brownlow, who controlled the electoral machinery, denied ex-Confederates the vote, while enfranchising the Black freedmen. Whites who had taken part in the secession were forbidden to carry weapons, while Brownlow organized his Black supporters into companies of riflemen. The situation General J.H. Clanton described in Alabama in his testimony before a congressional committee in 1871 held true in Tennessee: "The White people did not go to the polls . . . . But the Negroes marched to the polls by battalions, armed with muskets and stepping to the beat of drums."

The Blacks, whipped to a frenzy by the carpetbag leaders of the Loyal Leagues, engaged in an orgy of murder, rape, arson, and theft. Brownlow's administration greeted these outrages with indulgence, often securing the release of Black offenders within hours of their capture. Where the Blacks did not resort to outright criminality, they assumed a swaggering arrogance toward the less prosperous Whites, aping some of their former plantation masters in contempt for the "po' White trash."

It was a foregone conclusion that the Whites of Tennessee, most of whom had supported withdrawal from the Union in the face of far less onerous grievances, would attempt to defend themselves by whatever means came to hand. The rise of White resistance to Brownlow's tyranny, nevertheless, came from an unexpected quarter.

As six young Confederate veterans whiled away a late December evening in a Pulaski, Tennessee, law office in 1865, one of them hit upon the idea of founding a social club to relieve the drabness and misery of postwar existence. The club was to be purely for amusement, drawing on college fraternities and secret societies for its rituals and by-laws.

As the embers in the fireplace died down, the six outbid each other in enthusiasm for the projected society. Its members would be initiated with weird rites. Each of the men assumed a grandiloquent title of office.

The founders devised a grotesque costume, consisting of flowing robes, a peaked hat, and an eerie mask. One member proposed the name Kuklux, inspired by *kyklos*, the Greek word for circle, and another completed it with the alliterative Klan, doubtless called to mind by the founding members' Scotch-Irish ancestry.

The first six Klansmen, McCord, Lester, Kennedy, Crowe, Jones, and Reed, began the circumspect recruitment of friends for the embryonic fraternal group. Soon the Kuklux Klan was large enough to stage a bizarre procession through the streets of Pulaski. The Klansmen, mounted on horses, wrapped in sheets decorated with mysterious emblems, greatly heartened their fellow Whites by their skylarking pratfalls and evident good humor.

But the Klansmen observed a curious reaction among one segment of Pulaski's residents. The town's Blacks, frightened by the masked apparitions, fled to their homes in terror. The fledgling club's members were not long in taking to heart the lesson of this incident; they quickly recognized the Kuklux Klan's potential for restoring order among the Blacks of surrounding Giles County. At first, force was not needed to intimidate the freedmen: the spectral effect of the ghostly, hooded riders sufficed.

The Klansmen perfected a number of pranks which played on the Blacks' superstitious fears. One tactic was to visit an unruly Negro after dark and to have one of their number ask for a drink of water. When offered the usual drinking gourd, he would toss it away and ask for the whole bucket. Then the Klansman would drain the pail without stopping for breath, thanks to the aid of a funnel behind his mask, which was connected by a rubber hose to an oilcloth bag beneath his robe.

This feat accomplished, the horseman would remark in sepulchral tones, "That was good. That's the first drink I've had since I was killed at the battle of Shiloh, and you get mighty thirsty down in Hell." If the bug-eyed Negro didn't run off then and there, gibbering in panic, he

found ample reason to reform his conduct.

The Kuklux Klan grew rapidly during the fall of 1866 and the following winter, as its reputation for effectiveness spread among Whites of the neighboring counties. When at last a Black had the presence of mind to fire shots at the white-robed riders, wounding a Klansman, the myth of the Klan's ghostly incorporeality was broken. The White raiders began to dye their robes in less visible reds and blacks and to rely increasingly on their revolvers and rifles.



GEN. NATHAN B. FORREST

As additional Klan chapters, or dens, as they were called, blossomed throughout central and western Tennessee, there developed a need for a more efficient, centralized command. The rapidly proliferating units were often undisciplined and had only an informal allegiance to the Pulaski den, which in any case had not been organized with the intention of serving as the command center of a White resistance movement.

In April 1867 a number of Tennesseans met at Maxwell House, a leading hotel in Nashville. There they reorganized the Ku Klux Klan, as it was known from that time, on a more formal, hierarchical basis. General Nathan Bedford Forrest, CSA, one of the leading tacticians of the Civil War, accepted the leadership of the movement, taking the fanciful title of "Grand Wizard." (The colorful and, to a large extent, nonsensical names for leaders and units were standardized at this time.) General George Gordon, CSA, drafted a constitution, known as the "prescript," which laid out the Klan's purpose and procedures.

It would be an exaggeration to characterize the "Invisible Empire," even after the Nashville meeting, as a centralized, consciously revolutionary movement. Local initiatives in response to local circumstances were still the rule, although there was often a high degree of cooperation and interaction between neighboring dens.

Nonetheless, the re-organized, streamlined Klan units had little difficulty in sending Governor Brownlow's Black-and-Tans militias reeling in disarray. Brownlow had little better luck in his efforts to gain the support of the Federal garrison in Tennessee. General Thomas, the "Rock of Chickamauga," despite his service on the Northern side during the Civil War, did not hasten to assist in the suppression of his fellow Whites. During the remainder of 1867 and throughout 1868 the lot of the carpetbaggers, scalawags, and Negro freedmen of Tennessee deteriorated mightily.

"Parson" Brownlow rushed through laws and more laws, with scant effect. The enactment of the most draconian penalties failed to stay the onslaught of the Klan, which was by then rampant in northern Alabama and the piedmont area of North and South Carolina as well as in Tennessee.

The race traitors among the Whites now trembled in terror at the implacability of the night riders. One A.H. Eastman, an agent of the Freedmen's Bureau at Murfreesboro, testified before a congressional committee set up to investigate the Ku Klux Klan that he had found it expedient to sleep with a revolver under his pillow, "a double-barreled shotgun, heavily charged with buckshot, at one hand, and a hatchet at the other, with an inclination to sell the little piece of mortality with which I am entrusted as dearly as possible."

The clergymen who had flocked south to instill in the Blacks delusions of a God-given equality now experienced many a dark night of the soul. As one man of the cloth wrote, "To be for weeks in constant expectation of being murdered or burned out, and without losing faith in God, is something of a strain on the nerves."

In a typical incident, a White mob disrupted a Methodist service at Berryville, Tennessee, which was being conducted by a carpetbagging preacher from Baltimore. The parson took to his heels with bullets singing past his ears and was not seen in that district again.

Governor Brownlow decided to destroy the Klan through infiltration. To this end he hired Seymour Barmore, a Cincinnati private eye who billed himself as "the greatest detective in the world." Barmore, whose plum-colored pantaloons, velvet jackets, and glittering diamond stickpins seemed hardly to jibe with the common notion of the plain-clothesman, actually succeeded in infiltrating the Pulaski den, which the authorities evidently thought still exercised command. This piece of cloak-and-dagger handiwork was not crowned with success, however; several weeks later the corpse of the world's greatest detective was fished from the Duck River at Booker's Ferry Bridge.

The Klan's activities sparked a surge of enthusiasm among the Whites, while totally demoralizing Tennessee's Black population. In 1869 the Negroes stayed away from the polls in droves, and Brownlow's Radical Republican regime gave way to a pro-White Democratic administration.



RACE TRAITOR'S END: This drawing, from an anti-Klan source, is as good an illustration as any of the Ku Klux Klan's short way with the carpetbaggers and scalawags who set the South's Blacks over the Whites to further their own ambitions. Despite their dread repute, Klan units usually gave their race's oppressors an opportunity to mend their ways, or to depart, before flogging them or, in extreme cases, executing them. D.H. Chamberlain, a Radical, pro-Black state senator from South Carolina, in his testimony before the congressional committee formed to investigate the Klan in 1871, was constrained to admit: "I think the class who suffered the most from the Ku Klux outrages have all been bad officeholders. I think that a man is safer in their hands if he conducts himself decently."

The Ku Klux Klan did not long outlive Brownlow's government of carpetbaggers and scalawags, however. Its success inspired the passage and enforcement of radical measures designed to root out White militant activity through the massive employment of Federal troops and through high-handed (and unconstitutional, as the Supreme Court later determined) legal practices, including the denial of *habeas corpus*.

Three so-called "force bills" passed by Congress in 1870 and 1871 provided stringent penalties for resisting the Black-and-Tans Reconstruction regimes. Nine counties in South Carolina were placed under direct military control, and hundreds of White activists were arrested and thrown into jail by military tribunals.

Just as instrumental in the Klan's decline was the movement's nature as a localized, rural, pre-industrial secret society. The fetish for secrecy and mystery made it difficult for the public to understand the Klan's aims (Klan notices were typically phrased in studiedly illiterate doggerel).

Individual dens acted on the whims of their leaders and members, with sometimes strange results: a number of Klan units even allowed "decent, upstanding" Blacks to take part in their activities. Finally, certain Klan chapters had gotten out of hand, and spurious dens had sprung up, in which thieves and brigands traded on the anonymity and prestige conferred by Klan robes to carry out various crimes.

Thus, by 1871 at the latest, General Forrest had officially disbanded the Klan. It had accomplished excellent work in fanning the sparks of White resistance into flames, but the Klan's fire had run its course.

Contemporaneously with the rise of the Ku Klux Klan in the piedmont, other White resistance groups had sprung up in the Black Belt of Mississippi and Alabama, as well as in Louisiana and the tidewater region of North and South Carolina. Some of them were more moderate on the race question than the Klan; some, like the Knights of the White Camelia, which flourished in Louisiana, exceeded the Klan in the single-mindedness with which they strove for White racial integrity.

All these movements for the restoration of White rule were hard hit by the tyrannical measures imposed by the Republican regime in Washington. The reconstructed state governments relied increasingly on force, supplied by Federal troops and marshals, to shore up their crumbling authority.

The pace of Radical counter-attacks against the resurgent Whites of the South could not long be maintained, however. Despite Grant's sweeping victory against Horace Greeley in the 1872 election, his support quickly began to unravel in the face of popular disgust at the venality and corruption which extended to the highest levels of the Grant administration.

The great depression which began in 1873 drained further support from Grant and the Radicals, as the Northern public became less disposed to lavish money and manpower on the costly business of keeping the former states of the Confederacy under military occupation and supervision.

Meanwhile, in the South the changing circumstances were giving rise to a new sort of movement, which combined the emphasis on armed resistance of the earlier White groups with a comprehensive strategy for political action. Organizations like the Red Shirts in South Carolina and the White League in Louisiana, which comprised a broad social spectrum and were generally led by planters and merchants, employed both bullets and ballots in their attempts to unseat the increasingly beleagured Reconstruction governments.

One such development was the White militias and political unions organized in Mississippi. Collectively styled the "Mississippi plan" for challenging carpetbagger, scalawag, and Black rule, these groups differed from the Ku Klux Klan in that only their procedures and rituals were kept secret: the Whites who belonged to them made no attempt to conceal their membership. On the contrary, they drilled openly with rifles and even artillery. The Mississippians took particular care to disrupt Republican rallies, a standard tactic being to mass on horseback, armed to the teeth, and then to circle menacingly around the assembled and by then cowed Blacks, with loud hints as to the possibility, as the White riders put it, that they "might kill some bucks today."

By 1872 the Whites of Mississippi and the other Southern states had begun to make real headway at the polls. The year before, the ironclad oath required of White voters, by which White Southerners swore that they had done nothing to aid in the secession, had been abolished. All but 750 former Confederates were eligible to vote and hold office. Rising Democratic (i.e., White) strength at the polls led to ever more numerous electoral victories and forced the remaining Southern Radical regimes to ever more dubious expedients to retain power.

Outright electoral fraud on the part of the Republicans was now accompanied by the use of force to reverse the outcomes of unfavorable ballotings. In Louisiana, in 1872, the Democrats won a sweeping victory, which Governor Kellogg's Radical regime refused to recognize. For several months rival state legislatures, Republican and Democrat, sat, and two self-proclaimed governors confronted each other, before Federal troops suppressed the pro-White Democrats. In Arkansas rival Republican factions fought a miniature civil war over control of the statehouse, which left more than 200 dead.

As the ranks of eligible White voters swelled, the Whites struck at the Radicals' Achilles heel, the Black voters on whom their political strength rested. The pervasive ignorance and illiteracy of the Blacks made them easy prey for Democratic maneuvers. As one earnest Black voter expressed it, "I can't read, and I can't write . . . We go by instructions. We don't know nothing much."

One successful ruse involved distributing false ballots to Blacks. Since so few Blacks could read, their ballots were often adorned by a pictorial symbol of the Republican Party, such as the Liberty Bell or some appropriate animal. In one small town in Georgia, White activists distributed hundreds of pieces of paper bearing pictures of rats, representing them to the befuddled Negroes as ballots. The election produced a landslide for Costar's Rat and Cockroach Exterminators, but a white Democrat represented that district in the state legislature when it convened the next year.

By 1875 only Florida, Mississippi, South Carolina, and Louisiana remained unpurged of the anti-White regimes of the carpetbaggers and scalawags. The following two years witnessed White campaigns of unprecedented fervor and organizational skill in each of these four states. In Louisiana, Mississippi, and South Carolina, well-trained, disciplined White militias fought pitched battles with Black troops, invariably defeating them with heavy losses. As carpetbagger Governor Adalbert Ames of Mississippi lamented, the Blacks had "not the courage or nerve — whatever it may be called — to act the part of soldiers."

General Wade Hampton's campaign for governor of South Carolina in 1876 marked the climax of the drive for White supremacy. Torchlight parades, giant rallies which featured stirring speeches and music, conspicuous public drilling by red-shirted White riflemen: all contributed to galvanize enthusiasm for the restoration of White rule. Hampton won a handy victory at the polls, and despite the efforts of Governor Chamberlain, a Radical Republican, to steal the election, the Democrat was inaugurated early the next year.

There was a discordant note in the Hampton campaign, however. The Democrats eagerly sought Black votes, and law-abiding, pro-Democratic Blacks took part in Hampton rallies. White leaders, many of them planters anxious to cultivate this source of cheap labor, carried on similar solicitations for Black support in the other Southern states.

When in 1877 the disputed presidential election of the previous year was decided in favor of Republican candidate Rutherford B. Hayes, the Southern Whites were able to extract substantial concessions in exchange for their acquiescence in certifying Hayes the winner. The last of the carpetbag state governments were dismantled, and the military occupation of the former Confederate states came to an end.

Over the following two decades the Whites of the American South created an elaborate system of segregation to safeguard the integrity of their race. The Jim Crow laws were far from a solution, however, to the desperate problem posed by the presence of millions of Negroes in the midst of a White civilization. The Blacks received a new dispensation, and for Whites, both in the North and in the South, the segregation system came to assume a status similar to that of the plantation-based slave economy: once again, the South was burdened by a "peculiar institution."

There is no doubt that the struggle to overthrow the tyrannical and treasonous regime of the Radical Reconstructionists in the South was the most inspirational political movement in American history. It must not be forgotten, however, that it achieved only a limited and conditional success, which gave way, within a century, to the second and final defeat of the South's racial-national aspirations. We White Americans of the present day who organize to secure the survival and progress of our race must build better than our forefathers did.

T.O'K.

(Issue No. 72, 1979)

Ryland Randolph, Klansman

Ryland Randolph, "Grand Cyclops" of the Ku Klux Klan den in Tuscaloosa, Alabama, was typical of the men who led the original Ku Klux Klan. A journalist, he published and edited the Tuscaloosa *Independent Monitor*, quickly turning it into a devastatingly effective organ for pro-White propaganda.

Like almost all the details of the Klan's organizational history, Randolph's role in founding the Tuscaloosa unit is obscure. What is certain is that the rise of the Klan in Tuscaloosa occurred shortly after "Imperial Wizard" Nathan Bedford Forrest made what was advertised as a "speaking tour" through northern Alabama in early 1868.

That spring Randolph began to print Klan notices and warnings in his newspaper, feigning ignorance as to their source. He reported the alleged receipt of a bloodcurdling message from the "Grand Cyclops," who was left unidentified:

"Cyclops warns it — print it well,

Or glide *instanter* down to hell."

As the rise of Klan activity in Alabama elicited the same panicky response from Federal officials and from the carpetbaggers and scalawags who were their creatures as it had in Tennessee, Randolph hammered at the race traitors with biting ridicule. When General Shepherd, commander of the military district which included Alabama, issued a general order aimed at suppressing the movement, Randolph compared him in an editorial to "Xerxes, madly lashing the waves of the Hellespont in his impotent wrath at their destruction of his bridge of boats, and Canute coolly commanding the tide to retire from his approach."

Randolph also led the fight against the appointment of the Reverend A.S. Lakin, a carpetbagging Methodist minister, to the presidency of the University of Alabama. Lakin was swept out of his post after one day on a wave of vituperative rhetoric, all the more potent through the preacher's knowledge that it was by no means idle, which culminated in Randolph's ominous prediction of a lynching bee which would leave Lakin, in the journalist's colorful phrase, "a feast for anthropophagous vermin."

Let it not be imagined that the pen was Randolph's only weapon. Although his nighttime forays remain veiled in darkness and cloaked in the robes of the Klan, one public incident revealed his courage by the light of day. When a hulking and arrogant Black, Balus by name, made so bold as to insult a White woman on a crowded street, Randolph leapt to her defense. Despite the presence of a crowd of the Black's friends, the chivalrous journalist drew his knife, slashed Balus across the face, and then thrashed him with his bare hands.

The incident inspired Randolph to write an editorial entitled "Niggers, Radicals, and Ghosts," in which he remarked, with pardonable satisfaction, "The cutting and beating of the insolent fellow Balus on the 28th *ult.* in the presence of crowds of his fellow niggers has had a salutary influence on the whole of niggerdom hereabouts. They now feel their inferiority, in every particular, to the White man."

They don't make American newspapermen the way they used to!

South's Leaders Sparked White Resistance, Lacked Long-Range Ideas

Dr. Pierce's Banquet Address

The Future Belongs to Us

As this Second General Convention of the National Alliance comes to a close, we have before us a prospect which is a great deal brighter than the one we had at last year's convention. That is because the Alliance has finally begun to move forward. After years of trying to do things quickly and getting almost nowhere, we decided to do things right, no matter how long it takes, and then we began making progress.

If I were superstitious, I might say that someone up there has been trying to tell us something by that. But I'm not superstitious. I know the reasons for our progress. The most important of those reasons is our National Office manager, Rosemary Rickey. In the nine and one-half months that she has been here, she has wrought a transformation which made our progress possible.

Another important reason is all our faithful members who have been with us for several years, and who didn't give up, who didn't desert us when, for years at a time, there was very little progress. They have the sort of faith which will also be needed in the years ahead — though, hopefully, not because progress will be as slow as it has been in the past. I expect us to keep picking up speed, now that we have our wheels off the runway, so to speak, but there will be other problems, I guarantee you.

And the whole future progress of the Alliance, just like our progress in the last year, depends on the maintenance of faith and on finding new people like Rosemary.

A lot of people, including some of our own members, seem to think that progress is something that just happens. They receive their copies of **NATIONAL VANGUARD** each month, and they tell us how pleased they are with the way things are coming along. I don't believe it occurs to them that each time we're able to take a significant step forward, it's because somebody comes to us and volunteers to do the work necessary to take that step. And when we go a long time without taking a step, it's because we're already working at full capacity and no one new has come to us and given us the additional capacity that we need in order to do more.



WILLIAM PIERCE

What we get all the time is people coming to us and asking, why don't you do this, or why don't you do that, as if we'd never thought of doing such a thing ourselves and were perfectly satisfied to just keep on doing nothing more than we always had been.

The people who make those suggestions will often wring their hands at the thought of how much more we could be accomplishing now if only we were carrying out the important programs they tell us about. They can visualize all the details: just how we would win thousands of new members, how we would multiply the circulation of **NATIONAL VANGUARD** many times over, how we would gain vast influence. But what most of them do not see is themselves doing the work required to implement their programs.

But by no means is it always that way. Last night I had the pleasant experience of having a member tell me of an extremely good idea for a new Alliance project. And the person who suggested it offered to do most of the work needed to carry it out. The National Office staff will somehow make time for doing its share of that work. And I believe you'll all be seeing the results of that offer within the next few months.

I can divide all the people who come to see me about new Alliance projects, in fact, into two groups: those willing to do the work or put up the money or whatever else is required — and those who want to watch from the sidelines and offer advice while someone else does what's required.

And one of the things which gives me the greatest hope for the future is the increasing proof I have been able to see all around me, not only at this convention but throughout the past year, that a growing portion of our members are in that first group: the doers, the volunteers, the ones who always think in terms of *our* Alliance, *our* newspaper, *our* progress; the ones who will accept personal responsibility for the task we are all faced with.

When Don Trainor came to me from Chicago about six months ago and told me that he thought there were excellent prospects for Alliance organizing in that city, he didn't stop there; he volunteered to try to get that organizing started, with his own resources.

When Alan Balogh saw similar opportunities in Philadelphia, he didn't just tell me about it and then wait to see what I'd do. He told me about it and then began doing something himself — on his own time with his own effort and his own money.

Perhaps I shouldn't have started mentioning names, because there are so many other people here who also deserve credit that this little speech could run on quite a bit longer than I intend it to. But the point is that none of these people are doing what they are because they want credit, because they want their names mentioned. They're doing it because they've accepted, on an individual basis, the responsibility for our task.

And there is nothing more important for our success than that, nothing which holds greater promise.

In any organization, one runs into the danger of a sense of divided responsibility: a sort of lazy, comfortable feeling that there are plenty of people around, so somebody will do what needs doing — somebody else that is. But leaders don't think that way. Leaders step forward and pick up the load, whether the others around them are willing to do the same or not.

It cannot be stressed too often that our whole emphasis, at this stage of our development, is on building an organization of leaders, of people who will accept individual responsibility for whatever the Alliance has to accomplish, whether recruiting in Philadelphia, or buying a computer for handling National Office mailings, or doing office work.

And if we continue to be as successful as we have during the past year in recruiting people with a strong sense of individual responsibility, then nothing can stop us — because the future belongs to those who are willing to accept the responsibility for it.

(Issue No. 72, 1979)

Dostoievsky On the Jews

Feodor M. Dostoievsky (1821-1881) was one of Russia's greatest writers. The son of a physician of modest means, he had the opportunity for an education and was trained as an engineer. He remained close to the common people of Russia, however, in the experiences of his life and in his writing.

Dostoievsky was a fervent patriot, but his association with a circle of radical writers led to his arrest at the age of 27. He was subsequently sentenced to death, reprieved at the last minute, and transported to Siberia, where he spent four years in a prison labor camp. This was followed by several years as a private in a Siberian unit of the Russian army.

After his return from Siberia Dostoievsky wrote a number of novels, including *Crime and Punishment* (1866), *The Idiot* (1868), *The Possessed* (1871), and *The Brothers Karamazov* (1880), all of which enjoyed immense popularity. It was his *Diary of a Writer*, however, published in a number of instalments in the period 1873-1881 which most explicitly stated his feeling for his people and for Russia.

Dostoievsky's *Diary* dealt with a great many issues of burning interest to his fellow countrymen, showing clearly the insight and sensitivity which made him one of the most beloved of all the great writers Russia has produced. Boris Brasol, who translated *Diary of a Writer* into English, has described the reaction of the Russian people to Dostoievsky's death on February 9, 1881:

"The news of Dostoievsky's passing spread instantly, like an electric current, to the remotest parts of Russia, and a wave of mourning swept through the hearts of her saddened people. . . . Enormous crowds attended his funeral; men and women from all walks of life — statesmen of high rank and downtrodden prostitutes; illiterate peasants and distinguished men of letters; army officers and learned scientists; credulous priests and incredulous students — they were all there.

"Whom did Russia bury with so great a reverence? Was it only one of her famous men of letters? Indeed not: in that coffin lay a noble and lofty *man*, a prudent teacher, an inspired prophet whose thoughts, like mountain peaks, were always pointed toward heaven, and who had measured the depths of man's quivering heart with all its struggles, sins, and tempests; its riddles, pains, and sorrows; its unseen tears and burning passions. . . ."

As much as his people loved him, Dostoievsky in turn loved them — and despised their enemies and exploiters. Foremost among the latter were the Jews of Russia. In Dostoievsky's time there were some three million of them, some descended from the Khazars, an Asiatic tribe of southern Russia which had converted to Judaism a millennium earlier, and some who had flocked into Russia from the West during the Middle Ages, when they were forcibly expelled from every country of western and central Europe.

Scorning honest labor, the Jews had fastened themselves on the Russian peasants and craftsmen like an army of leeches. Moneylending, the liquor trade, and White slavery were their preferred means of support — and their means of destroying the Russian people.

So great was the Russians' hatred for their Jewish tormenters that the Russian rulers were obliged to institute special legislation, both protecting the Jews and limiting their depredations against the Russian people. Among the latter was a ban against Jewish settlement in central Russia; they were restricted to the regions of western and southwestern Russia (the "Pale of Settlement") where they had been most heavily concentrated at the time Catherine the Great had proclaimed the ban, in the 18th century.

This, of course, was regarded by the Jews as "persecution," and it was their incessant wailing about not being allowed to fasten themselves on the people of central Russia which first moved Dostoievsky to set his pen to paper on the Jewish question. In the section of his *Diary* published in March 1877, the writer remarked:

". . . I know that in the whole world there is certainly no other people who would be complaining as much about their lot, incessantly, after each step and word of theirs — about their humiliation, their suffering, their martyrdom. One might think that it is not they who are reigning in Europe, who are directing there at least the stock exchanges and, therefore, politics, domestic affairs, the morality of the states."

Dostoievsky, who had become all too familiar with Jews and their personal attitudes toward their Russian hosts, first as a boy on his parents' small estate, where he observed the Jews' dealings with the local peasants, and later in prison, where he noted the aloof behavior of the Jewish prisoners toward Russian prisoners, went on to speculate about what would happen to the Russians if the Jews ever got the whip hand:

". . . Now, how would it be if in Russia there were not three million Jews, but three million Russians, and there were eighty million Jews — well, into what would they convert the Russians and how would they treat them? Would they permit them to acquire equal rights? Would they permit them to worship freely in their midst? Wouldn't they convert them into slaves? Worse than that: wouldn't they skin them altogether? Wouldn't they slaughter them to the last man, to the point of complete extermination, as they used to do with alien peoples in ancient times, during their ancient history?"

This speculation turned out to be grimly prophetic, for only a little more than four decades later bloodthirsty Jewish commissars, who made up the bulk of the Bolshevik leaders, were supervising the butchering of Russians by the millions.

Dostoievsky correctly identified the secret of the Jews' strength — indeed, of their very survival over a period of 40 centuries — as their exclusiveness, their deeply ingrained mental outlook upon the whole non-Jewish world as an alien, inferior, and hostile thing. This outlook led the Jews always to think of themselves as having a special situation or standing. Even when they were trying most ingratiatingly to convince the non-Jews that Jews were just like everyone else, they maintained the inner attitude of a people who constituted a special community within the larger, Gentile community. Dostoievsky pointed out:

". . . It is possible to outline, at least, certain symptoms of that status in statu *— be it only externally. These symptoms are: alienation and estrangement in the matter of religious dogma; the impossibility of fusion; belief that in the world there exists but one national entity, the Jew, while, even though other entities exist, nevertheless, it should be presumed that they are, as it were, nonexistent. 'Step out of the family of nations and form your own entity, and thou shalt know that henceforth thou art the only one before God; exterminate the rest, or make slaves of them, or exploit them. Have faith in the conquest of the whole world; adhere to the belief that everything will submit to thee. Loathe strictly everything, and do not have intercourse with anyone in thy mode of living. And even when thou shalt lose the land, thy political individuality, even when thou shalt be dispersed all over the face of the earth, amidst all nations — never mind, have faith in everything that has been promised thee, once and forever; believe that all this will come to pass, and meanwhile live, loathe, unite, and exploit — and wait, wait . . . .'"*

Is it any wonder that, although virtually every American with a high school education has read either Dostoievsky's *Crime and Punishment* or his *The Brothers Karamazov* (or both), his *Diary of a Writer* has been quietly consigned to oblivion by the controlled educational and publishing establishments in this country? The only printing of *Diary of a Writer* currently listed in *Books in Print* is one issued by a small, specialty publisher (Octagon Books) for sale to libraries and priced at a prohibitive $47.50. That price tag ought to keep it safely out of the hands of curious American readers!

Those fortunate enough to be able to borrow a copy of the book can read a great many more of Dostoievsky's penetrating comments on the behavior of and attitude of the Jews in Russia toward the Russian people during the 19th century. Dostoievsky especially condemned the exploitation of the poor, ignorant, and helpless Russian peasants by the voraciously greedy and utterly heartless Jews. For example:

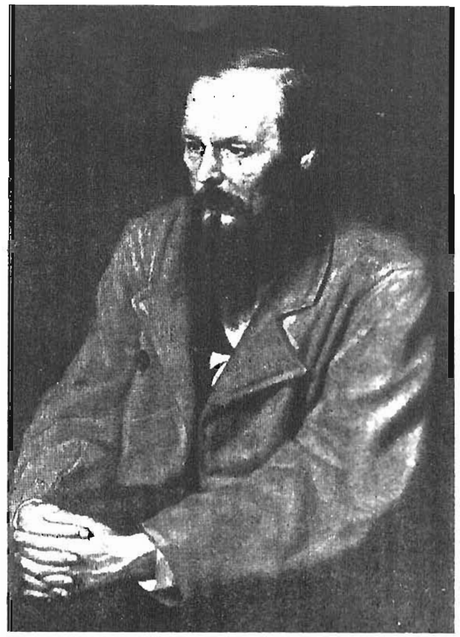
"Thus, Jewry is thriving precisely there where the people are still ignorant, or not free, or economically backward. It is there that Jewry has a champ libre! *And instead of raising, by its influence, the level of education, instead of increasing knowledge, generating economic fitness in the native population — instead of this the Jew, wherever he has settled, has still more humiliated and debauched the people; there humaneness was still more debased and the educational level fell still lower; there inescapable, inhuman misery, and with it despair, spread still more disgustingly. Ask the native population in our border regions: What is propelling the Jew — and has been propelling him for centuries? You will receive a unanimous answer:* mercilessness. *'He has been prompted so many centuries only by pitilessness for us, only by the thirst for our sweat and blood.'*

"And, in truth, the whole activity of the Jews in these border regions of ours consisted of rendering the native population as much as possible inescapably dependent on them, taking advantage of the local laws. They have always managed to be on friendly terms with those upon whom the people were dependent. . . . Point to any other tribe from among Russian aliens which could rival the Jew by his dreadful influence in this connection! You will find no such tribe. In this respect the Jew preserves all his originality as compared with other Russian aliens; and, of course, the reason therefor is that status in statu *of his, the spirit of which specifically breathes with pitilessness for everything that is not Jew, with disrespect for any people and tribe, for every human creature who is not a Jew. . . .*

"Now, what if somehow, for some reason, our rural commune [i.e., the institutionalized system of Russian peasant society] *should disintegrate, that commune which is protecting our poor native peasant against so many ills; what if, straightaway, the Jew and his whole* kehillah [i.e., organized Jewry] *should fall upon that liberated peasant — so inexperienced, so incapable of resisting temptation, and who up to this time has been guarded precisely by the commune? Why, of course, instantly this would be his end; his entire property, his whole strength, the very next day would come under the power of the Jew, and there would ensue such an era as could be compared not only with the era of serfdom but even with that of the Tartar yoke."*

Again, how tragically prophetic!

(Issue No. 72, 1979)



FEODOR DOSTOIEVSKY

Jew storekeepers have already learned the advantage to be gained from this [unlimited credit]; *they lead on the farmer into irretrievable indebtedness, and keep him ever after as their bond-slave hopelessly grinding in the mill.*

— Robert Louis Stevenson, *Across the Plains* (New York, 1892)

Notes on Political Economy
or
What Makes the Power Elite Run (Part I)

Another venerable American tradition has been scrapped: the economy is in serious trouble, and government spokesmen are no longer bothering to issue denials. President Carter and each of his principal advisers have voiced public pessimism about the state of the economy and its uncertain future.

Heretofore the established practice had been to herald any minuscule upswing in economic indicators, such as employment, balance of payments, and gross national product, as the onset of a favorable trend. Persistent dips in the same indicators received an altogether different explanation: they were merely statistical aberrations with no real significance. The contradictions may have jarred purists, but they were part of a catechism which no public official, however exalted, could fail to recite, if he expected to retain his position. Optimism was all.

It is not hard to see why such great pains were taken to maintain a cheerful front. Professional opinion to the contrary, supply and demand curves intersecting at points of equilibrium provide only a partial explanation of economic matters. Much also depends on the intangibles of social psychology and social values. If businessmen and ordinary citizens, for example, fear that hard times are ahead, then hard times often ensue.

Public confidence in the economy had to be preserved for other reasons as well: the stability of American society has always depended to a large extent on economic conditions.

Since the Second World War the dependence of social amity on economic well-being has become total, the result of deliberate policy. The various elites proved incapable of devising any other method to reconcile the divergent interests of many groups without jeopardizing their own control over national affairs. So long as there was enough wealth to go around, so long as the economy was growing, so long as unreasonable expectations were kept at bay, the potential dangers seemed insignificant.

But should the dollar ever lose its power to act as a kind of universal political lubricant, Whites will quickly discover the folly of harboring and abetting multitudes of Blacks, Jews, Mexicans, and Indochinese. The consequences will be extremely painful, both for the bureaucrats and politicians who have been hawking the virtues of multiracialism and unrestricted immigration and for the economic elites who bear the ultimate responsibility for those policies.

With so much at stake, why are high government officials and leading businessmen now trying to outdo one another in serving up bad news? Moreover, why are the mass media eager to spread prophecies of doom? Scarcely a day goes by without the appearance of lengthy accounts, sodden with statistics, documenting the economic decline.

Alas, the answer is all too simple: since the fact that the nation is in severe economic difficulty can no longer be concealed, the purpose of all the gloomy economic reports and analyses is to lead the public away from a realization of the true causes of that difficulty. That is why, despite extensive coverage devoted to balance-of-payments deficits, unemployment, or record-breaking interest rates, the roots of the economic turmoil remain as well hidden as ever. Much of what is presented as rigorous analysis, upon closer scrutiny, dissolves into a phantasmagoria of irrelevancies, contradictions, and absurdities.

Having time and again been manipulated by the government and the mass media, one's initial reaction might be to suspect an elaborate conjuring trick. This would be a mistake; the crisis is real, and it is far worse than has been publicized thus far. But to accept at face value any economic analysis which receives overt dissemination through the mass media would be a mark of inexcusable credulity. Only individuals who pose no threat to the established constellation of forces will ever have a chance to expound their views to the general public.

The truth of the matter is that the current mess is a direct consequence of policies first instituted under Franklin Roosevelt and implemented under every president since, though with the greatest vigor under John Kennedy and Lyndon Johnson.

What are these policies? How are Roosevelt's New Deal, Kennedy's New Frontier, and Johnson's Great Society, the last of which terminated in 1969, responsible for the problems of 1979? One can be certain that liberal historians like Arthur M. Schlesinger, Jr., or liberal economists like John Kenneth Galbraith will never volunteer to address these questions, despite experience in the affairs of all three administrations.

Perhaps the most visible legacy from 1960 and the election of John Kennedy is racial integration; no one disputes that forcibly putting Blacks at the side of Whites in offices and factories, in restaurants and rest rooms, in schools and neighborhoods, has brought about a social revolution.

But racial integration is a volatile subject which arouses strong primal emotions in those who recognize the biological threat. Unfortunately, it also lends itself to sanctimonious imbecilities masquerading as serious thoughts. Whether blinded by outrage or deluded by drivel, the overwhelming majority of Whites have been kept from perceiving that the woolly notion of racial brotherhood advances solid economic interests.

At first glance it may be hard to see how the campaign for racial equality subserves economic purposes. To the average man in the street, welfare, support for bastard children, subsidized housing, and preferential hiring — the list is not exhausted — are only so much waste. Most Blacks on or off the dole believe in the conspicuous consumption of color televisions, Cadillacs, stereos, record albums, and bizarre clothing. They gather up the detritus of a consumer economy without doing very much to create the goods.

There is, furthermore, a common conception that increases in wealth depend in large measure on net increases in productivity; with some important qualifications, this is true. But anyone observing Blacks at work cannot help noticing that they are, for the most part, extremely unenterprising; it is not their toil but their shirking which is unremitting. Surely this brings down net productivity. Then why the constant pressure to infiltrate them into the work force, particularly in titled positions which pay premium salaries?

To understand the paradox one must first understand the system of economics used by the U.S. power elites. It bears little resemblance to the everyday experiences of ordinary individuals. If a plumber earns $25,000 a year but owes $250,000 with no hope of ever paying his creditors back, then he must undergo bankruptcy and be stripped of everything, down to personal possessions of sentimental value. A government, on the other hand, can incur chronic deficits in $500-billion budgets, owe $1 trillion, and go on to extend itself more credit.

No small-time merchant can order a dozen gross of gimcracks whose cost has been inflated to ten times their value, sell one or two to the village idiot, and stay in business. Yet a government can buy hundreds of sophisticated gyroscopes for a quarter-million apiece, use a handful, and auction the rest off for $25 each.

Etymology can shed some light on the apparent contradictions. The forbidding word "economics," as all elementary textbooks explain, comes from two humble Greek words meaning "home" and "order." *Oikonomia*, according to Aristotle, referred to the kinds of activities which a head of household undertakes to assure the physical survival of his family. In the fourth century B.C. or in colonial America, this meant the careful production and conservation of scarce resources like food, fabrics, and tools.

Material circumstances have undergone radical changes since then, but responsible adults persist in thinking of economics in Aristotelian terms. Nowadays, of course, the stress is not on laying in a physical store of life's necessities but on getting a good regular income.

Much as Aristotle commended the art of *oikonomia* as being indispensable to human life, he severely criticized another set of activities, *khrematistike* by name, which today constitutes practically the entire study of economics. *Khrematistike*, in Aristotle's definition, was concerned with the use of raw materials and labor to create profits and wealth for their own sake.

The word, however, has not survived antiquity, and a valuable distinction has been lost which would make it easier to differentiate between "economics" for individuals and "economics" for nations or large corporations. Gladstone, for one, recognized the problem. He wrote: "The phrase 'political economy' . . . cannot be defended on its merits. The term 'Chrematistics' has been devised in its stead."

Whether it is called chrematistics or political economy, the U.S. power elites rely on a well-developed body of knowledge to guide them in affairs of state. It is Keynesian economics, once the bane of every right-thinking, slow-witted conservative — until Richard Nixon went on television in 1973 to announce that he, too, had become a Keynesian. The declaration was superfluous. The New Economics had arrived a long time ago. Next month we'll see what its racial implications are.

P.Y.

(Issue No. 72, 1979)

Sven Hedin: Last Of the Vikings

The tall man calmly surveyed the vast expanse of trackless sand which rolled off to the south and east as far as the eye could see. In all of recorded history no one of his race — perhaps no man of any race — had ever advanced across the seemingly endless sand sea which lay before him. It was April 23, late in the season. Soon the dry and scorching summer would descend on the arid wastes of the Takla Makan, and there would be no hope of finding even the merest trickle of surface water in the heat of the burning days.

His party had only four days' water. The nearest sure replenishment for their goatskin water bags lay at least 170 miles to the southeast across the barren sand dunes. The native servants, Muslim Turks recruited from the nearby cities of Chinese Turkestan, muttered uneasily. The tall man considered for another moment. Then Sven Hedin gave the order to advance.

Two weeks before, on April 10, 1895, the 30-year-old Swedish explorer had departed from Merket, a trading center on the old silk route to the north of the Takla Makan desert. His four native helpers rode or led eight two-humped camels of the Bactrian variety, each of which was laden with food, supplies, and scientific instruments. For the first two weeks the expedition had followed the course of the Yarkand River and its reed-choked, adjacent lakes, and the heat had not been severe enough to cause discomfort. Now the supreme test would come.

The little party set out across the sands of the Takla Makan. For two days the men and animals struggled up and down dunes which reached heights of 180 feet. On the 26th of April supplies began to run low. Still Hedin pressed forward. In another day or two it would be fruitless to turn back.

On the 27th the camels were too weak to be ridden, and Hedin ordered that they be led. The last remaining water was carefully divided among the men. That night two of the camels gave up, collapsed, and died where they lay.

On the following day a new terror of the desert swept down on Hedin and his men. The *kara buran*, a wind storm which blew clouds of black dust, sand, and gravel at speeds of up to 55 miles an hour, forced the men to cower on the ground under the shelter of tent halves, blankets, and whatever else they could throw over themselves. The fine dust penetrated the saddlebags and rendered most of Hedin's instruments useless.

On the 29th Yolshi, the least reliable of the Muslim servants, stole half the small amount of remaining water. With an effort of will, Hedin forebore from shooting him.

Two days later all the water was gone. Hedin changed into a fresh suit, so that he might die clothed respectably, and made the last entry in his journal.

That afternoon the agonies of heat and thirst assailed the men unceasingly. Hedin's men drank camel's urine and the blood of a sheep which they had brought along, but the foul liquids left them writhing in paroxysms of nausea.

When night came Yolshi and two of the other Turks could go no further. Hedin, iron-willed, pressed on tenaciously, driving for the elusive river which lay somewhere to the southeast. Sleeping by day, marching by

night, the Swedish explorer and his last companion, the faithful Kasim, at last reached a line of poplars on the 4th of May. Water could not be far off.

But Hedin's and Kasim's strength was ebbing. The native could go no further. Mustering all his inner reserves, Hedin went forward. On the next day the hardy Swede, at the limit of his resources, reached the banks of the Khotan River. The river bed was dry.

A voice within him, Hedin was to recount, urged him to continue on to the southeast. Walking as though led by an invisible hand, he staggered on for another mile. Suddenly he heard a splash and saw a wild duck whirr into the air just before him. Forcing his way through the undergrowth, Hedin came to a large pond. He sank to his knees and, for the first time in five days, drank his fill. Then the first man to cross the murderous expanse of desert in the western Takla Makan and live to tell about it filled his boots with water and walked back to revive his stricken helper Kasim.

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Sven Hedin was born on February 19, 1865, in Stockholm. He grew up in comfortable, upper-middle class circumstances in the Swedish capital. His father Ludvig was the city architect; both Ludvig Hedin and his wife Anna were descended from an eminent line of scholars, physicians, and state officials.

The Hedin family lived in considerable style in Stockholm, with a fine residence where they were attended by servants. They summered in the country and were in perfect accord with the bourgeois liberalism which had established itself in Sweden, as in the rest of 19th-century Europe, as the dominant outlook.

Young Sven seemed alienated from this atmosphere. His schoolwork was not good; he preferred to spend his leisure reading the adventure tales of Cooper and Verne and following reports of the explorations of Stanley and Livingston.

It was the return of the Swedish explorer, Adolf Erik Nordenskjoeld, to Stockholm on April 24, 1880, that crystallized young Sven's resolve to become a great explorer. Nordenskjoeld, captaining the steamship *Vega* across the Arctic Ocean, had led the first expedition through the Northeast Passage to the Bering Strait and into the Pacific.

When the *Vega* returned to Stockholm the entire population gave Nordenskjoeld and his companions a tumultuous welcome. The 15-year-old Hedin, who watched the *Vega*'s triumphant entry into Stockholm harbor from a hill overlooking the city, later wrote: "It decided my career. I, too, would like to return home that way."

The youth's life was now guided by a fixed purpose. He read voraciously of the exploits of the Arctic explorers and drew painstaking maps of the explorations in the North as reported in the press. To toughen himself against cold and hunger, he rolled in the winter snow, slept with his windows open during the coldest nights, exercised, and fasted.

From 1881 to 1883 Hedin studied geography and related subjects at Uppsala, drawing enough maps to fill six volumes as an extracurricular activity. The expeditions into Central Asia of the Russian general Nikolai M. Przhevalsky inspired the young student to make a huge map depicting Przhevalsky's travels.

In 1885 Hedin's ambitions for Arctic exploration were deflected by an offer to travel to Baku, the great oil city on the Caspian Sea, in order to tutor the young son of a Swedish engineer employed by the Nobel brothers' huge oil company. The 20-year-old Hedin accepted with alacrity and made the long journey south across Russia to the looming Caucasus Mountains, along which he traveled by the Georgian military highway to Baku.

On the Apsheron Peninsula, on the south shore of which Baku nestles in a fine natural harbor, Hedin made his first acquaintance with Asia. Baku was inhabited by a diverse and polyglot medley of Asiatic peoples: Armenian merchants, Tatar nomads, Turks and Persians and Azerbaijanis and dozens of others. In Balakhany, in the north of Apsheron, where he was often the guest of the Nobel family, Hedin made friends with some of the resident Persians and Tatars and quickly mastered their languages.

Hedin's sojourn in Baku piqued his taste for the wonders of the Orient, and when his term as tutor came to an end he traveled by steamer from Baku to Persia, on the south shore of the Caspian. With a Persian companion Hedin continued his journey by crossing the Iranian plateau on horseback, visiting Qum, where Mohammed's daughter, Fatima, lies buried beneath a magnificent tomb, and Teheran. Then the adventurous Swede rode south along the Zagros Mountains, past many a ruin from the days of Persia's Aryan eminence under the Achaemenids and the Sassanids.

At Shiraz, the city of wine, beautiful women, and roses, where the great 13th- and 14th-century Persian poets Sadi and Hafiz wove their tapestries of words, Hedin turned westward and crossed the spine of the Zagros to reach Bushire on the Persian Gulf. Then he traveled by steamer to the Shatt-al-Arab, where the Tigris and Euphrates Rivers join to flow to the gulf.

Steaming up the Tigris to Baghdad, the once-glittering city of the Thousand and One Nights, Hedin found the place drab and disappointing; its splendor had been destroyed, together with many of its inhabitants, by Timur the Lame (Tamerlane), the scourge of Asia, in 1401. The passage of five centuries had not sufficed for its recovery.

After turning eastward and recrossing the Zagros Mountains to Teheran, Sven Hedin made the long return trip to Stockholm. During the next three years he immersed himself in the study of geography and geology at Uppsala and Stockholm. At the University of Berlin he studied the geography of Asia under Professor Baron Ferdinand von Richthofen, the 19th century's foremost authority on the subject. With characteristic industry, he also translated and abridged General Przhevalsky's account of his Asiatic explorations. Hedin's edition became the first of his many published works.

In the fall of 1889 the prime minister of Sweden appointed Hedin interpreter to the Swedish mission to Teheran. The Swedish legation traveled first to Istanbul, where they were received by Hamid II, the Turkish Sultan.



SVEN ANDERS HEDIN (1865-1952), the greatest explorer of the twentieth century, defied all hardships in his quest for knowledge and adventure. He was no less intrepid in championing the cause of Europe in the Second World War.



ACROSS THE ARKA-TAGH: Sven Hedin took this photograph of his caravan, not on the scorching sands of the Gobi or the Takla Makan, but on the frigid summit of the Arka Tagh, nearly 17,000 feet above sea level. After conquering the deserts of Sinkiang in western China in 1899 and 1900, Hedin crossed this mountain range in August 1900 to reach the Tibetan plateau.

Hedin and his fellow diplomats then crossed the Ottoman realms of Asia Minor into Persia, where they were escorted with great pomp to Teheran. Shah Nasr-ed-din, a predecessor of the Shah whose presence in the United States caused such a commotion recently, entertained them cordially, and relations between Persia and Sweden were confirmed on a friendly basis.

When the Swedish embassy returned to their northern homeland, Hedin stayed on in Persia at his own request. He traveled north with the Shah's entourage to the lofty Elburz Mountains. There Hedin, anything but an experienced mountaineer, braved 18,600-foot Mt. Demavend, reaching the summit after a demanding climb.

While in Persia Hedin gave early evidence of the limitless enterprise in the furtherance of scientific knowledge which later distinguished his endeavors. Swedish anthropologists were desirous of obtaining and examining some skulls of the Parsees, the modern-day Zoroastrians, whose belief in an all-embracing struggle between the powers of light and darkness formed the cult of the ancient Iranians. Therefore Hedin made a side trip to the Parsee city of Yezd, southeast of Teheran, where the Parsees lay out their dead in open temples (Towers of Silence) to be stripped bare of flesh by vultures. In broad daylight he climbed the 23-foot wall of one such temple, gathered several skulls, and then fled before he could be apprehended. The Parsee skulls which Hedin brought back to Stockholm can be seen today at the Craniological Museum there.

Sven Hedin observed and experienced a great deal in the Near East. The Asia which drew him, however, was the vast, interior expanse of mountains, deserts, and plateaus which the British geopolitical theorist Sir Halford Mackinder was to call the Heartland: Inner Asia from the Caspian to the Bering Strait, from the Urals to the mighty Himalaya. This huge area was, even in the late 19th century, little known to Europeans, and it contained many places where even the nomads who roamed its sparse grasslands were loath to tread.

It was and remains a great landscape of mystery, wandered for millenia by nomadic herdsmen, crossed by purposeful traders, and devastated by conquering armies. Over much of it, into the Middle Ages, Aryan peoples first grazed their flocks and then raised their cities, until Turkic or Mongolian invaders destroyed them or swept them westward. Its present inhabitants give melancholy testimony to the fate of those of their ancestors who were White: most of them are hybrids of Aryan and Mongol.

It was the land more than the people which held chief interest for Sven Hedin: the great mountain ranges of Central Asia, the Pamirs, the Karakorum, and the Himalayas, which boast 92 of the world's 94 highest mountains and are fittingly called the "Roof of the World"; and the vast and arid deserts, the Gobi and the Takla Makan, wherein the ruins of long-abandoned cities are today frequented only by wandering beasts.

Hedin began his first, tentative journey into this region from Teheran in the fall of 1891. The 26-year-old traveler skirted Iran's northern desert and passed into the lands of the wild Turkomans, who had been conquered for the Russian Tsar a short time before by General Skobolev. From Ashkabad, the Turkoman capital, Hedin rode on horseback across the Kara Kum, the inhospitable "Black Desert" of western Turkestan.

Hedin visited the magnificent oasis cities of Bokhara and Samarkand, which Alexander's armies had conquered more than 2,000 years before, and from which the dread Tamerlane had unleashed his hordes. Then the intrepid young Swede advanced into the foothills of the mighty Pamirs. At the onset of winter Hedin crossed the great mountain chain at the Terek Davan, the Poplar Pass, much to the astonishment and admiration of the hardy Kirghizian Turk natives, and reached Kashgar, the westernmost city of China. After casting a longing glance at the wastes of the Takla Makan, which stretch for 500 miles eastward from Kashgar's Chinese Gate, Hedin, his financial resources almost exhausted, made the long journey back to Sweden early in 1892.

Over the next 18 months, under the direction of Professor von Richthofen, Hedin intensified his geographical studies with the intent of organizing an expedition to Central Asia. He was successful in finding patronage for his project, and on November 14, 1893, he set out on the first of the five great ventures in exploration that were to occupy his life for the next 40 years.

A detailed account of Hedin's travels and discoveries would fill volumes. Hedin himself published some two score books.

On his first expedition, as recounted above, Hedin crossed the Takla Makan desert between the Yarkand and the Khotan Rivers. Before that exploit he had once again crossed the Pamirs to reach Kashgar, which is further from the ocean than any other city in the world. On the Chinese side of the Pamirs, Hedin attempted to scale Mustaghata, the "Father of the Ice," a mountain nearly 25,000 feet high which the Kirghizian natives held in awe. At the height of the avalanche season, without professional guides or proper equipment, Hedin got to within 3,000 feet of the top, until, blinded by snow, he had to be helped down the mountain to the plains.

After exploring the Takla Makan, Hedin ranged far to the east, examining the lake Lop Nor, which seemed to have changed its location over the centuries, according to geographers' reports. From there Hedin swept northeastward along Inner Mongolia and then southwest in a great curve along the northern edge of the great Tibetan plateau.

In 1899 Hedin led a second expedition to Inner Asia. Once again he explored the Takla Makan and the arid Tarim River basin to the north. Returning to the Lop Nor area, he studied the modern lake as well as the ancient lake bed. His suggested solution to the enigma of the "wandering lake" has generally been accepted by modern geographers of Central Asia.

In the wastes of the vast Gobi Desert Hedin discovered the ruins of Loulan, an ancient Chinese city vacated nearly 2,000 years before. The abandoned city yielded many valuable archaeological finds, including a number of Buddhist scrolls covered with the characteristic Chinese ideograms.

Again Sven Hedin headed south to Tibet. This time he attempted to enter Tibet and proceed to its capital, Lhasa, from which Europeans had been banned for several decades. He and his party, after an adventure-filled transit over the mountains, were intercepted by agents of the ruling Dalai Lama and escorted westward across the Tibetan plateau and out of the country.

Despite Hedin's failure to enter Lhasa, he was not discouraged, and he set about organizing a third expedition to the Central Asian heartland. He found it increasingly easy to find financial and diplomatic support for his explorations, since his acclaim was by now worldwide. In 1897 he had been awarded the Vega Medal for exploration by his old hero, Nordenskjoeld, and in 1902 he was ennobled and elected to the Swedish Academy. Kings, emperors, and presidents followed his exploits avidly: he was a friend of both Tsar Nicholas and Kaiser Wilhelm.

There was little danger that a man like Sven Hedin would be swayed from the passion of his life, exploration in the furtherance of knowledge and personal adventure, by the adulation with which the mighty now showered him. The journey to the heart of Tibet which he undertook in 1906 was his greatest achievement.

Once again crossing the Pamirs and the Karakorum, Hedin, disguised as a Tibetan pilgrim, made his way toward Lhasa. Fighting his way through impossible passes, attacked by wild beasts, captured by hostile tribesmen, Hedin had more adventures in the course of his two-year journey than most men experience in a lifetime.

Although he was disappointed once again in his aim to visit Lhasa by the efficiency of the Tibetan spies, Hedin was able to discover the sources of the Indus, Sutlej, and Brahmaputra Rivers, long sought by explorers. The three mighty streams, the first two of which water the Punjab, while the third empties into the Bay of Bengal, rise high in the Himalayan glacial massif. Hedin also discovered and painstakingly mapped the Transhimalaya, also known in his honor as the Hedin Range.

On his return to Sweden in 1908 Hedin took a 15-year hiatus between expeditions. The gathering clouds which foretokened the first great war of the 20th century were beginning to overshadow the spirit of cooperation which had flourished among European men of science and letters, and Hedin was not to be unscathed.

The Swedish explorer, who had many friends in Germany and owed much of his scientific training to German universities, was a strong admirer of German *Kultur* and the Prussian spirit. During the war he sided openly with Germany, as did many of his fellow Swedes, whose country, though outwardly neutral, had many ties to the German *Reich*.

Hedin's support for Germany enraged many of his former friends in Russia and England. The British Royal Geographical Society, in a particularly mean-spirited episode, declared him an enemy of the king and struck his name from its honor roll.

When the war ended, several of the anti-German victor nations continued to deny Hedin cooperation. Nevertheless, he undertook a successful trip around the world, across America and Siberia, in 1923-1924. Four years later Hedin, then in his 60's, assembled and led a large party of scientists and researchers to Chinese Turkestan and the Gobi. Swedes, Germans, and Chinese, utilizing Hedin's incomparable organizing skill and his vast knowledge of the region, set up research stations in hitherto unstudied areas. Massive amounts of data were assembled on the ethnography, zoology, paleontology, archaeology, geology, and meteorology of Chinese Inner Asia. Despite extremely painful back spasms, Hedin supervised the entire enterprise until its successful completion.

In 1934 Sven Hedin retraced the ancient silk routes which linked China, Turkestan, and the West during the late Roman Empire and the early Middle Ages. After that long journey, made by auto, Hedin ceased his explorations and spent his time writing and lecturing.

Hedin had devoted his life to discovering the truth, no matter where the search for it might lead him. When he returned to Europe in 1934 he was greatly interested in the developments then underway in Germany, where the National Socialist movement, led by Adolf Hitler, had come to power in 1933. The impressions Hedin had garnered from the liberal Swedish press were overwhelmingly negative, but Hedin traveled to Germany to see for himself.

Although Hedin was far from being a convinced National Socialist himself, he was greatly impressed by the achievements in economics, social welfare, and national morale under the new regime. Hedin, who bore no ill will to the many men of Asiatic race whom he counted among his acquaintances, nevertheless greatly admired the efforts of the National Socialists to foster a higher type of White man through eugenics and racial hygiene.

When war came in 1939, Hedin was outspoken in his support of Germany. A devout Christian who feared the rise of Bolshevik Russia, he endorsed the German fight against what he saw as the hordes of Asia, and he was greatly embittered by America's entry into the war on the side of the Soviet Union. In 1944 he accepted an honorary doctorate from the University of Munich.

Germany's defeat brought a sort of ostracism for Hedin. In a Europe dominated by America and Russia, his achievements were granted only the most grudging recognition, if any at all. Hedin nevertheless refused to recant his political views. He died in 1952 in Stockholm.

Sven Hedin ranks as one of the greatest explorers of all time. He combined the fearless spirit of adventure of his Viking ancestors of old with the relentless drive for knowledge that has marked the men of his race apart from all others throughout history. Few White men have so exemplified the Faustian spirit.

T.O'K.

(Issue No. 73, 1979)



HEDIN AS MONGOL: In 1900 Sven Hedin attempted to enter Lhasa, Tibet's forbidden city, disguised as a Buddhist pilgrim from Mongolia. This bold venture, which could easily have ended in his execution, failed when the Dalai Lama's ubiquitous spies intercepted him on the road to the capital and shepherded his expedition out of Tibet.

What Makes the Power Elite Run (Part II)

Great masses of evidence need not be gathered to show that natural phenomena tend to run in cycles. Alternations of feast and famine, prosperity and poverty, boom and bust also characterize economic activities. They have appeared in the history of every economic system, and intuition suggests that they will continue to manifest themselves long into the future. Economic life cannot escape its grounding in the physical world, but must ultimately be constrained by the same laws of matter and energy that apply elsewhere.

But in the industrialized nations, where few secure their existence by direct, physical actions to wrest the necessities of life from an inhospitable natural environment, it has been easy to lose sight of the physical constraints on economics. Indeed, vast numbers of people have been seduced into thinking that scarcity does not exist.

Supermarkets and suburban malls teem with goods and bargains galore. Acquiring them is easy; one does not even have to part with cash, if a credit check determines that a promise to pay is as good as gold. And from every television and radio there blares a message which is repeated by just about every newspaper, magazine, and scrap of paper with printing on it: Consume! Now!

Any society which enjoins its members to consume today instead of saving for tomorrow must be either criminally irresponsible or infallibly certain that scarcity has been abolished and that today's prodigality will not be paid for by want and misery in the generations to come.

Unfortunately, there are no assurances that the current prosperity will last into the tenth generation; on the contrary, the evidence suggests that an era of scarcity is imminent. Consider a few simple facts: Population among the non-White races of the world is doubling every 20 or 30 years. However bountiful the earth may be, its physical stock of depletable resources is finite. Thus, as each additional Black or Yellow or Brown baby is born, the per capita share of world resources must shrink.

If all these staggering increases to world population were occurring in agrarian societies, the problem might be solved through the Malthusian controls of war, pestilence, and starvation. But there are few agrarian societies left today; most countries in the so-called Third World are industrializing at prodigious rates with the aid of massive investments from Western banks and multinational corporations.

Among the showcase countries like Mexico, Brazil, and Singapore, economic growth rates exceeding 10 per cent are the rule. Industrialization, however, accelerates the depletion of natural resources. As so many liberals like

to cite, the United States, with about six per cent of the world's population, consumes 30 per cent of the world's mineral resources. What is not pointed out is that Brazil will try to do the same.

Until the nasty problem of oil arose, liberal intellectuals had taught everyone to sing hosannahs to the Affluent Society. Prosperity, they ululated, was a conscious act. All it took was the decision to apply a few well-proven theories, and the economy could be made to work as well as a superbly engineered chronometer. In fact, the only problem that remained was figuring out how to distribute the wealth created, a far more complicated proposition than the traditional concern about production which had bedeviled earlier generations.

What they failed to mention was that they had really created an economy whose survival depends on redistributing the ability to consume throughout every class in the society, particularly the poor (i.e., Blacks, who, as pointed out in Part I, are the ideal consumers). If anything should happen to thwart the process of consumption, then the entire economic system will come unglued. And nothing can thwart consumption more than a lack of raw materials, or raw materials whose cost keeps skyrocketing.

For a time after its origins in England during the mid-18th century, the ebbs and flows of capitalism were relatively mild, largely because substantial portions of the economy had not yet been brought under its sway. But efforts to extend capitalism, such as the Enclosure Acts and the destruction of the guilds, were forcibly undertaken and brought much misery to the peasants, artisans, and tradesmen whose lives were ruthlessly dislocated.

Nonetheless, during periods of prosperity material well-being increased, and in time legislation curbed some of the most egregious excesses of the factories. Adversity struck periodically, however, sometimes through natural causes but usually as a result of machinations by the capitalist himself.

Whereas previous economic systems existed primarily for the purpose of sustaining life, the capitalist system existed to produce profits for the capitalist. His right to profit was considered absolute, and in its exercise he was permitted, even expected, to pay the lowest possible wages; to hire and fire at will; to liquidate his business in order to realize his gains or to reinvest them in even more profitable endeavors. An entire literature of apologetics was created to show how private vices like greed ended up becoming public gains.

Other European countries, seeing England transform itself into a world power through capitalism, also began introducing capitalist organization. By the mid-19th century the system had spread throughout Europe and the United States. Soon other nations, to the best of their abilities, were challenging England for control of lucrative international markets. But system-wide crashes continued to worsen, until the biggest and baddest occurred in the 1930s.

The Great Depression of the 1930s, in which millions of productive workers throughout the world were suddenly thrown into utter destitution, very nearly extinguished capitalism. Had this happened, there would have been few to mourn its passing. For, despite mass suffering and seething discontent, the economic elites who sat astride the United States and most of Europe — capitalists to a man — displayed the resourcefulness of so many heads of cabbage in their efforts to resolve the crisis.

Everyone of their well publicized interventions proved unavailing. Not only did none of their measures work, but conditions kept worsening. Unequal to the problem, the men of affairs finally took refuge in the theoretical possibility that the malady would eventually go into remission all by itself.

Time, however, was a luxury that the ruling elites could ill afford. Developments in the Soviet Union, Italy, and Germany threatened to overthrow the status quo. Growing armies of the unemployed were beginning to think that conditions in the Soviet Union and Italy, bad as they were, might be more tolerable than in the West. But the ruling elites found Germany especially unsettling; against all expectations, the economy there was staging a remarkable recovery.

However much capitalists may have reviled the Russian Revolution in public, in the privacy of their clubs they recognized that the seriousness of the communist threat depended on the accuracy with which Marxist dialectic predicted the future. A strong tradition of empiricism made them suspect, on general principles, and general idea. Clearly, they discounted the immediate danger; then, as now, they were not afraid to do business with the supposed enemy, despite Lenin's fabled words that the rope they sold would be used to hang them.

The real danger seemed to come from another quarter. Not only were Hitler's National Socialists hostile to capitalism and communism as political ideologies, but they also had the effrontery to denounce the Jews who dominated both. These denunciations were intolerable to the ruling elites in Great Britain and the United States as much for their truth as for the large, sympathetic audiences that were gathering to listen, especially in the United States.

The ideas propounded by the National Socialists would have provoked the animus of the ruling elites, even if there had been no ticklish Jewish question. Drawing their inspiration from Darwinian biology rather than from the Newtonian mechanics which lay at the foundation of communism and capitalism, the National Socialists constructed an entirely different model of man, which had far-reaching implications. Instead of being an atom-like creature responding to purely mechanical forces, man was a biological organism whose purpose was evolution; race was the modality of that evolution.

Since the central purpose of human existence was biological evolution, no other interests would be allowed to interfere. Marxist doctrines of human equality, which fostered hybridization of the races, were obviously counter-evolutionary.

But neither could capitalists be permitted to gouge out profits for themselves at the expense of national and racial welfare. Economic activities were not considered valuable in and of themselves; they were secondary to the good of the race. And yet, despite this seemingly insouciant attitude toward economics, Germany was prospering.

Fearing that the National Socialist ideas would eventually prove to be irresistible to the masses of unemployed Britons and Americans, the capitalists dearly wanted to do something. But what?

To the rescue sprang a British economist distinguished for his many talents: John Maynard Keynes. Keynes could discover no necessary or sufficient reason to account for the seemingly interminable Depression. By the canons of established economic theory, no obstacles existed to prosperity. Labor, to say the least, was cheap, plentiful, and willing; productive capacity, though idled, lay intact and ready to be used; manufacturers' inventories were clogged by unsold goods.

Unfortunately, the typical consumer could buy none of the unsold goods, for one simple reason: he had no money. And as manufacturers' inventories kept increasing because no one was buying, the workers who were producing the surplus — which brought no return to the capitalist — also lost their jobs. The process continued until more than 25 per cent of the U.S. labor force was unemployed, though significant numbers may have escaped the statistics by returning to work on the family farm.

The Depression continued to linger, despite an unprecedented drop in wages. According to classical economics, wages could fall to the subsistence level, but sooner or later ingenious capitalists would find a way of turning a profit from putting an idled labor force to work at low wages. Other capitalists, seeing profits to be gained, would decide to invest in new production. The demand for labor would increase, leading to higher wages and an instant solution to the Depression.

But no solution came; the economy seemed to stabilize at just over 25 per cent unemployment. Drastic problems often require drastic solutions that violate common sense. Once Keynes and a few astute individuals like Marriner Eccles, Chairman of the Federal Reserve Board, understood that the fundamental problem was a lack of sufficient purchasing power, an ingenious solution presented itself: hand out money — or, in more circumspect language, stimulate aggregate demand.

Thus was born Franklin Roosevelt's New Deal, of which the Second World War was an integral part. Not only was the National Socialist threat to international capitalism eliminated, but the greatest make-work project imaginable — the multi-billion-dollar war industry — solved Keynes' problem of putting money into the hands of consumers, thereby stimulating the all-important aggregate demand.

P.Y.

(Issue No. 73, 1979)

Racial Intermarriage OK If It Means More Profits, Say South Africa's Capitalists

South Africa Chooses Suicide

Prospects for White survival in the Republic of South Africa have dimmed in recent months. The threat comes not so much from the activities of militant Black nationalists as from a crisis of will in the highest circles of the ruling Nationalist Party.

Prime Minister Pieter W. Botha has made clear his intention to junk South Africa's *apartheid* laws, which forbid interracial mixing and which stringently regulate Blacks who live outside the Bantustans, the autonomous homelands which South Africa has set aside for its Black population. At a Nationalist Party congress held in Capetown last September, Botha even went so far as to suggest that the country's ban on miscegenation be relaxed to provide for "people who really love one another and want to get married."

A few weeks before, Piet Koornhof, Minister of Cooperation and Development, who oversees the Bantustans, informed American journalists in Washington that *apartheid* is dead.



P.W. BOTHA

South Africa's prime minister, though of Afrikaner stock, has allied himself with his country's deracinated big businessmen, the racemixing Christian church hierarchies, and the powerful Jewish minority which has a stranglehold on the media and the economy. He has subordinated racial values to profits.

Botha and his supporters have offered the usual medley of self-contradictory explanations and excuses for the proposed repeal of the *apartheid* laws. The prime minister has cited, in turn, national security, economic necessity, and Christian brotherhood as pressing reasons for the abolition of the only system which offers the Whites of the multi-racial republic a chance for long-term survival.

In the past, the advocacy of racial integration as a solution to South Africa's race problem would have been anathema to the Afrikaners, Whites of chiefly Dutch descent who form the Nationalist Party's main constituency. Prime Minister Botha, however, is relying on another constituency: the powerful financial and industrial community, overwhelmingly English-speaking, cosmopolitan-minded, and with a strong Jewish component.

At the present, South Africa's economy, fueled by the soaring worldwide demand for gold, the country's principal export, is booming. Nevertheless, South African businessmen, led by the influential Jewish gold and diamond magnate Harry Oppenheimer, are greedy for the even bigger profits which can come from continuing to exploit South Africa's huge pool of cheap Black labor while attracting increased investment from the United States and Western Europe.

Last November 22 at a conference in Johannesburg Prime Minister Botha outlined his "master plan" for the future of South Africa to an audience of 250 leading businessmen. The substance of his proposals, that the racial integrity of White South Africans be subordinated to the workings of the market, found ready acceptance among the profit-conscious entrepreneurs.

Botha and his capitalist backers are confident that they can win over a majority of Nationalist voters by a combination of economic threats and inducements. They have good grounds for their optimism, since the economic power of the Anglo-Jewish elite has long since been translated into effective control of the key communications media and educational institutions of South Africa.

Botha's calculations are further based on his reading of the present state of Afrikaner morale. Afrikaners are falling increasingly prey to the same shortsighted obsession with immediate material gain that characterizes the great majority of their White counterparts around the world. The most characteristic Afrikaner institution, the Dutch Reformed Church, is in the process of bringing its theology into line with the race-destroying credo of the other Christian churches in South Africa.

Thus far Botha has been able to outmaneuver the essentially conservative leaders of the race-minded Afrikaner Nationalists at every turn. If the Afrikaner trend toward materialistic opportunism continues, the not-so-distant future will witness the spectacle of White South Africans voting to turn their country over to non-Whites, just as Rhodesia's Whites did last year, in the hope of avoiding an international boycott and boosting their profits.

(Issue No. 74, 1980)

SOUTH AFRICAN
DIGEST



Eight of the high school pupils who decided to form a non-racial student league. They are (rear from left) Gregory le Roux, Marianne Frey, Suzanne Cope and Donald Mdondana. In front are Susan Erasmus, Ashley Kasana, Mathews Gantsho and Vanessa Gain, all of the Cape Peninsula

The Argus

Non-racial league

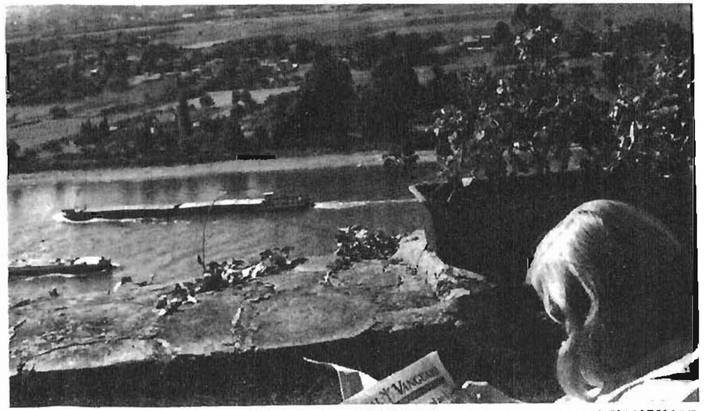
A non-racial student league for high school pupils is to be formed in Cape Town to break down race barriers.

More than 120 senior pupils from Black, Coloured and White schools made the decision after a discussion at the University of Cape Town. The workshop was organised by UCT's Centre for Intergroup Studies.

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Mrs Helene S

THE ENCOURAGEMENT OF RACIAL MIXING between Blacks and Whites of opposite sex is characteristic of the South African government's "new look." *South African Digest* is an official weekly publication of the Information Service of South Africa, a government agency. The interracial group proudly displayed here consists of four White high school girls, three Black males, and a Colored (racially mixed) male. Each issue of the *Digest* contains news stories and photographs of a similar nature, the purpose of which is to convince other Western nations — all of them paying lip service to the myth of racial "equality" and, therefore, hostile to "racist" South Africa — that South African Whites, too, have now been convinced that Blacks are their equals.



ON THE RHINE, just as on the Thames, the Potomac, and the Mississippi, NATIONAL VANGUARD addresses the issues which concern responsible White men and women of good will and progressive outlook. On a terrace overlooking the Rhine, a young German woman reads NV's front-page news story exposing fraudulent Jewish "Holocaust" claims.

Why the West Will Go Under

The life cycle of a civilization is an extraordinarily complicated affair, subject to a thousand changing influences. It is all too easy for analysts, by focusing their attentions on various of these influences, to reach differing conclusions as to the state of health of the civilization they are studying. This is as true of Western civilization as of any other.

Yet there are trends, clearly observable in the West today, which, if not reversed, must inevitably dominate all other influences and bring about the demise of the West. Furthermore, certain of these lethal trends have already reached the point where they are, by any means likely to come to hand, irreversible.

This is a difficult truth for most Americans to accept. Their country is still rich and powerful, and their average standard of living is falling at only a bit over five per cent per year. Whites still constitute a majority of the population, life is still reasonably secure, and the Federal government still seems to have a fairly firm grip on the affairs of state.

It seems to most Americans that life must surely go on indefinitely much as it has during their lifetimes, with a few ups and downs, to be sure, but with no permanent discontinuity in sight. Yet, consider these things:

• The immigration of non-Whites into the nations of the West — Australia, Canada, England, Germany, Sweden, and the United States, among others — has grown from almost nothing prior to the Second World War into an avalanche which increases its strength from year to year, is fed from a virtually inexhaustible source, and shows every sign of continuing to grow.

More than one million non-Whites are immigrating — both legally and illegally — into the United States alone each year, shifting the population balance in favor of the non-White minorities already in the country by more than half a per cent per year — more than two per cent for each succeeding presidential election.

The organized minority voting blocs — Blacks, Mexicans, Jews, and Orientals — are determined to keep the balance shifting in their favor until the White majority in the United States has become a minority. They are solidly backed in this determination by the Christian churches, the largest labor organizations, the majority of the nation's political leaders, and even a substantial portion of the White electorate.

The few labor bosses who initially opposed uncontrolled immigration are dropping their opposition and falling into line with the others. Big business, including those sectors of it relatively free of Jewish control, is in favor of continued non-White immigration as a means of maintaining a plentiful supply of relatively inexpensive labor. Even those politicians with constituencies which are still predominantly White are afraid to oppose non-White immigration for fear of incurring the hostility of the increasingly powerful minority pressure groups.

In view of these political realities the U.S. government — not just the Carter administration, but previous administrations as well — has virtually abandoned any effort to enforce its own immigration laws. While special "emergency quotas" for Soviet Jews and Indochinese "boat people" are instituted to allow more non-White immigrants into the United States on a quasi-legal basis, the Immigration and Naturalization Service and its enforcement arm, the U.S. Border Patrol, have had the rug pulled out from under them in their efforts to check the flood of illegal Black immigrants from the Caribbean and Chicanos from Mexico.

• The U.S. Army is now 30 per cent Black, with Black enlistments running at 35 per cent and growing. The Army will become more than one-third Black during the 1980's. When Chicanos, Orientals, and other minorities are taken into account, the non-White segment of the Army will pass 40 per cent before the end of the decade.

The Blacker the Army grows, the more the re-enlistment rate of White Army personnel dwindles, and the greater becomes the danger of a "tilt," as has happened in thousands of formerly White schools and neighborhoods when gradual Black encroachment reached a critical level, at which most of the remaining Whites suddenly fled.

Even without a "tilt," however, the effectiveness and dependability of the U.S. Army will almost certainly continue to decrease. And what is true of the Army is becoming increasingly true of the other armed services. The embarrassing degree of collaboration between the U.S. Marine hostages in Teheran and their Iranian captors is a hint of the level to which morale in the Marine Corps has already sunk.

Rock-bottom military morale is the norm for other Western nations as well. Since World War II the emphasis has been on making sure the troops know their rights, rather than on making sure they will fight courageously and tenaciously and will maintain discipline and obey orders, no matter what.

Certainly, Soviet political and military strategists took this factor into consideration before they made the decision to occupy Afghanistan, and they will undoubtedly assign even more weight to it in making future decisions.

As depressing as the situation is among the military rank and file, it is even worse among the higher military leaders. A weeding-out program during the past 30 years has virtually eliminated career officers above the rank of captain who are willing to express any disagreement with the racial program imposed on the U.S. armed services. Eliminated with them has been any realistic hope of a military solution to America's internal political and racial problems.

• The number of persons in the United States receiving all or a substantial portion of their income from government sources — in the form of salaries, pensions, or doles — now accounts for 54 per cent of

the total population, and it is growing. The 46 per cent who work in the private economy to support the others are becoming relatively fewer each year.

Now, there certainly must be a few White idealists among that 54 per cent majority of government dependents who will vote against the hand that feeds them — but almost certainly not enough to make the drastic changes required to reverse the lethal trends sapping the life of the West.

Even when much more severe economic conditions in the years ahead open the eyes of more people to future dangers, the chances are that the majority on the government teat will cling all the more tightly to it. One may talk about taxpayer revolts all one wants, but with each passing year the prospect of a successful one becomes less likely.

• Those who are working for the West's ruin know well the psychology of mass man; they know how tenaciously materialistic he is, how he will cling to his comforts and luxuries at the expense of his honor, his freedom, and even his life, deceiving himself all the while as to his own motives. Perhaps the very best example of this fatal weakness is provided by the behavior in recent years of the Whites of Rhodesia and South Africa, a subject treated elsewhere in this issue of NATIONAL VANGUARD.

It is true that the world — including the rest of the West — ganged up on them; it is true that they are saddled with twice as many Jews, per capita, as the people of the United States; it is true that they were stabbed in the back by the Christian churches, in which they had foolishly placed their trust; it is true that their news media are controlled by the same gang which controls ours. But the fact remains that the Whites of southern Africa have, with their eyes wide open, chosen prosperity over racial integrity. As a consequence, in the long run they shall have neither.

The same shopkeeper mentality which made them fear an economic boycott more than the mongrelizing of their posterity prevails throughout the West. It is the mentality of what historian Brooks Adams has called "economic man"; men of this type have wielded power in the West since the Industrial Revolution, and their values are shared as well by most of the powerless.

The values and way of thinking of economic man may be tolerable for a while in an all-White world, but they are lethal in a world which also includes Jews. In the very near future they will be just as lethal for America and Europe as they have been for White Rhodesia.

• • •

In view of these trends — trends which transcend party politics and the short-term fluctuations of changing government administrations, trends which show every promise of remaining unchanged in the years ahead, indeed, of becoming increasingly worse — there can be little room for debate as to whether the West will go under. It has already passed the point of no return in its descent. The water is up to our necks, and the only question is, when will it reach our noses?

The ship, in other words, is going down, and it is going down not just because the captain doesn't know how to sail and because there is a gang of saboteurs aboard who have opened the sea cocks, but also because it has become irreparably unseaworthy.

Now, this is a very important conclusion. It separates the National Alliance from the right wingers, who believe there's still time to save the ship (or, if there isn't, all is lost and so there's no point in doing anything); from the liberals, who believe that the more water the ship takes on the better it will sail; and from the mass of voters, who, although they have a dark suspicion that something is seriously wrong and a nagging fear that the captain doesn't know what he's doing, are much more concerned that their feet are getting wet than that the ship is going down.

The most important distinction for the Alliance is the first one. The right wingers see the value of the West in its outward forms: its governments, its economic systems, its life-styles. When those are broken up — when the ship of state goes down — there is, for them, nothing left.

But the National Alliance sees the value of the West in its biological essence, in the human genetic material which was responsible for the building of Western civilization — and which has the capability of building another civilization to replace it. When the ship goes down, there will be lots of passengers in the water, and they will drown. What is important is to make certain that *some* passengers — the *right* ones — are in lifeboats, with a compass, oars, and directions to the nearest land.

That is the primary task of the National Alliance now: building lifeboats and organizing lifeboat crews. In many respects the work is not unlike that of trying to keep the ship from going down or trying to throw the captain overboard and install a new one: that is, "working within 'the System'" by organizing yet another pressure group to compete with the minority pressure groups, or preparing for an armed assault on the System.

In any event, one must find, recruit, and motivate an elite minority among the mass, and one must then use that minority to build a viable, functional organization. Whether that organization eventually works within the System or takes up arms against the System or works at building something to replace the System when its own internal contradictions have destroyed it, many of the organizational requirements are quite similar.

Nevertheless, it is important to understand what the outcome of current historical processes will be, because there are differences, subtle and not so subtle, in the way one prepares for that outcome.

Not the least of these differences is in outlook: the degree of optimism with which one goes about the task at hand. The events of recent years must be depressing in the extreme for intelligent conservatives and right wingers. Unless they are blind to what is happening in the world, they must feel utterly overwhelmed by the prospect of trying to patch the old tub up and keep it afloat. For those of them who are racially conscious, the realization that each passing year brings us a population that is more mongrelized, an electorate that is more degraded in its sensibilities, must be terribly discouraging. How can one salvage such a mess?

To be sure, after accepting the view that the mess can't be salvaged and that one shouldn't even try, the prospect is no less grim. The breakdown of order, the unleashing of anarchy, is destructive of true human progress even under the mildest of conditions. In the racially mixed urban jungle of America it will be indescribably terrible — more so because it will almost certainly be a descent in many steps, rather than the single plunge and "crash" about which right wingers fearfully talk.

There will be a grisly justice in that most Whites who have collaborated with the enemies of the West in sinking it will themselves be drowned. It is almost amusing to contemplate the fate of the White gun-control advocates in America's cities in the days to come, when they will be even more at the mercy of roving gangs of Black thugs than they are today.

And the rich White liberals in their exclusive suburbs — the fashionable writers, the ACLU lawyers, the pulpit prostitutes, the organizers of fund-raising dinners for trendy causes, the socially conscious coupon clippers who won't own stocks in corporations doing business in South Africa, the news editors who conscientiously excise any mention of race from crime stories, the schoolboard members who pretend that all is well in the racially integrated hells they supervise, the overpaid bureaucrats, the coke-snorting sophisticates who party with the new non-White elite and plan to ride high while their race goes down — will fare no better when the pets they have so long boosted as the "equals" of working-class Whites come surging out of the cities in their multihued millions. The ravages of these pampered non-White hordes in the years ahead will make the sadistic butchery of the Manson gang of the last decade seem like good, clean fun in comparison.

Unfortunately, the innocent and the wholesome will perish along with the guilty and the degenerate; the racially conscious and the racially valuable will go down with the deracinated egoists and the half-breeds. Nature's justice operates at the species and subspecies levels.

Nor will anyone evade the suffering ahead, neither those who perish by it nor those who survive it, neither the grasshoppers nor the ants. It is said that suffering is good for the soul; if this is true, Westerners can look forward to a great deal of spiritual improvement.

But whether the maxim is true or not, the suffering is necessary. As long as he is moderately comfortable, the average man will not change his ways. Only when existence becomes utterly intolerable and there is no alternative can he be persuaded to do what he should have done from foresight and through self-discipline at the beginning. That is his unalterable nature, and it is why democracy is such a catastrophe.

And who will survive to be the founders of a New Order? No one can say, on a person-by-person basis. But if one understands the nature of the tragedy that is upon us, one can state some general guidelines.

The first thing to understand about the going under of the West is that its more dramatic elements, the violence and the bloodshed, are not the really essential elements. As already mentioned, one should not anticipate a "crash" but rather a continually accelerated worsening of conditions. Those who head for the mountaintops with stores of canned goods to wait out the storm will be as disappointed as those who think they can head it off by praying or voting.

The essential aspect of what is happening to the West is spiritual. It is decadence which has sealed the fate of the West, not the birthrate in the Third World. It is the absence of a common purpose which has sapped the West's viability, not just the scheming of the Jews. It is the loss of racial consciousness which has left the West defenseless, not the growing strength of our enemies.

What is important is that the corruption of the West's spirit will continue in the years ahead — perhaps for decades — while the increasing anarchy, the more frequent breakdowns of order and flareups of violence, the economic disintegration, will be only incidental. There undoubtedly will come a great bloodletting, a time of mass throatcutting and mass rape, when the West's internal enemies will have free rein for a while. But the West will already have sunk before then.

And *most* of the inhabitants of the West will have sunk too, to the point where little of value will be left to be lost in the bloodletting. This is a point worth emphasizing again: the majority will perish with the civilization to which they are inseparably bound.

The problem is not to cull out the mongrels, the Judaized, the degenerates, the moral prostitutes from a healthy mass, so that the cull can be destroyed and the mass saved. The problem is to pick the few who embody the best of what the West once was and to take the necessary measures to see that that which they embody does not perish with the mass.

Those who would survive — more correctly, those who would have a hand in determining which genes and which values survive, for the time scale of the West's sinking is such that no individual now alive can be sure of living to see the new age dawn — must have these qualities:

They must be both willing and able to fight for the right to determine the shape of the future; the meek and the disarmed will vanish without a trace.

They must be free of the superstitions and prejudices of this age; those who are mentally bound to this age will go down with it.

They must be pure in spirit and strong in will; this is the age of egoism and materialism, of self-indulgence and permissiveness, but the passage into the new age demands both selflessness and self-discipline.

They must be united in an organization which combines their strengths and focuses their wills; in this age of atomized individuals, where each person is submerged in the mass, without identity and without power, only those who are united can prevail.

They must be motivated by a single purpose, the overwhelming importance of which is always foremost in their minds; it has been the purposelessness of this age on which the West has foundered, but the new age will be illuminated and shaped by a common purpose transcending all other considerations: namely, the purpose of bringing forth a higher type of man and attaining thereby a higher level of consciousness in the universe.

W.L.P.

(Issue No. 74, 1980)

Letters

White America

While I was in Philadelphia last week I stopped in a phone booth on Chester St. to call a taxi, and I saw your sticker there: "Dream of a White America." I would appreciate your sending me some literature on your organization. I am White and a combat veteran of World War II (95th Infantry Division).

E.S.M.
Paulsboro, NJ

New Tel Aviv

I have friends in the Old Glory Republican Club here as well as in the Chamber of Commerce and the Steuben Society. I give copies of NATIONAL VANGUARD to all of them.

I have worked most of my life in New York City, with both Christians and Jews, and I will say this: the Jews use their brains, and the Christians sit on theirs. That is why the city, which was once called New Amsterdam, might as well be called New Tel Aviv now.

F.M.K.
Ridgewood, NY

Moderation, No

Which Way Western Man? is a book that one can recommend whole-heartedly. I am coming more and more to believe that books which try to compromise and exhibit "moderation" do more harm than good now, whatever may have been true in the early years of the "right wing."

R.P.O.
Urbana, IL

Happy Teacher

I have just recently begun reading your newspaper, and I cannot express adequately the feeling of joy I felt when I finally realized that there are others in the world who think as I do.

I am a history teacher in an inner-city senior high school, and for the longest time I have felt almost isolated because of my views — views that seem completely obvious to a thinking White person, but are so foreign to others. All through my Ph.D. degree in education, I had to put up with liberal tripe. That is why your paper seems so appealing.

J.H. III
Columbus, OH

(Issue No. 74, 1980)

Economics, Work, and Morality

This is the third in a series of essays on Keynesian economics and its implications for White America.

As economists of every stripe have pointed out, the newfangled Keynesian remedy of stimulating aggregate demand did not in itself cure the Great Depression. It was recourse to war, the tried and true capitalist medicament, which finally jolted the U.S. economy out of its near quietus.

A plausible case has been made that for all the New Deal's Keynesian tinge, Franklin Roosevelt either remained skeptical about the paradoxical economic ideas advanced by the Cantabrigian aesthete, John Maynard Keynes, or had a less than perfect understanding of them.

According to Frances Perkins, Secretary of Labor under Roosevelt and the first woman to serve in a cabinet post, the initial meeting between FDR and the master economist of the coming age turned out to be something less than a marriage of true minds: "I saw your friend Keynes," FDR informed Miss Perkins in 1934. "He left a whole rigamarole of figures. He must be a mathematician rather than a political economist."

Keynes too shared impressions with Miss Perkins, confiding with rueful inelegance that he had mistakenly "supposed the President was more literate, economically speaking," than had turned out to be true.

Another testament to FDR's dubiety about Keynes's ideas is the notation he scrawled in the margin of a book now in the Roosevelt Library at Hyde Park. The book, written in 1928 by two American economists, William T. Foster and Waddill Catchings, was *The Road to Liberty*. It had stirred up considerable enthusiasm among "progressives" like Henry Wallace; its basic prescription of "putting more money into consumers' hands when business is falling off and less money when inflation is under way" is virtually identical to what the world has since come to call Keynesian economics. Roosevelt's notation was: "Too good to be true — you can't get something for nothing."

The greater likelihood, however, is that Roosevelt was neither unconvinced nor uncomprehending, but that political exigencies of the day prevented rigorous implementation of Keynesian policies. Industrial workers, farmers, intellectuals, Wall Street lawyers, White ethnics, Blacks, and Jews could sweep Roosevelt into office, but conservative businessmen, rockribbed proprietors of small and regional enterprises, nevertheless wielded enough power to limit social experimentation. To them, deliberately incurring government deficits to stimulate aggregate demand — in effect, running the government at a loss — approached communist depravity. Since their businesses could not, as a regular policy, operate in the red, they reasoned that government was compelled to obey the same universal law.

Fertile polemicists, the Keynesians offered a casuistry to mollify such objections: consider the deficits, financed through borrowings, as loans owed by the nation to the nation, they argued. This charming image made the borrowings seem like the money a rich, old father lends a son down on his luck to set him back on his feet.

Although a nation as large and diverse as the United States can be viewed as a close-knit family only at great peril, the analogy must have appealed to the too-clever. It left unstated one important point, however: just as a son who depends on fatherly assistance in times of need must heed fatherly advice whenever it is given, so must a government pay special notice to any group whose financial cooperation becomes a condition of survival.

Midwestern businessmen, one or two generations removed from the plow, found it difficult to orient themselves to a new terrain on whose horizon danced the unfamiliar vision of a new sovereign power: money power. They believed that government and business should not mix; in any event, they were interested in making money, not public policy.

Other groups were not so hesitant to enter the new land of opportunity. Jewish cosmopolites in New York, London, and on the continent found the landscape all too familiar; they already had been traversing it for generations. Lending money to a king, they knew, had always conferred the privilege of whispering in the king's ear. Now it would buy the right to shout.

From the beginning of history economic elites have exercised considerable influence over political events, but not without strong competition from groups deriving their power from traditional entitlements: nobility and clergy, for example. In the new Keynesian scheme, the economic elite (more properly, the dominant subgroup within the elite) would be virtually assured of becoming prepotent in the mass, atomized society that had been emerging in the United States since the Civil War.

The reasons are obvious. A political system compelled to borrow money to preserve itself must find suitable lenders, assuming it chooses not to debase the currency immediately and outright by simply resorting to the printing press. But to tackle, along Keynesian lines, problems of the Great Depression's magnitude requires borrowing on an immense scale. As a practical matter, it is far more convenient to ask ten sympathetic international bankers for several billions each than it is to raise a much smaller sum from each of 100,000 obstructionist small manufacturers.

No banker, however, lends money without guarding against the possibility of loss. For individuals, a house or other property serves as adequate collateral; for nations, nothing less than control over foreign and domestic policy making can be considered. Among the first objectives of policy making will be the neutralization of all power centers capable of jeopardizing the investment.



JOHN MAYNARD KEYNES

It is appropriate that the homosexual advocate of "a higher sodomy," as Keynes termed his relations with his circle of Cambridge disciples, should be the prophet of the economics of Western decay.

Hence, Federal policies adverse to potentially refractory subgroups within the economic elite, namely small businessmen. Hence, subtle propaganda warfare against any view of politics and society which does not set economics above race, creed, and other competing values. Hence, the entrenchment of the so-called Wall Street establishment at nodal points in the government structure.

Liberals have consistently ascribed conservative opposition to Keynesianism to a lack of mental agility or to greed sanctified by a Puritanical morality which holds that people, especially idle people, should not get something for nothing.

There is a strong measure of truth in this ascription. American businessmen, in particular those who labor long hours on behalf of their comparatively small enterprises, have rarely shown an interest in abstractions. And if they were untainted by greed, however rationalized, their drive to overcome all obstacles in the path of success might be less absolute than it generally has been.

A few opponents of the New Deal were astute enough to understand some of the implications of Keynesian policies and to recognize that these policies would be instrumentally effective against short-term capitalist stagnation. But the majority, with their plaintive appeals to morality, simultaneously saw and failed to see the real point of the new economic ideas.

Every so often nowadays one can still hear the old argument that simplistically equates deficit spending with moral turpitude. The standard response, however, that deficits incurred during adversity would be repaid by higher taxes levied during prosperity, has fallen into utter disuse. Prosperity or no, raising taxes and retrenching public expenditures have been successfully resisted by rich and poor alike. It could hardly be otherwise under the social, economic, and political conditions which Keynesianism helped create.

As it happens, the opponents of the Keynesian dogma were essentially correct in resorting to moral arguments; their error and weakness lay in the self-serving aims of their moral preachments. Appeals to the old-time American business virtues were seen by the voting unemployed for what they were: ready-made excuses for inaction, noble-sounding propaganda put out for the benefit of those who were determined to maintain their perquisites at all hazard.

Much touted for the revolution they have brought about in capitalist economic science, the Keynesian doctrines in truth have a less frequently examined moral component of comparable significance. The interplay between economics and moral implications can be seen with special clarity in the following passage from Keynes:

If the Treasury were to fill old bottles with banknotes, bury them at suitable depths in disused coal mines which are then filled up to the surface with town rubbish, and leave it to private enterprise on well-tried principles of laissez-faire to dig up the notes again . . . there need be no more unemployment, and with the help of the repercussions the real income of the community, and its capital wealth also, would probably become a good deal more than it actually is.

To begin with, observe that the notion of work seems to have been imported from an alien universe. Old bottles, disused coal mines, suitable depths, town rubbish are all disreputable and vaguely ludicrous images whose effect is to belittle the purposes behind the expenditure of human effort in work and thereby leach it of any significance.

Work, in short, need have no value. Neither noble duty nor baleful curse, it has been transformed into a ritual to be performed. Simply by acting out the absurdist drama of rooting about for banknotes in old bottles, the unemployed will transform themselves into the gainfully employed.

Buried in this formulation is an intriguing question: Why bother with the ritual at all? Why not just hand over the banknotes directly and save everyone a lot of silly bother?

Even though Keynes avowed himself a capitalist and personally practiced his belief, private enterprise in the cited passage seems to have been traduced as much as labor. For by the use of "well-tried principles of laissez-faire" (the sneer is quite audible) in the organization of a perfectly useless function, private enterprise will set off repercussions which will somehow increase real income and capital wealth in the community.

The entire process seems counterintuitive until one realizes that the catch lies in the nature of the object that has been stuffed into the old bottles; perhaps it is significant that Keynes chose the word "banknotes," with its historic associations of chicanery. At bottom, Keynes seems to be saying that anyone who regards the banknotes in the old bottles as the real object of his exercise is mistaken; they are only a tool to be manipulated in the service of ends which have been determined by the kindly souls who buried the bottles.

Manipulation, of course, is the heart of Keynesian economics. With the right machinery in place, it is supposed, governments will be able to tug on one lever to crank up a sluggish economy, pull down on another to cool off an overheated boom. In doing so they will be able to eliminate the inherent instability of the capitalist system without discomfiting the ruling elite.

Once these interventions become possible, a limitless number of secondary manipulations follow, as shown by the current Federal tax codes and directories of assistance programs. In a monetized economy in which nearly the entire population has been persuaded to reduce all values to a price, incentives and disincentives transmitted through the Federal fiscal system become supple instruments of control. They are even more effective than overt coercion, because they sparkle with the patina of freedom.

Strictly speaking, the practice of manipulation is of ambiguous moral significance; ultimately a good bit depends on the ends which are to be accomplished.

What are the ends of Keynesian economics? Just like earlier forms of capitalism, its concern begins and ends with the creation of wealth. Nothing else matters: not truth or justice or race.

P.Y.

(Issue No. 74, 1980)



IMMIGRANT PROBLEM plagues every White nation. This election poster of the Christian Democratic Party in Sweden, tacked to a wooden building in Stockholm, offers its message in six languages besides Swedish. The most troublesome — and fastest-growing — minority in Sweden now is the one to whom the second line of the poster is addressed: Turks. Although young Swedish workers have rioted against the policy of bringing these non-European immigrants into the county, the liberal-democratic government, backed by the churches and the large corporations, is flooding the country with them.

(Issue No. 74, 1980)

Despite Betrayal, Hungarian People Put Up Bravest Fight Against Reds

Hungary Fights On

On October 15, 1944, Admiral Miklos Horthy, the Hungarian regent and chief of state, announced to his countrymen that his emissaries to the U.S.S.R. had concluded an armistice with Stalin. Horthy, who had led his nation to war on the side of Germany in order to share in the fruits of that nation's victories in the East, had decided to back out, as Romania and Bulgaria had done two months before, and leave Hungary to the mercy of the advancing Red Army.

The designs of Horthy and the clique of reactionary aristocrats and Jewish financiers who formed the mainstay of his political support were to be swiftly undone, however. The great majority of the Hungarian people were not disposed to hand over their country to the Soviets and the Jewish puppet regime which Stalin had chosen to rule Hungary. No sooner than Horthy's speech was being broadcast to the nation, a group of fervent Hungarian patriots, led by Major Ferenc Szalasi, had begun to seize key points in Budapest.

With the help of units of the elite German S.S., led by Colonel Otto Skorzeny, Szalasi was able to topple the Horthy regime within 24 hours. Over the same microphones which had broadcast Horthy's capitulation, Szalasi addressed his fellow Hungarians with a ringing appeal to carry on the struggle for their race and nation.



FERENC SZALASI (1897-1946)

The background to Horthy's treachery and Szalasi's heroism lies in the troubled history of Hungary in the twentieth century. At the outset of the era Hungary was the junior partner in the creaking Habsburg dual monarchy of Austria-Hungary. After the First World War Hungary was subjected to the most vindictive terms of any of the vanquished powers: the Treaty of Trianon detached from Hungary two-thirds of its prewar land area as well as 60 per cent of its population, including more than 3,000,000 Hungarians.

The upheaval at the war's end resulted in the fall of the monarchy, and power passed into the hands of the left-liberal government of Count Michael Karolyi. When Karolyi proved unable to master the chaos, he surrendered authority to the Communists, led by Bela Kun. Kun and his henchmen were, almost without exception, Jews.

Hungary's Jewish problem dated from the Habsburg empire's annexation of Polish Galicia in 1772, from which tens of thousands of Jews flocked into the country. The pace of Jewish infiltration was stepped up after 1867, due to the relaxation of immigration controls within the Habsburg territories and to the burgeoning industrial revolution in Hungary. By 1910 there were nearly a million Jews in Hungary — five per cent of the population.

The Jews quickly established a stranglehold over the country's industry, banking, commerce, and press. Budapest, the capital, where the Jews made up a quarter of the population, was completely under their sway. Nevertheless, thanks to the general exclusion of Jews from the Hungarian civil service and military, the Hungarians had been spared open Jewish domination.

The Kun regime changed that. Kun and his ministers, particularly the bloodthirsty Tibor Szamuelly, carried out a Red Terror in which hundreds of Hungarians, particularly small farmers opposed to the regime's collectivization of the land, were tortured and murdered. After six months the victorious Entente powers intervened, and a Romanian army moved into Budapest, drove Kun and his supporters into exile, and set the stage for the return to power of a Hungarian government.

The savagery of Communist-Jewish domination under Kun destroyed whatever feelings of sympathy the great mass of Hungarians had had for the Jews. Nationalist and anti-Semitic movements began to spring up. None of them was to exercise power for some time, however, for the Hungarian army prevailed upon the National Assembly to restore the monarchy and to appoint Admiral Horthy as regent for the vacant throne.

Horthy had commanded the Austro-Hungarian navy during the First World War and was a member of the landed gentry; his outlook was rooted in the past, and he was a compliant tool for a circle of aristocrats and big businessmen (many of the latter Jewish) concerned with defending the *status quo* (which in practice meant their profits and privileges) at all costs. The power and influence of these men enabled Horthy to thwart the aims of Hungary's radical nationalists, such as General Gyula Goemboes (who was later to become prime minister, from 1932 to 1936) and Major Ferenc Szalasi.

Szalasi, an honor graduate of the General Staff College and a veteran of the war, founded the Party of National Will in 1935, the name of which he changed to the Arrow Cross Party shortly thereafter. Szalasi's party championed the small farmers and industrial workers and had a strong appeal for soldiers and the civil service. The Arrow Cross Party favored a Greater Hungary, including the territories detached from the country by the Treaty of Trianon. Although most non-Hungarian nationalities were to be treated more favorably than was their lot under the Habsburgs, the Jewish question was to be dealt with strictly on a racial basis: the Jews would have to leave Hungary.

Szalasi's personal dynamism and his movement's support for Hungarians whom the other parties had neglected led to rapid success at the polls. In the 1939 elections the Arrow Cross Party won nearly 40 per cent of the vote, eclipsed only by the powerful Government Party, which was the chief vehicle of the Hungarian establishment.

The Horthy regime was quick to respond to the threat posed by Szalasi. The charismatic officer was twice sentenced to prison, in 1937 and 1938, the first time for daring to speak the truth about Jewish political activity, the second time for "subversive activity."

Szalasi was imprisoned for over two years as a result of the second conviction, and when he was released in September 1940 the Arrow Cross movement had lost a good deal of its momentum. War was approaching, and the Horthy regime had begun to curtail the freedoms of opposition political parties.

Hungary's proximity to Germany, the close economic ties of the two countries, and a mutual desire to sweep away the results of the postwar treaties of Versailles and Trianon led Horthy to align his country increasingly with Germany, although he shared the prejudice of his class against Adolf Hitler and National Socialism. In 1938 and again in 1940 the Germans enabled the Hungarians to reacquire former Hungarian territories lost to Czechoslovakia and Romania after the previous war. When Germany went to war against the Soviet Union in June 1941, Hungary, albeit reluctantly, joined the German anti-Bolshevist crusade.

The Hungarians suffered heavy losses on the Eastern Front, and Horthy, whose personal sympathies had always inclined toward the British and the Americans, began to entertain hopes of making a separate peace with these two powers. His country's internal situation reflected the regent's leanings: by early 1944 Hungary fairly swarmed with Allied agents, defeatists, and Jews (of whom there were still more than 800,000, constituting a dangerous fifth column).

Admiral Horthy set the tone in what, for a nation locked in a desperate war, was a very strange society. He had numerous Jewish friends, most of them leading bankers and businessmen. His son Miklos, the vice-regent, had a Jewish mistress, one Mlle. Goldberger, the daughter of a wealthy Jewish industrialist. Many upper- and middle-class Hungarians dissipated themselves in an endless round of cafe- and cabaret-hopping.

In March 1944 the Germans laid down the law to Horthy, threatening military occupation unless Horthy's regime began to act like an ally instead of an enemy. Horthy went along only grudgingly. The Jews of Hungary (with the exception of those in Budapest) were deported to labor camps, and there was a crackdown on the more overt species of anti-German agitation.



HUNGARIAN PARATROOPERS of the elite Szent-Laszlo Division on the march. Despite equipment which was often inferior, Hungarian soldiers, in both the *Honved* (Hungarian Army) and in Waffen S.S. units, fought bravely on the Eastern Front from the initial assault on the U.S.S.R. to the defense of Hungary in the last months of the war.

Nevertheless, Horthy bided his time, waiting for the opportune moment to separate Hungary from the German alliance. In August 1944, when Romania and Bulgaria surrendered to the Russians and the retreating German Army Group South Ukraine was cut off from 16 of its divisions as a result, it seemed Horthy's opportunity had come. In September he secretly dispatched his negotiating team to the Soviet Union, with instructions to surrender.

When Szalasi took power on October 15, 1944, the machinations Admiral Horthy had set in motion and the advancing might of the Red Army confronted him with a desperate situation. Thanks to Horthy's reluctance to seize the vital passes leading from the Romanian province of Wallachia across the southern Carpathians into Transylvania, the Soviets' new-found Romanian allies had streamed into Transylvania in September, and the Russians followed soon afterwards.

By the time of Szalasi's coup the Russians were in control of one-fourth of Hungary. When Soviet advance units reached the southern suburbs of Budapest at the start of November, it seemed that Szalasi's call for a last-ditch defense of Hungarian nationhood would bear no fruit.

The resistance of the German and Hungarian armies to the Soviet advance had in no way slackened, however. S.S. units drove back the initial Soviet thrust into the Hungarian capital. After that the Hungarian and German forces, vastly outnumbered and outgunned by the Red Army, gave ground grudgingly, falling back toward Budapest in good order from eastern Hungary.

The Russians concentrated overwhelming forces in the area of Budapest. On December 26, 1944, the Soviets succeeded in encircling the magnificent Danubian capital. Marshall Malinovsky, commander of the 2nd Ukrainian Front, with a half-million troops under his command, boasted that he would capture the city within three or four days.

The 70,000 Hungarian and German soldiers in the beleagured capital were in a position that left little hope for survival. They could only attempt to hold out till the bitter end, to make victory as costly as possible for the Soviet forces, and leave an example of their steadfastness and courage for a future generation ready to follow it.

Nearly 45,000 of Budapest's defenders were Hungarians. They were commanded by Colonel General Ivan Hindy and consisted of the remnants of several divisions badly depleted by the fighting in Transylvania and eastern Hungary, as well as the city's gendarmes and police. The 25,000 German troops, commanded by S.S. *Obergruppenfuehrer* Karl Pfeffer von Wildenbruch, comprised two S.S. cavalry divisions, the 8th and the 22nd, as well as the *Wehrmacht*'s 13th Armored Division and the armored grenadier division *Feldherrnhalle*.

On December 26 the Russians unleashed an all-out assault. The defenders quickly showed their mettle. The Russians made only small gains in Pest, on the east bank of the Danube. Across the river, on the western outskirts of Buda, the German defenders threw back the elite Soviet 83rd Marine Brigade with terrible losses.

The struggle for Pest quickly assumed the form of classic street fighting. There was little in the way of a clearly demarcated front; attackers and defenders fought each other in small groups, from house to house. Much of Budapest's civilian population took refuge in their cellars. Many brave and patriotic Hungarian civilians helped the defenders in every possible way at great risk. It was not uncommon to see well-dressed women of Budapest building barricades alongside their menfolk.

As January wore on, the positions of the defenders of Pest became increasingly untenable.



FORTRESS BUDAPEST: Every building, every street was fiercely contested by the 70,000 Hungarian and German defenders and the half-million Soviet attackers. Here German artillery guards a vital intersection.

The wounded bled to death where they lay for lack of medical attention and supplies. Bringing supplies by airlift became ever costlier, and as the Russian ring closed landing space constantly decreased. The Soviets, as a propaganda device, took to announcing over loudspeakers the times of their next artillery barrages, with an invitation to surrender, mess kit in hand, for a warm meal.

Certain units fought with particular heroism. The S.S. divisions carried on a grim resistance to the last. The Hungarian artillerists, in particular General Billnitzer's section, also held their ground doggedly.

While the defenders of Budapest were holding off the Russians, the German and Hungarian forces to the west were attempting to relieve their besieged comrades. The German army's 4th Armored Corps drove hard at the Soviet forces to the west of Budapest, first in the north, then in the south, before the Russians drove them off.

On January 17 Pfeffer von Wildenbruch ordered the remaining forces in Pest to fall back to the western bank of the Danube. Those who made it across the seven Danube bridges that night did so under heavy fire. Then the defenders blew up the bridges and prepared for a last stand in Buda.

The German and Hungarian positions in Buda were strong, particularly those on the Castle Hill, which overlooks the city. They beat back assault after furious Soviet assault. The Russians' Romanian allies, who had fought at the Germans' side six months before, took particularly heavy losses.

The defenders held on to Buda for nearly a month after the evacuation of Pest. Finally, their resources expended to the limit, Hitler gave his permission for the defenders of Budapest to attempt to break out to the north and west. Only 785 eventually reached the German lines.

The defense of Budapest for nearly seven weeks against overwhelming odds added further glory to the record of the German armies in the East, while it inscribed yet another chapter in the history of Hungary's resistance to the numberless hordes attacking the West out of Asia.

Nor did Hungary's struggle end at Budapest. The Hungarian army, as well as the Hungarian volunteers who fought within the ranks of that unique pan-European fighting force, the Waffen S.S., battled the Soviet armies valiantly until the final German surrender. Of all Germany's allies, only Hungary fought beside her to the bitter end.

After the war the Americans handed over the members of Szalasi's Hungarian government, which had established itself in exile in Salzburg, Austria, to the puppet regime which the Soviet army had installed, at the behest of Stalin, in Hungary. Like the Kun government, the new Soviet-backed regime in Hungary, headed by Matyas Rakosi, was composed almost entirely of Jews.



MEN AND WOMEN of Budapest construct barricades in the last days before the Soviet onslaught. Twenty thousand Hungarian civilians fell in the defense of Budapest, December 26, 1944-February 11, 1945.

Also like the Kun regime, the Rakosi regime instituted a Red terror. Szalasi and almost all his ministers, as well as scores of other Hungarian patriots, were condemned to death in farcical trials.

Szalasi went to his death with the same bravery with which he had conducted his life. Hungary's new Jewish masters, with a characteristically ghoulish touch, exhibited a film of the hangings of Szalasi and his comrades at public cinemas. When the Communist regime realized the powerful impression being created on Hungarian viewers by Szalasi's brave end, however, the film was withdrawn from circulation.

In 1956, the Hungarian people — driven to desperation by the brutal rule of Jews like Rakosi, his successor Erno Gero, and Gabor Peter, the commander of the secret police — rose up against their alien masters. It was a struggle hardly less gallant than the last-ditch defense of Budapest eleven years before.

But this time the Hungarians fought alone. For all their words of sympathy, the Western democracies offered no substantive help to the Hungarian freedom fighters. When the Soviet Army, which had been briefly withdrawn at the start of the uprising, returned in force in early November, the Hungarians were quickly crushed.

The Hungarian revolt of 1956 is justly remembered today, while Szalasi and his countrymen's gallant struggle to save Hungary at the end of World War II is either forgotten or maligned. Some day it will rank as an even greater example of Hungarian courage and loyalty to the West.

T.O'K.

(Issue No. 74, 1980)

This is the real enemy, the invader from the East, the Druze, the Riffian, the Oriental parasite; in a word, the Jew.

— George Bernard Shaw, *London Morning Post*, December 3, 1925

Whites Didn't Start Black Slavery; They Stamped It Out

The Roots of Black Slavery

One of the principal elements in the mythology of racial equality being propagated by the mass media, the schools, the churches, and numerous governmental agencies in America today is that of White responsibility for the Negro's servile status in the past. According to the mythmakers it was the White man's greed for the Black man's labor which brought about the institution of Black slavery.

Prior to White encroachments into Africa south of the Sahara, beginning around the start of the 16th century, so the myth goes, Black Africans lived in a state of rustic innocence in their thatched huts, happily busying themselves with farming, handicrafts, colorful festivities, charming native customs, and so on. Then the cruel and rapacious White slave traders suddenly appeared on this blissful scene with their guns, brutally rounded up Blacks, packed them aboard slave ships, and sent them off to a life of slavery and misery in America.

That is the way the story went in the widely ballyhooed TV drama *Roots*, and that is about the way it goes in the newer history textbooks approved for use in the public schools. It is the "guilt" associated with this alleged enslavement of the Black race by our ancestors that Christian preachers and Federal bureaucrats alike use as a moral bludgeon to coerce a reluctant White majority in America into going along with the racial hiring and promotion quotas, the forced housing and forced busing schemes, and the thousand other racially destructive programs which characterize the policy of the ruling System.

The same myth is used to excuse the bloodiest and most savage depredations of the Black descendants of slaves against the White descendants of slaveholders today. The extraordinarily high incidence of violent Black crime in America is passed off as a manifestation of "Black rage," justified by past and present inequities.

In the closing years of the 19th century and the early years of this century, when many of our information media were still in the hands of the Gentile majority, such a myth could not be successfully propagated. Those were also the years when Whites were first becoming acquainted with Blacks in their natural state in the interior of sub-Saharan Africa, and there was a great deal of public interest in the reports of the White missionaries and explorers who pushed beyond the coastal trading posts into the dark heart of Africa. These reports were widely published in such journals as *National Geographic*, *Harper's New Monthly Magazine*, and *The Century Magazine*.

The authors of the reports were generally men full of Christian charity and fuzzy notions of interracial brotherhood, and they were writing for a readership still under the baleful influence of the abolitionist propaganda which had brought on the fratricidal disaster of the Civil War a few decades earlier. Yet they wrote truthfully about things they saw and experienced, and the facts they reported spoke for themselves.

Those facts spoke of African slavery, not as an alien institution introduced or sustained by the White man, but as a wholly indigenous institution, as widespread and as natural among Black Africans as the building of their thatched huts, the practice of their voodoo rites, or the celebration of their many festivals, and with roots just as deep. All the evidence, in fact, indicates that the Black tribes of Africa had been enslaving one another, both for food and labor, since time immemorial. It was the White man's intervention which eventually resulted in a substantial curtailment of African slavery and cannibalism, even though these practices still persist to a certain extent in Africa today.

And African slavery, as practiced by the Blacks, was a far more brutal and cruel institution than anything perpetrated on Blacks by White slave merchants. A salient feature of the reports by White missionaries and explorers in this regard was the bloodthirsty cruelty of Blacks in their natural state, their utter disregard for any life but their own, and their total lack of any sense of compassion for suffering fellow creatures.

There is a tendency today to dismiss as wholly self-serving the earlier claims of White slaveholders who defended their ownership of Blacks on humanitarian grounds, but the stark reality of African life in its natural state supports these claims — and it also gives us a new understanding of the Black predilection for especially savage and cruel acts of violence in America today.

Let us allow the facts now to speak for themselves. Everything which follows has been excerpted from a firsthand report titled "The Slave Trade in the Congo Basin." It was written by E.J. Glave, an associate of the noted explorer, Sir Henry M. Stanley, and it was first published in the April 1890 issue of *The Century Magazine*.

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"THE heart of Africa is being rapidly depopulated in consequence of the enormous deathroll caused by the barbarous slave-trade. It is not merely the bondage which slavery implies that should appeal to the sympathies of the civilized world; it is the bloodshed, cruelty, and misery which it involves.

"During my residence in Central Africa I was repeatedly traveling about in the villages along the Congo River and its almost unknown affluents, and in every new village I was confronted by fresh evidences of the horrible nature of this evil. I did not seek to witness the sufferings attendant upon this traffic in humanity, but cruelties of all kinds are so general that the mere passing visits which I paid brought me in constant contact with them. . . .

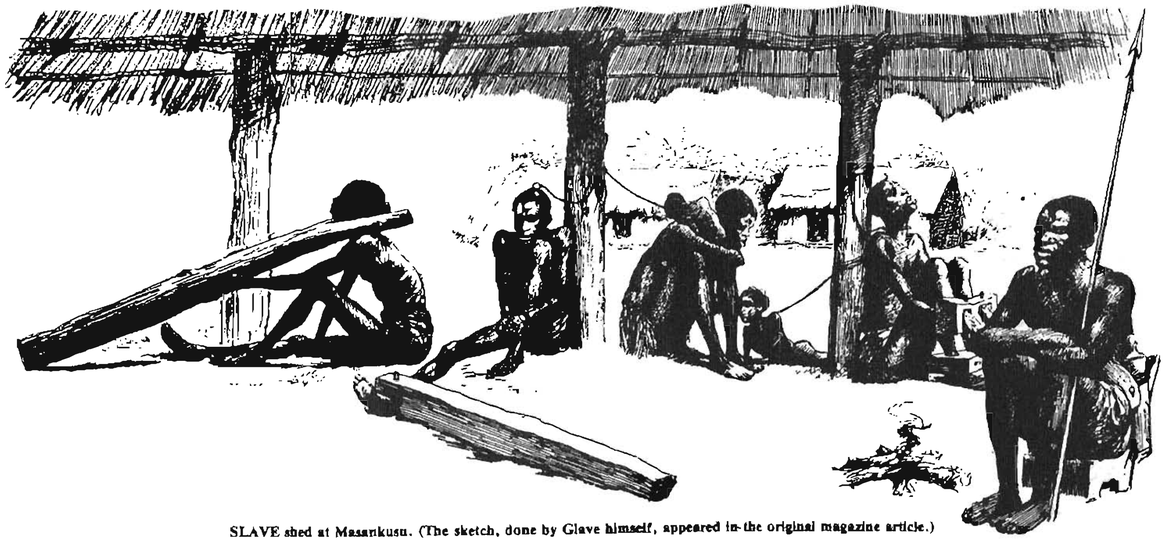
"I first went to the Congo in 1883, and traveled without delay into the interior. Arriving at Stanley Pool, I received orders from my chief, Mr. Henry M. Stanley, to accompany him up river on his little boat the *En Avant*. Stanley at that time was engaged in establishing a few posts at important and strategic points along the upper river. Lukolela, eight hundred miles in the interior, was one decided upon, and I had the honor of being selected by him as chief of this post. . . . Here I lived for twenty months, the only white man, so that I had every opportunity of studying native character and customs. . . .

"At Lukolela . . . I had hardly settled down in my encampment when I was introduced to one of those horrible scenes of bloodshed which take place frequently in all the villages along the Congo, and which will be enacted so long as the life of a slave is counted as naught, and the spilling of his blood of as little account as that of a goat or a fowl.

"In this particular instance the mother of a chief having died, it was decided, as usual, to celebrate the event with an execution. At the earliest streak of dawn the slow, measured beat of a big drum announces to all what is to take place, and warns the poor slave who is to be the victim that his end is nigh. It is very evident that something unusual is about to happen, and that the day is to be given up to some ceremony. The natives gather in groups and begin studiously to arrange their toilets, don their gayest loin-cloths, and ornament their legs and arms with bright metal bangles, all the time indulging in wild gesticulations and savage laughter as they discuss the coming event. Having taken a hasty meal, they produce from their houses all available musical instruments. The drums are wildly beaten as groups of men, women, and children form themselves in circles and excitedly perform dances, consisting of violent contortions of the limbs, accompanied with savage singing and with repeated blasts of the war horns, each dancer trying to outdo his fellow in volence of movement and strength of lung.

"About noon, from sheer exhaustion, combined with the heat of the sun, they are compelled to cease; then large jars of palm wine are produced, and a general bout of intoxication begins, increasing their excitement and showing up their savage nature in striking colors. The poor slave, who all this time has been lying in the corner of some hut, shackled hand and foot and closely watched, suffering the agony and suspense which this wild tumult suggests to him, is now carried to some prominent part of the village, there to be surrounded and to receive the jeers and scoffs of the drunken mob of savages. The executioner's assistants, having selected a suitable place for the ceremony, procure a block of wood about a foot square. The slave is then placed on this in a sitting posture; his legs are stretched out straight in front of him; the body is strapped to a stake reaching up the back to the shoulders..On each side stakes are placed under the armpits as props, to which the arms are firmly bound; other lashings are made to posts driven into the ground near the ankles and knees.

A pole is now planted about ten feet in front of the victim, from the top of which is suspended, by a number of strings, a bamboo



SLAVE shed at Masankusu. (The sketch, done by Glave himself, appeared in the original magazine article.)

Slavery, Cannibalism Traditional in Black Africa

ring. The pole is bent over like a fishing-rod, and the ring fastened round the slave's neck, which is kept rigid and stiff by the tension. During this preparation the dances are resumed, now rendered savage and brutal in the extreme by the drunken condition of the people. One group of dancers surround the victim and indulge in drunken mimicry of the contortions of face which the pain caused by this cruel torture forces him to show. But he has no sympathy to expect from this merciless horde.

"Presently in the distance approaches a company of two lines of young people, each holding a stem of the palm tree, so that an arch is formed between them, under which the executioner is escorted. The whole procession moves with a slow but dancing gait. Upon arriving near the doomed slave all dancing, singing, and drumming cease, and the drunken mob take their places to witness the last act of the drama.

"An unearthly silence succeeds. The executioner wears a cap composed of black cocks' feathers; his face and neck are blackened with charcoal, except the eyes, the lids of which are painted with white chalk. The hands and arms to the elbow, and feet and legs to the knee, are also blackened. His legs are adorned profusely with broad metal anklets, and around his waist are strung wild-cat skins. As he performs a wild dance around his victim, every now and then making a feint with his knife, a murmur of admiration arises from the assembled crowd. He then approaches and makes a thin chalk mark on the neck of the fated man. After two or three passes of the knife, to get the right swing, he delivers the fatal blow, and with one stroke of his keen-edged weapon severs the head from the body.

"The sight of the blood brings to a climax the frenzy of the natives: some of them savagely puncture the quivering trunk with their spears, others hack at it with their knives, while the remainder engage in a ghastly struggle for the possession of the head, which has been jerked into the air by the released tension of the sapling. As each man obtains the trophy, and is pursued by the drunken rabble, the hideous tumult becomes deafening; they smear one another's faces with blood, and fights always spring up as a result, when knives and spears are freely used. . . .

"When the taste for blood has been to a certain extent satisfied, they again resume their singing and dancing while another victim is prepared, when the same ghastly exhibition is repeated. Sometimes as many as twenty slaves will be slaughtered in one day. The dancing and general drunken uproar is continued until midnight, when once more absolute silence ensues, in utter contrast to the hideous tumult of the day.

"I had frequently heard the natives boast of the skill of their executioners, but I doubted their ability to decapitate a man with one blow of the soft metal knives they use. I imagined they would be compelled to hack the head from the body. When I witnessed this sickening spectacle I was alone, unarmed, and absolutely powerless to interfere. But the mute agony of this poor black martyr, who was to die for no crime, but simply because he was a slave — whose every piteous movement was mocked by frenzied savages, and whose very death throes gave the signal for the unrestrained outburst of a hideous carnival of drunken savagery — appealed so strongly to my sense of duty that I decided upon preventing by force any repetition of this scene. . . .

"All tribes I have known have an idea of immortality. They believe that death leads but to another life, to be continued under the same conditions as the life they are now leading; and a chief thinks that if when he enters into this new existence he is accompanied by a sufficient following of slaves he will be entitled to the same rank in the next world as he holds in this. From this belief emanates one of their most barbarous customs — the ceremony of human sacrifices upon the death of any one of importance. Upon the decease of a chief, a certain number of his slaves are selected to be sacrificed, that their spirits may accompany him to the next world. Should this chief possess thirty men and twenty women, seven or eight of the former and six or seven of the latter will suffer death. The men are decapitated, and the women are strangled. When a woman is to be sacrificed she is adorned with bright metal bangles, her toilet is carefully attended to, her hair is neatly plaited, and bright-colored cloths are wrapped around her. Her hands are then pinioned behind, and her neck is passed through a noose of cord; the long end of the cord is led over the branch of the nearest tree, and is drawn taut at a given signal; and while the body is swinging in mid-air its convulsive movements are imitated with savage gusto by the spectators. It often happens that a little child also becomes a victim to this horrible ceremony, by being placed in the grave alive, as a pillow for the dead chief. These executions are still perpetrated in all the villages of the Upper Congo.

"But the life of the slave is no. only forfeited at the death of the chief of the tribe in which fate has cast his lot. Let us suppose that the tribe he is owned by has been maintaining an internecine warfare with another tribe in the same district. For some reason it is deemed politic by the chief to bring the feud to an end, and a meeting is arranged with his rival. At the conclusion of the interview, in order that the treaty of peace may be solemnly ratified, blood must be spilled.

"A slave is therefore selected, and the mode of torture preceding his death will vary in different districts. In the Ubangi River district the slave is suspended head downwards from the branch of a tree, and there left to die. But even more horrible is the fate of such a one at Chumbiri, Bolobo, or the large villages around Irebu, where the expiatory victim is actually buried alive with only the head left above the ground. All his bones have first been crushed or broken, and in speechless agony he waits for death. . . .

"[The Lolo] villages are constantly attacked by the powerful roving tribes of the Lufembe and Ngombe. These two tribes are voracious cannibals. They surround the Lolo villages at night, and at the first signs of dawn pounce down upon the unsuspecting Balolo, killing all the men who resist and catching all the rest. They then select the stronger portion of their captives, and shackle them hand and foot to prevent their escape. The remainder they kill, distributing the flesh among themselves. As a rule, after such a raid they form a small encampment; they light their fires, seize all the bananas in the village, and gorge upon the human flesh. They then march over to one of the numerous slave markets on the river, where they exchange the captives with the slave-traders of the Lulungu River for beads, cloth, brass wire, and other trinkets. The slave-traders pack the slaves into their canoes and take them down to the villages on the Lulungu River where the more important markets are held. Masankusu, situated at the junction of the Lupuri and Malinga tributaries, is by far the most important slave-trading center. The people of Masankusu buy their slaves from the Lufembe and Ngombe raiders, and sell them to the Lulungu natives and traders from down river. The slaves are exhibited for sale at Masankusu in long sheds, or rather under simple grass roofs supported on long poles. It is heartrending to see the inmates of one of these slave-sheds. . . .

"They are hobbled with roughly hewn logs which chafe their limbs to open sores; sometimes a whole tree presses its weight on their bodies while their necks are penned into the natural prong formed by its branching limbs. Others sit from day to day with their legs and arms maintained in a fixed position by rudely constructed stocks, and each slave is secured to the roof-posts by a cord knotted to a cane ring which either encircles his neck or is intertwined with his woolly hair. Many die of pure starvation, as the owners give them barely enough food to exist upon, and even that they grudge them. These hungry creatures form indeed a truly pitiable sight. After suffering this captivity for a short time they become mere skeletons. All ages, of both sexes, are to be seen: mothers with their babes; young men and women; boys and girls; and even babies who cannot yet walk, and whose mothers have died of starvation, or perhaps been killed by the Lufembe. One seldom sees either old men or old women; they are all killed in the raids: their marketable value being very small, no trouble is taken with them. . . .

"There were certainly five hundred slaves exposed for sale in this one village alone. Large canoes were constantly arriving from down river, with merchandise of all kinds with which they purchased these slaves. A large trade is carried on between the Ubangi and Lulungu rivers. The people inhabiting the mouth of the Ubangi buy the Balolo slaves at Masankusu and the other markets. They then take them up the Ubangi River and exchange them with the natives there for ivory. These natives buy their slaves solely for food. Having purchased slaves they feed them on ripe bananas, fish, and oil, and when they get them into good condition they kill them. Hundreds of the Balolo slaves are taken into the river and disposed of in this way each month. A great many other slaves are sold to the large villages on the Congo, to supply victims for the execution ceremonies.

"Much life is lost in the capturing of slaves, and during their captivity many succumb to starvation. Of the remainder, numbers are sold to become victims to cannibalism and human sacrifice ceremonies. There are few indeed who are allowed to live and prosper.

"Cannibalism exists among all the peoples on the Upper Congo east of 16° E. longitude, and is prevalent to an even greater extent among the people inhabiting the banks of the numberous affluents. During a two-months' voyage on the Ubangi River I was constantly brought into contact with cannibalism. The natives there pride themselves upon the number of skulls they possess, denoting the number of victims they have been able to obtain. I saw one native hut, around which was built a raised platform of clay a foot wide, on which were placed rows of human skulls, forming a ghastly picture, but one of which the chief was very proud, as he signified by the admiring way he drew my attention to the sight. Bunches of twenty and thirty skulls were hung about in prominent positions in the village. I asked one young chief, who was certainly not more than twenty-five years old, how many men he had eaten in his village, and he answered me thirty. He was greatly astonished at the horror I expressed at his answer. In one village again, as I had bought a tusk of ivory, the natives thought perhaps I might buy skulls, and several armfulls were brought down to my boat within a few minutes. . . .

"During my first visit to the upper waters of the Malinga River cannibalism was brought to my notice in a ghastly manner. One night I heard a woman's piercing shriek, followed by a stifled, gurgling moan; then boisterous laughter, when all again became silent. In the morning I was horrified to see a native offering for sale to my men a piece of human flesh, the skin of which bore the tribal tattoo mark of the Balolo. I afterwards learned that the cry we had heard at night was from a female slave whose throat had been cut. I was absent from this village of Malinga for ten days. On my return I inquired if any further bloodshed had taken place, and was informed that five other women had been killed.

"While in the Ruki River at the beginning of this year, I was furnished with another proof of the horrible fate of the slaves. At Esenge, a village near which I stopped to cut wood for my steamer, I heard ominous beating of drums and outbreaks of excited mirth. I was informed by one of the natives from the village that an execution was taking place. To my inquiry whether they were in the habit of eating human flesh, he replied, 'We eat the body entirely.' I further asked what they did with the head. 'Eat it,' he replied; 'but first we put it in the fire to singe the hair off.' . . ."

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Thus, the Black man in his natural environment — not observed at some awkward moment, during a time of turmoil, when the worst in him may have been temporarily brought out, but just as he had been for countless thousands of years before the arrival of the first White man. Only fools can believe that any fundamental change has taken place in his nature during the last 90 years.

(Issue No. 75, 1980)

Ephemerides

May 3: Niccolo Machiavelli, whose *Prince* and *Discourses* are considered to have inaugurated modern political theory, was born at Florence in 1469.

May 5: Napoleon Bonaparte died in exile on the rocky island of St. Helena in the South Atlantic, 1821.

May 10: Major General Thomas "Stonewall" Jackson, shot in error by his own sentries, died in his moment of triumph at Chancelorsville, 1863.

May 13: The first English settlement in North America was founded at Jamestown in Virginia, in 1607.

May 14: Henry IV, whose reign (1589-1610) brought an end to the fratricidal religious wars which had wracked France for half a century, was assassinated in Paris by Ravaillac, a fanatical monk, in 1610.

May 17: Edward Jenner, who introduced vaccination against smallpox, was born in Berkeley, England, in 1749. Jenner's accomplishment made possible the virtual elimination of smallpox, an age-old scourge, and laid the foundation for all subsequent achievements in immunology.

May 20: Christopher Columbus died in Valladolid, Spain, in 1506.

May 21: Albrecht Duerer, Germany's foremost artist, was born in Nuremberg in 1471.

May 21: Alexander Pope, the greatest poet of the Augustan Age of English letters, author of *The Rape of the Lock*, *Essay on Man*, etc., was born in London in 1688.

May 22: Richard Wagner was born at Leipzig in 1813.

(Issue No. 76, 1980)

White Disunity Gave Reds Opening in Takeover of British Schools

Report from a British Teacher

by Stephen Brady

In our children lies the future of our race — a future under assault around the globe. In Britain, where I was, until a few days ago, a biology teacher in a racially mixed, inner-city high school, the assault is no less furious than in the United States.

This anti-White onslaught differs in its specific form, though not at all in its objectives, in Britain from that in America, however. So far, in Britain the physical aspects of the problem have been less severe; while gangs of West Indian Negroes do beat up British schoolchildren and extort money from them to such an extent that in some inner London schools they have to be confined during school hours in prison-style "sin bins," there has been relatively little gunplay, gang rape, and assaulting of teachers. Since these and similar manifestations of "Black consciousness" are increasingly common on the streets of British cities, though, it is only a matter of time before they spread into the classroom.

But it is in the attack on the minds of White children that the two systems differ most noticeably. In Britain the goal is not merely to indoctrinate them with the sort of ethnomasochistic liberalism inflicted on them by American schools, but also to instil in them an overt, explicit Marxism. This latter has become a highly organized and systematic process, deliberately engaged in by a substantial section of the British teaching profession.

I imagine that very few U.S. high school teachers are members of the Communist Party or the Progressive Labor Party. In Britain, on the other hand, the teaching profession has harbored for many years more than its fair share, not just of liberals but of Communists. And I might add that I do not use that word, as many American right wingers seem to, to denote anyone who does not believe that Moscow should be H-bombed *now*; those I call "Communists" would in the main gladly avow the title, though a few prefer to be called "Marxists."

Apart from a substantial number of members of the pro-Moscow Communist Party of Great Britain (CPGB), well represented in the hierarchy of Britain's largest teachers' union, the National Union of Teachers (NUT), the Trotskyite Socialist Workers' Party (SWP) has for some years carried out an organized campaign of subversion among British teachers.

The SWP is rather a strange group, even by Marxist standards, for not only is it led by Jews, but these Jews are mostly related by ties of blood or marriage. The leader of the SWP calls himself "Tony Cliff," but he holds an Israeli passport in the name of Ygael Gluckstein. The leader of Rank and File, the SWP teachers' organization, calls herself "Chanie Rosenberg," but she is actually none other than Mrs. Ygael Gluckstein!

The SWP's highly profitable printing press, notorious for ruthlessly sacking surplus labor in a most un-socialist way, is run by one "Michael Kidron," whose real name is Rosenberg and who is Mrs. Gluckstein's brother. Other members of the Gluckstein clan hold the majority of leading positions in the SWP.

Blair Peach, the Maori-White half-caste who died of a skull fracture inflicted while he was inciting hordes of Indians to attack policemen guarding a National Front meeting in West London last April, was a teacher and an SWP member. With him when he died was Jewess Amanda Leon, a leading light in Rank and File and in the East London branch of NUT.

In addition to the CPGB and the SWP, many teachers who are members of the British Labor Party are open Marxists. (The Labor Party is divided into a Communist left wing and a corrupt right wing, both variations on the usual ethnic theme.)

Until fairly recently the Reds in the British teaching profession were limited primarily to Jews, and they concentrated mainly on recruiting other teachers into their ranks and jockeying for control of the teachers' organizations. For example, a NUT conference in February 1973 broke up in confusion when fighting erupted between SWP members on the one hand and supporters of the union's CPGB-member president, Max Morris, and general secretary, Sam Fisher, on the other. Setting an inspiring example of mature conduct for their students, Red teachers exchanged punches on the platform and rolled about grappling on the floor of London's Westminster Central Hall. No disciplinary action was taken against the brawlers.

During this period of recruiting and taking over control of the teachers' unions, Red teachers nibbled away at the minds of their White charges as the opportunity arose, but there was little systematic brainwashing of British schoolchildren.

All this changed in 1978, by which time NUT was totally under CPGB/SWP control, right down to the local branch level. Primarily in response to a wave of racial consciousness which was and still is sweeping through large segments of the White youth of Britain, the alarmed Reds launched a multi-racialist propaganda campaign simultaneously in every school in Britain.

On September 22, 1978, NUT distributed 50,000 copies of a new booklet, *Race, Intelligence, and Education*, to teachers and other educators throughout the country. The booklet, intended as a guide for teachers in indoctrinating their students with the Marxist view on racial matters, was a preposterous parade of factual errors, Communist rantings, and pseudo-scientific nonsense, so poorly argued as to be a ludicrous parody even of the multi-racialist case, such as it is.

The author, instead of some subtle liberal mind-molder, as had been the case with most such multi-racialist writings in the past, was the well-known Maoist crank, "Professor" Steven Rose of the (correspondence course only) "Open University," which resides in the countryside 50 miles north of London surrounded by — I kid you not — concrete replicas of cows to make its grounds look more "rustic."



STEPHEN BRADY

A National Alliance member, a Briton, and a biology teacher, Stephen Brady, 25, has actively disseminated the Alliance's message of racial consciousness, solidarity, renewal, and progress among British colleagues and students. Last month he was dismissed from the faculty of London's Elthorne High School, ostensibly because he had earlier been convicted of assaulting and "causing actual bodily harm" to an opponent in a street demonstration. Red teachers, however, are virtually never disciplined for brawling in the numerous demonstrations organized by Marxist teachers' groups, and the real reason for Mr. Brady's dismissal was the "anti-racist" witch-hunt now under way in British schools. As Mr. Brady indicates in this report, only a determined, all-out assault can regain Britain's Red-run schools for the British people.

Rose is something of a comedy figure, who can always be relied upon to lose his temper when confronted with "racists" and say something silly. On one occasion he ranted about killing 16 million Britons if that were necessary to establish " a socialist state like in China." His earlier published work had been limited mainly to Marxist "science for the people" propaganda and allegations that the United States used chemical warfare against the Viet Cong. (It seems to me questionable whether the United States used any kind of warfare against them!) He had no genetic training whatever, as was evident from his booklet.

A widely distributed reply from pro-White teachers, including myself, effectively countered the NUT booklet, which is no longer to be seen.

Meanwhile, a longer-term brainwashing campaign began in early 1978, when the Marxist-controlled Inner London Education Authority (ILEA) issued a videotape titled "Somebody's Daughter," portraying White girls who sleep with Negroes as heroines and bastions of "enlightenment." Opponents of race-mixing were caricatured as moronic bigots. The showing of this videotape in London schools sparked a number of protests from indignant White parents, which were duly ignored. It continues to be widely used in British schools.

Since then ILEA has followed up with another videotape, "Marches," which equates British resistance to race-mixing with the famous "Holocaust."

In March 1978 All London Teachers Against Racism and Fascism (ALTARF) was founded by several SWP members. In December 1978 the group, several hundred strong by then, published its own guide to anti-racist teaching. This has subsequently been widely adopted in British inner-city schools, and an updated edition was printed in November 1979. It calls on teachers to treat "racist remarks," the expression of "racist ideas," and the possession of "racist literature" by their students as punishable offenses.

The ALTARF book also urges teachers to be seen "standing up for Black students, picketing their schools to prevent their use by [pro-White] organizations, and taking part in anti-racist demonstrations," as well as "isolating those students who express racist ideas or who tend towards fascism." Nor are other aspects of the Marxist doctrine neglected: "Our work as teachers in the classroom compels us to take sides on social and political questions."

This same book suggests the use of "anti-racist" fiction to brainwash White schoolchildren. An example cited is a short story by U.S. Negro James Baldwin, *Big Boy Leaves Home*. It is described as "an horrific and lively account of Black school students in the Deep South, who accidentally kill a white threatening them with his own gun. One is shot dead and the other two have to flee. The white lynching party catches one, who is burnt alive, while his friend nearby listens in horror to the savage delight of the whites, before he eventually escapes. The effect of this story is shocking and clearly brings home the logical consequences of racism."

Inevitably, the book sheds a few tears for the long-suffering Jews and uses their "persecution" to suggest other ways to boost multi-racialism: "When 'Holocaust' was on television we looked at some Brecht poems about fascism, for all the students were agreed that Hitler was wrong and was a fascist. By juxtaposing Brecht's ironic *A Jew, a Misfortune for the People* to Zulfikhar Ghose's *This Landscape, This People* where he describes the English attitudes toward Asians in England and the effects of imperialist rule in his homeland, the gut reactions against Hitler's murder of the Jews was [*sic* — and this is a teacher of English writing!] channeled into an analysis of how Asians are now regarded in the same way."

The suggestions made by SWP/ALTARF have been implemented, to one degree or another, in most urban schools in Britain, where "anti-racist" teaching is now firmly part of the curriculum. Demands are being made that this process be extended to what one Negro "Community Relations Officer" termed the "White Highlands," the outer suburbs and the rural areas, which so far have remained relatively free of Blacks and "Black studies."

Meanwhile, the teaching profession has become dominated by Reds to the extent that, in London, every high school virtually without exception has at least two or three card-carrying Trotskyites, a somewhat larger number of Communist Party members, and a substantial portion — over 50 per cent in many inner London schools — who would describe themselves as "Marxists" among its teaching staff. Every Greater London branch of NUT is controlled by overt Marxists. A similar situation exists in other major British cities.

This situation, alarming as it is for the future of the children of Britain, did not just happen. The effective takeover of British education by elements who are not just race-mixing liberals but hardline Marxists was not due to the conversion to Marxism of the majority of the teaching profession. Taking the country as a whole, most British teachers — unlike their leaders and "representatives" — are not Marxists. Nationally, over half of them support the British Conservative Party.

What they lack is any ideological basis from which to confront the Marxists, any vision of the future to inspire the same dedicated, single-minded determination which allowed a small group of people to seize effective control of a vital aspect of national life. Most of them are, like all conservatives, mere sheep, content to be allowed to munch their particular patch of grass while the wolves take over the field.

The only substantial resistance to Marxist subversion in the classrooms of Britain has come not from "responsible conservatives" in the teaching profession, but from White schoolchildren themselves. Resentful at having to endure the arrogance and thuggery of their Negro fellow pupils and at seeing anti-White literature and badges distributed in school by teachers and colored students alike, while pro-White material is confiscated and its bearers punished, many White youths are turning to overt White racialist activism. This trend first became really noticeable in 1976, and, despite the attempts of leftist teachers, the media, and the authorities to stamp it out, has now developed into a substantial, if unorganized, mass movement.

It is mainly a working-class movement, principally because a very high percentage of urban White working-class youths end up on the dole as a consequence of the terminally sick economic situation here and so have nothing to lose, whereas any taint of "racism" is the kiss of death to a middle-class young person with career aspirations.

While this reaction has been developing along explicitly racial lines for only about the last four years, its roots go back to the origins of the "skinhead" cult in the late 1960's. The "skins," as they are generally known, tend to adopt a distinctive appearance by wearing crew cuts, denims, and army surplus "bovver boots" — thereby making themselves look as unlike "responsible conservatives" as possible — and to engage in random, though not altogether ineffective violence. Their favorite activity is beating up non-Whites ("Paki-bashing"), smashing up Communist meetings, and the like.

Most of those involved are not very politically aware. A hatred of "wogs and coons" and "Reds and Yids" is combined with a nihilistic hostility to the police, teachers, and anyone else in authority. Nevertheless, they do turn out in quite considerable numbers to join anti-immigration marches, and they avidly buy pro-White literature. At a recent march in Brighton, on the English South Coast, for example, they bought more than 250 copies of **NATIONAL VANGUARD**.

What the average member of the Hanwell Skins makes of Furtwaengler I'm not sure, though some of them are far from stupid and could eventually be the sort of cadre material for which the Alliance is looking. It is just a matter of education, and the filtering out of the best elements, to bring some of the more perceptive of them beyond purely negativistic violence toward more effective forms of opposition to the System. We must provide a coherent ideological framework for them — a race-based fighting creed — which enables them to understand the situation in which they find themselves and, more important, what to do about it.

Ironically, the backlash of Britain's White youth against the multi-racialist blandishments of their teachers owes much to attitudes to authority inculcated by those same teachers. It is all very well for Marxist teachers to fan the flames of adolescent rebelliousness into a fire of contempt and hatred for all established authority, if they can then present themselves as an alternative to that authority. But the racial issue happens to be not only one of urgent concern to the young people in Britain's Black-infested classrooms, but also the one issue on which the Reds and the System see eye to eye.

Thus, having encouraged the youngsters in his charge to sneer contemptuously at Establishment figures such as plutocrats, judges, Members of Parliament, bishops, senior police officers, etc., many a Red teacher now finds himself in the invidious position of lining up with those very same pillars of the System to join in the chorus of denunciation of "racism."

The result is that racialism, as well as being in line with their instinctive "gut feeling," is seen by a growing section of the White youth of Britain as the way of really defying authority, the ultimate form of rebellion. If the young people who presently feel this way continue to resist System brainwashing — and they all have a healthy contempt for the controlled media — then when they become older there will be enough of them to cause a very considerable political upheaval in Britain.

The more astute of these young people can be made to realize, as their political awareness develops, that what is wrong with Britain and the West is not authority, as such, but those persons now in authority.

The Marxists may well inadvertently have sown the seeds of a real revolt by the youth of Britain, which will one day put an end to both the alien-serving System and its Marxist "alternative" and set up in their place a new order in which the people of Britain, young and old, will be able to fulfill their national and racial destiny.

(Issue No. 76, 1980)



"ANTI-RACIST" EDUCATION in Britain: 14-year-old White schoolgirls at a Harlow, Essex, high school practice African fertility rites. At the right, beating the drum, is their teacher, the school's "director of creative studies," a Ghanian tribesman.

The 1936 Berlin Olympics and the Big Lie

The death of the world-renowned Black athlete Jesse Owens this past March gave the lockstepping members of the U.S. journalism establishment yet another opportunity to peddle a lie they've been pushing for more than 40 years. According to America's controlled news media, after Owens single-handedly destroyed what is unfailingly described as "Adolf Hitler's master-race theory" at the 1936 Olympics in Berlin, he was then snubbed by a spiteful Hitler, who refused to congratulate him by shaking his hand.



German Chancellor Hitler



Speedy Negro Owens



USOC Executive Director Miller

No one, German or otherwise, has ever questioned Jesse Owens' qualities as a sprinter. Nor did Adolf Hitler ever claim that Whites are inherently better in every type of athletic endeavor than non-Whites. He recognized that each race's peculiarities give it certain advantages and certain disadvantages in competing against other races. Negroes' unique skeletal and muscular structure have always given them an edge in sprinting, while Whites have always been better at distance running. For this reason, among others, the German National Socialists did not favor multi-racial athletic competitions, but they nevertheless treated all contestants in the 1936 Olympics courteously and fairly. As F. Don Miller has pointed out, no nation more exemplified the Olympic spirit than Hitler's Germany, where sportsmanship was held in higher esteem than in any of its democratic adversaries. It was the Jews and their toadies — people with no understanding of sportsmanship whatever — who invented the myth that Jesse Owens had "smashed Hitler's myth of a master race."

That Jesse Owens was an outstanding sprinter is beyond dispute. During the 1936 Olympics he won four gold medals, breaking two Olympic records in the process. Whether his athletic achievements proved or disproved anything about White racial superiority is a moot question. It is never alleged, for instance, that the swifter horses and dogs Owens raced later, after his career had gone sour, were "superior" to the Negro athlete. In any case, Germany won more gold, silver, and bronze medals — 89 altogether, while the United States was far behind with 56 — than any other nation at the 1936 Olympics.

The core of the Owens story, however, for the Jewish sports-writers who created it, is the ceaselessly repeated claim that Adolf Hitler, Germany's Chancellor and the guest of honor at the Olympic games, personally insulted the Black sprinter by refusing to congratulate him. After ostentatiously greeting victorious German athletes, the story goes, Hitler hurriedly absented himself from the Berlin Olympia Stadium rather than shake the hand of the Black champion.

As usual with such media fables, the facts are entirely different. To be sure, on August 2, the first day of the track-and-field competition, Hitler did personally congratulate Hans Woellke, who won the gold medal in the shotput, thus becoming the first German winner in a track-and-field event since the inception of the modern Olympics in 1896. Throughout the day he continued to receive champions from Germany and other nations at his box, before he left late that afternoon as rain threatened.

Early the next day, before Jesse Owens had won any medals, Comte Baillet-Latour, the chairman of the International Olympic Committee, informed Hitler, who held no official position at the games, that he had violated protocol by having several winners paraded to his box. Thereafter Hitler refrained from publicly congratulating any athletes, German or otherwise. Thus, the German Chancellor's failure to congratulate Owens involved no insult whatsoever.

Jesse Owens himself always rejected the fable that Hitler had deliberately snubbed him. Owens later recounted that Hitler once waved to him from his box as he crossed the stadium. In Owens' words, "When I passed the Chancellor he arose, waved his hand at me, and I waved back at him. I think the writers showed bad taste in criticizing the man of the hour in Germany."

The reason for the lie about Hitler and Owens is, of course, transparent. The Olympic games in 1936 were a magnificent showcase for a Germany which, under the leadership of Hitler and his National Socialist movement, had achieved economic prosperity, social harmony, and a galvanization of White racial energy unprecedented in the 20th century. It was the Jews, not Hitler, who sought to turn the Olympics into a source of strife. That they were temporarily frustrated is clear from the enthusiasm of unbiased foreign observers, such as current U.S. Olympic Committee head F. Don Miller, who has remarked that Hitler's Germany, more than any other nation competing in the 1936 Olympics, had embodied the spirit of the Olympic games of ancient Hellas.

Despite the professed Jewish and liberal enthusiasm for Jesse Owens as the vindicator of their egalitarian fantasies, the Black superstar was less than royally received when he returned to the United States. A hypocritical Franklin Roosevelt, concerned about Southern reaction during an election year, refused to receive Owens in the White House. Owens often remarked later in life that it was Roosevelt, not Hitler, who had snubbed him.

After his Olympic triumphs Owens figured in a number of publicity schemes, notably that of Jewish radio comic Eddie Cantor, who boasted that he was willing to pay Owens $40,000 for just ten weeks of radio time. Cantor made the headlines with his offer, but later quietly withdrew it. For most of the remainder of his life Owens was reduced to foot races against men and animals in a circus atmosphere. His erstwhile Jewish enthusiasts remembered him again at his death, because it gave them another chance to dust off the lie that Adolf Hitler wouldn't shake his hand after the speedy Negro had "smashed Hitler's myth of Aryan racial superiority."

(Issue No. 76, 1980)

Pieter Bruegel: Dutch Master

by Jeff Hilson

The spiritual wealth of a society is directly reflected in its artistic productions: great art can only come from a vigorous, spiritually sound culture. The material wealth of a society, on the other hand, bears little relation to the greatness of its art. It is spiritual robustness, not political strength, which supports cultural vigor.

One culture of outstanding vigor was that of the Netherlands during the 1500's. In this period the Dutch were suffering great political and theological upheavals. The Netherlands was a collection of no less than 17 different provinces, whose boundaries roughly encompassed modern Belgium and Holland. These provinces were engaged in defying the powerful Austrian house of Habsburg, the territorial claims of the Holy Roman Emperor Charles V of Spain, and the Church of Rome.

The northern provinces were especially responsive to the anti-Papist sentiment of Luther and the German Reformation movement. In the north there was also popular sympathy for John Calvin, the Protestant theologian from Geneva, whose writings were banned by Charles V. The schism between north and south caused by these sympathies finally resulted in the Eighty Years War (1568-1648), which split the Netherlands virtually in half, forming a Protestant Holland to the north and a Catholic Belgium to the south.

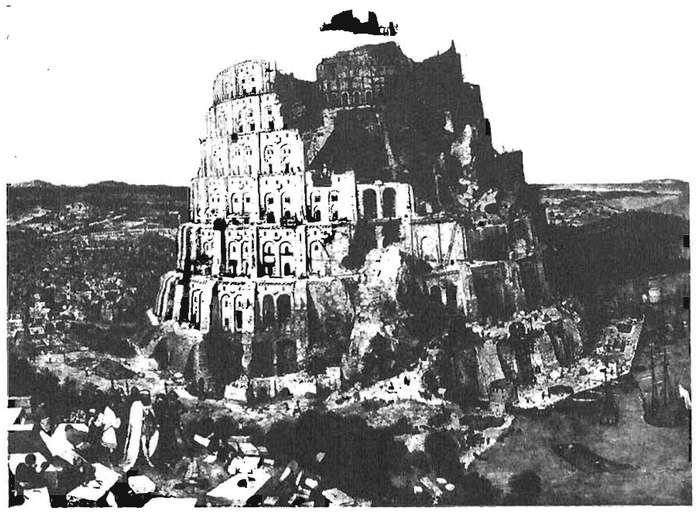
In addition to this political turmoil, the Netherlands also lacked many of the natural raw materials, the favorable climatic conditions, and the sheer acreage usually necessary to develop profitable primary industries. But by the 1530's the Dutch had surmounted these intrinsic hardships and were beginning to prosper.

It was during this time that Portuguese navigator Ferdinand Magellan's expedition circumnavigated the world, focusing maritime attention on lucrative overseas trade. The Dutch, with the same natural propensities for seamanship which had led to the earlier exploits of their Viking relatives in nearby Denmark and Norway, expanded their trading throughout the Baltic and North Sea area. By 1550 they were trading with distant Mediterranean countries and importing the Turkish tulip, an item destined to figure critically in their future economy.

The ability to process raw materials into marketable goods, especially in the distilling and textile industries, plus sound economic practices, brought prosperity to the Dutch. It was partly this prosperity and partly the Inquisition then raging in the Iberian peninsula that drew Spanish and Portuguese Jews to the Netherlands. The banking houses of Amsterdam held an especial attraction for them, and later, during the 17th and 18th centuries, the new "Dutch" Jews gained vast profits by trafficking in "Black ivory" from the teeming African slave ports of Ghana to the ready markets in the British North American colonies.

Pieter Bruegel the Elder (c.1525-1569) was a product of this age of Dutch political and social upheaval. Born during the zenith of Michelangelo's career and just after Raphael's death, Bruegel was most strongly influenced by the work of his great countryman Hieronymus Bosch, who had died in 1516. Although coming from a peasant background, he was well educated in both natural sciences and humanistic philosophy and was gifted enough to enter the rigorously selective painters' guild of Antwerp as a master painter in 1551.

Bruegel is important to us because his work captured the dynamic spiritualism of the expanding Dutch state. Of his many paintings, *The Tower of Babel* is one of the best known. This work, now in the Kunsthistorisches Museum, Vienna, portrays the Biblical account of the origin of mankind's varied languages. But more importantly, it shows Bruegel's grasp of direct observation, his technical competency, and his faithfulness to detail.



THE TOWER OF BABEL: The original, painted in 1563, measures 114 x 155 cm.

During Bruegel's tour of Italy, 1551-1553, he observed and was profoundly influenced by Roman architecture, especially the Colosseum and the ancient aqueduct systems. This Roman influence can be seen in the many arches and stoneworks in the painting. In the lower right corner of the work, one can see an accurate representation of a Netherlands dock of the time, technically complete with its derricks and lifts.

Bruegel was also influenced by Herodotus, the 5th-century B.C. Greek called the "Father of History," and his eyewitness accounts of Babylonian ziggurats (religious towers). Herodotus described the ziggurats as having ramps on the outside, and, ". . . a tower of solid masonry upon which was raised a second tower, and on that a third and so on up to eight."

The subject matter of the painting was not for the glorification of God, but was chosen as a medium which would allow the full play of Bruegel's unique artistic talents. These talents were coupled with careful observational techniques and a thorough grasp of the technical developments of his time.

Throughout the 50 or so paintings and the many drawings and graphic works that have survived, Bruegel displayed the same attention to direct evidence, the technical knowledge, and the historical accuracy that are necessary components of great art. The forces that shaped his works were the same harmonious spiritualities that were then shaping Dutch culture.

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Widespread Egocentrism Signals Lack of Maturity

The Solipsist Society

Question: What does the recent uproar in the controlled press about the sterilization of mental defectives in Virginia hospitals have to do with the behavior of the American hostages in Iran?

Answer: They both reflect the essentially infantile, arrested state of personality development which has become the norm for Americans and other Westerners. As such, they are both symptoms of the West's spiritual sickness, now in its terminal stage.

There are many other symptoms: for example, the arguments used in the ongoing debates over "test-tube" babies and capital punishment. Even the media reaction to the sperm bank established in California to preserve the genes of Nobel Prize scientists casts a revealing light on the basic values and attitudes underlying today's society.

Let's look at the details. During the first half of this century a great many mentally defective persons, most of them inmates of institutions for the retarded, were surgically sterilized in the United States. Some 30 states enacted specific legislation providing for such sterilizations.

In 1927, in an oft-quoted decision written by Oliver Wendell Holmes, the Supreme Court affirmed the constitutionality of these laws. Wrote Justice Holmes: "It is better for all the world if, instead of waiting to execute degenerate offspring for crime, or to let them starve for their imbecility, society can prevent those who are manifestly unfit from continuing their kind."

Although the Court seems to have been motivated more by considerations of social utility than eugenics, it was the eugenics movement of the late-19th and early-20th centuries which provided much of the stimulus for the sterilization programs in effect then. A large number of intellectual leaders throughout the West were quite taken with the idea of steadily improving the quality of the race — or, at least, preventing its deterioration — through legislation designed to shift the reproductive balance away from the low end of the intelligence scale.

There was, of course, opposition to the eugenicists from the egalitarians, and that opposition grew mightily during the late 1930's and the 1940's, primarily as a reaction to Germany's eugenics program. In National Socialist Germany eugenics played a larger role than in any other state since ancient Sparta. For Adolf Hitler the betterment of the race was not just *a* social goal, it was *the* goal.

In pursuit of this goal the Germans not only undertook measures designed to increase the number of children born to their brightest and healthiest citizens, but they also launched a program of sterilization of defectives far more comprehensive than that in the United States or elsewhere. This program was strongly opposed by the Christian churches, whose viewpoint has always been that all souls are of equal worth in the eyes of God.

The Jews, who had entirely different reasons for wanting to halt the spread of National Socialist ideals beyond Germany, were accordingly able to recruit churchmen and other Christians into a massive anti-eugenics propaganda campaign. Eugenics programs generally, and the sterilization of defectives specifically, became taboo. That much is history.

But a new element became clearly evident when the sterilization controversy was reopened this year by charges that medical officials in Virginia had, in years past, capriciously and carelessly used their authority to order sterilizations. Some of the women sterilized were, according to those making the charges, not really defective but merely "delinquent" or "emotionally disturbed." Emphasized even more, however, has been the complaint that all the women sterilized, retarded or not, were deprived of their "right" to the experience of motherhood.

Whether medical authorities exercised their authority responsibly and consistently is one question, and a reasonable one to ask — although the critics have yet to produce a single example of the involuntary sterilization of a genetically sound man or woman. The ones the media have dredged up and interviewed have been uniformly sorry specimens.

The question of a "right" to experience motherhood (or fatherhood) is an altogether different question. Fifty years ago such a question could hardly have been raised with any hope of a sympathetic response, for there was still a general recognition of the fact that reproduction is a social and racial, as well as individual, function. The assertion that a congenital moron or a person with some other severe genetic defect has a right to generate offspring if he or she so desires would have seemed grotesque.

Today that is no longer so. Priests, lawyers, bureaucrats, politicians, and media commentators alike now take it for granted that such a right exists.

To be sure, there is still quite a bit of doubletalk and obfuscating sophistry being thrown up as a smokescreen by some of the less brazen champions of feebleminded fertility. They question the motives and conscientiousness of the medical authorities who administer sterilization programs, painting a frightening picture of thousands of healthy, even gifted, boys and girls being forcibly sterilized merely for being "misfits" or "troublemakers." They argue that heredity is governed by the laws of chance; that dull parents sometimes have apparently normal offspring. They complain that using intelligence as a criterion for reproductive fitness is arbitrary and unjustified; that many persons of low intelligence lead happy and productive lives.

Behind all the sophistry, however, remains the naked conviction that even persons who are unquestionably defective and who stand a very high probability of having defective offspring -- and an even higher probability of keeping their defective genes in circulation — should be allowed to reproduce; that it is the whim of the individual which should prevail in such matters, rather than any social or racial considerations.

One can see the same attitude manifested, perhaps even more clearly, in the debate between the pioneers of the new *in vitro* human fertilization technique and their Bible-quoting opponents. Do the scientists point out that their technique opens up magnificent new vistas for upbreeding the race by allowing a genetically superior woman the possibility of becoming the genetic mother of thousands of offspring? Heavens, no! The merest hint of such things sends them scurrying for cover.

The sole merit they claim for their work is that it allows individual married couples who cannot produce children because of congenital or disease-related defects in the woman's Fallopian tubes to enjoy the pleasures and rewards of parenthood. One might hope that the physicians themselves have a somewhat broader outlook on the implications of *in vitro* fertilization, but clearly they have no hope that their opponents — or the general public — will respond to anything but the maudlin "joys of parenthood" stand they have publicly taken.

The subject of test-tube babies, just as that of the involuntary sterilization of mental defectives, inevitably raises the eugenic question, of course, which provokes all the fear-ridden cliches of the egalitarian dogmatists. The same is true of the high-IQ sperm bank in California which recently drew such withering blasts of condemnation from the controlled media. The very suggestion that all spermatazoa may not be equal sends some people up the wall; they begin raving about an attempt to create a "master race," as if such an attempt would be the most reprehensible thing imaginable.

We must expect such a reaction from the arbiters of public morality whenever any challenge or potential challenge to the democratic ideals of universal equality is raised. Egalitarianism is really a religion for those Westerners who uncritically accept the preachments of the controlled media, and heresy has never been popular. But there is more than ignorance of genetic realities and the natural fear of heterodoxy in the public reaction to all these topics. The most significant things revealed are the extent to which an extreme form of egocentricity is the individual frame of reference in today's society — and, more so, the extent to which such extreme egocentricity is accepted and approved.

That is, it is taken for granted now that involuntary sterilization is bad, because it deprives an individual of certain possibilities for self-expression. The average person judging the matter (who is not personally threatened with sterilization) puts himself in the place of the person so threatened and reacts negatively. And that's all his judgment takes into account: how would this affect *me* as an individual; would *I* want to give up the possibility of parenthood if *I* had a low IQ?

Similarly for a thousand other things, from capital punishment to the problem of illegal aliens: the feelings, the desires, the comfort, the safety, the fears of the individual are the criteria; the needs of the race or of society are irrelevant. One may argue that the average man has always been egocentric, that it is only the exceptional person who views the world from within a broader mental framework. If that is so, it merely provides one more argument against democracy.

In any event, two things are clear. The leaders of the West and the spokesmen for its principal institutions — religious, political, educational, juridical, and so on — look at the world form a substantially more individual-centered viewpoint today than they did in Justice Holmes's day; and the average citizen, even if his egocentricity is no worse, feels much less need to make excuses for it. In fact, whereas 50 years ago most persons at least felt obliged to accept and pay lip service to society-centered, nation-centered, or race-centered mores, today there is often no comprehension or even awareness of any viewpoint but the one of extreme individualism. Society, in the eyes of far too large a portion of the current generation of Westerners, exists to serve the needs of the individual, and that is all.

The transformation, of course, has not been total; such matters are never very sharply defined. Nevertheless, the change is undeniable. Consider, for example, the behavior of American prisoners of war during the closing years of the Vietnam conflict, or of the U.S. military personnel among the present hostages in Iran. What is interesting is not just that a few hostages are behaving badly, but that their behavior draws no reproaches from their peers.

From their first week of captivity several Marine hostages, without torture or deprivation, were whining for their government to hand the Shah over so they could be released. There has been no really significant adverse reaction to this from the American public. Indeed, the most common attitude seems to be one of acceptance of such behavior as expected, if not admirable.

There was much soul-searching and hand wringing during the Vietnam war by sociologists and psychologists trying to explain why our POW's were not behaving the way they had in earlier wars. Actually, the matter is not all that difficult to analyze, but as a starting point it requires the recognition of one salient fact: the shift in personal viewpoint toward egocentricity during the past few decades is, in its barest essence, a partial regression toward infantilism.

The infant has a totally egocentric perspective. All that exists, exists solely for him: to feed him, to keep him warm, to soothe him, to give him pleasure, or to harm him. All his motives are completely selfish, completely individual-centered. His vocabulary, just as his catalog of mental concepts, is focused entirely on himself and his needs: "want"; "give"; various words for food — and for that warm, nourishing, protective, comforting machine of his, mama.

The infant always chooses the course of least resistance; he is ruled by his craving for pleasure and his fear of pain. Outside the realm of his personal needs the world has no reality for him. As he grows, however, the size of his world also grows, and with it his perspective. He begins to value things beyond those which give him immediate pleasure or pain. He becomes capable of postponing self-gratification, sometimes into an indefinite future.

And when he has come to the point where he consciously accepts the fact that there is a reality which transcends his own existence; that he is but a part of a greater social, national, and racial whole which existed before he did and will continue to exist when he no longer does; and that as a part of this greater whole he is responsible for it and must guide his actions in accord with its needs as well as with his purely personal desires — then he has reached full adulthood.

It is only reasonable to believe that, in every generation, a substantial portion of the population never reaches adulthood. Our misfortune is that that portion seems to have increased markedly in our generation. Thus we not only have physicians, jurists, bureaucrats, and politicians treating matters concerned with human reproduction as purely personal, disregarding all social and racial aspects, but we also have a population with a lower tolerance for discomfort, less self-discipline, and less capacity for self-denial.

The former — the official attitude toward sterilization, for example — might be explained in purely political terms as the consequence of a shift toward a more democratic ideology, but the latter — the behavior of POW's and hostages, for example — seems to have little to do with politics. The soldier who, faced with an uncomfortable situation, is ready to do whatever will ease his immediate discomfort, without a thought for the larger implications of his behavior, simply has not grown up; he is less a man than was the average soldier of his age 35 years ago.

Why is this so? What has unmanned the West? What has changed in the West in the last few decades to cause a shift toward egocentrism?

An adequate answer to this question is hardly possible in the space available here, but a suggestive outline can be sketched, at least. In essence, fewer people grow up today, because there is less demand for them to do so. Child-rearing practices, the educational system, the impact of technology on life-styles, and many other factors play a role, but what they have all done is decrease the necessity, the environmental pressure, for achieving psychical maturity.

For thousands of years the raising of children, and the relationship of the child to the world around him, remained relatively unchanged in northern Europe. Children, at a very early age, became economically integrated into the family. Even children four or five years old had regular family responsibilities: caring for younger children, performing daily chores on the farm, or helping in some cottage industry.

By the time a child reached his teens he was a full-fledged member of the family community — if he had not already left the shelter of his parents' home. During the Middle Ages it was not uncommon for a boy who intended to learn a trade to be apprenticed to a master in another town or village at the age of 10 or 11. In the rougher times prior to the Middle Ages, a boy was required to learn the martial arts and be prepared to defend himself, his family, and his tribe at a much tenderer age than that at which young men were called for military service in this country recently.

Not only were responsibilities pressed upon a person earlier in years past, but he absorbed many of life's other lessons sooner as well: living most often as a member of an extended family of several generations in which births and deaths all took place under one roof, and usually in the more intimate contact with nature provided by a rural setting, a young person's formative years were not distorted by the artificiality of urban living. He progressed in a natural way from the dependence of infancy to the independence/interdependence of adulthood as a responsible member of his clan and his tribe.

Although the average person's life was by no means one of unremitting toil and unrelieved hardship during most periods of history, it was usually hard and unforgiving enough to discourage any attempt to unnaturally prolong the process of maturation. Almost from the time a person could walk and talk, he knew he was expected to pull his own weight — and he knew that he was a member of a community whose members depended in many ways upon one another. These two complementary facts were deeply ingrained in every person's consciousness.

Today life for most people is rather different from that of our ancestors. In particular, two things are different: during the years of physical maturing the pressure to mature psychically is reduced, and the bonds formed between the individual and the community are distorted and weakened.

The dependence and irresponsibility of infancy are prolonged into a person's early 20's in a substantial portion of the population, and the individual-community relationships of urban living are far more impersonal. At the same time, family life has become a much more tenuous and insubstantial thing.

We should hardly be surprised that men and women who, in growing from infancy through childhood to physical adulthood, have never been subjected to corporal punishment, no matter what their behavior; who have never had to perform strenuous manual labor or otherwise earn their daily bread; who have been shielded from every danger, hardship, and unpleasantness; who have always been pampered with a superfluity of material goods and never experienced real deprivation; who have always been cajoled and bribed rather than commanded, always persuaded with the carrot instead of the stick; who have never had to suffer the natural consequences of a failure to perform; whose most weighty decision has been how most pleasurably to while away their idle hours and days; for whom the word "discipline" has an unfamiliar albeit vaguely nasty ring; and to whom self-indulgence, no matter how gross, has never borne any reproach still retain, as university graduates, much the same view of the world and their relationship to it that they had when they wore diapers, 20 years earlier, and that this mindset then remains with them through life.

Likewise, we should hardly be surprised that these same men and women, who spent their childhood years in homes from which one or both parents were absent much of the time; who seldom saw other kin except on holiday occasions once or twice a year; who grew up in an urban environment, where most of the people living around them were nameless strangers; who never had the experience of belonging to a racially homogeneous community, whether at school or at work or on the neighborhood playground, where everyone else shared their racial, cultural, and spiritual heritage, are unable to feel a sense of responsibility to anyone or anything beyond themselves.

Once again, a cautionary note is in order: the above exposition has focused on extremes, and the actual situation in the Western world is by no means so clear-cut. Yet it is true that the trend in childraising during the past half century has been toward increased permissiveness; that there are more working mothers, and the increasing shift of labor from rural farm or village to urban industry has meant less contact as well between children and their

fathers, not to mention other kin; that universities have become less training centers for an elite of scholars and professionals than excuses for everyone to postpone coming to grips with the world for four more years; and that the alienating experience of a multi-racial environment has become alarmingly common. And the consequence of these and other trends in modern life has been a population with a more infantile world-view: more egocentricity and less sense of responsibility.

Thus, the weeding out of defective members of society, whether through sterilization or the electric chair, has become, in the public view, less the way to a healthier future than a denial of individual rights; scientific breakthroughs in human reproduction are seen less as offering the glorious possibility of breeding a truly superior race than as, at best, a benefit to diseased individuals or, at worst, a threat to the individual's sense of self-importance; and military service is not seen as "service" at all, but as a meal ticket for those who cannot find better employment.

The ramifications reach into every area of American life: the rising rate of racial miscegenation, the failure to halt non-White immigration, falling labor productivity, and the declining effectiveness of the armed forces, to name only a few.

Being able to find the causes of our present social ills in certain of the changes our life style has undergone in recent decades does not cure the ills, of course. But it does give us an understanding of how deeply rooted in — how organic to — our society they are. It lets us understand that there can be no purely political cure, gotten simply by electing a few new politicians to office and changing a few laws. It leads us to the certainty that, if our race is to survive, we must undertake a revolutionary restructuring of our whole society.

W.L.P.

(Issue No. 76, 1980)

Denis Kearney and the Struggle for a White America



DENIS KEARNEY (1847-1907)

The discovery of gold at Sutter's Mill in California early in 1848 ignited the famous California gold rush, in which thousands of "forty-niners" flocked across the deserts, mountains, and plains of the North American continent to seek their fortunes panning and digging for gold in the streams and fields of the newly conquered territory. The new Californians were a two-fisted, brawling breed, whose desire for golden riches was matched by their thirst for adventure and freedom. The frustration of the hopes of most of them for quick fortunes scarcely dimmed their enthusiasm for their new-made lives in the Far West, and nearly all the "forty-niners" ended by staying in California.

There was another sort of immigrant to California, however, radically different from the hardy White pioneers who had crossed the continent. In 1848 the first Chinese immigrants to California of whom there is any record, two men and a woman, debarked from the steamship *Eagle* at Yerba Buena cove. By 1850 there were still only a few dozen Chinese in the state — but in that year the news of the gold strike at Sutter's Mill reached China.

It stirred ready excitement at Canton, one of South China's chief cities and the Middle Kingdom's traditional window on the White world. At that time Canton swarmed with peasants from the surrounding province of Kwantung, who had been uprooted and displaced by the Opium War. For some years Chinese businessmen had made a practice of buying rights to the labor of their poor countrymen, organizing them into gangs, and shipping them to the Americas, principally to the west coast of South America and the islands of the Caribbean. These entrepreneurs, and the more ambitious of the Chinese middle class, saw an opportunity to amass untold wealth in the new territory. Soon California had a name in Chinese: it meant "Mountains of Gold."

By 1853 the Chinese population of California had soared to 25,000. Most of the new immigrants found employment in the goldfields, especially as cooks and laundrymen in the mining camps. At first they were generally tolerated, or treated with no more than a bemused contempt, by California's Whites; a small delegation of Chinese immigrants had even been allowed to take part in the celebration of California's admission to the Union in 1850.

This situation began to change throughout the course of the 1850's and '60's. During those years tens of thousands of Chinese laborers found their way to the shores of North America, most of them brought by American steamship lines, which advertised heavily in Canton for the lucrative coolie transport trade. Although figures on the Chinese immigration are inexact, there were probably more than 100,000 Chinese in California by 1870.

Meanwhile, the economic base of California had changed rapidly. As the surface gold veins became worked out, mining became a vastly more expensive proposition, demanding large amounts of capital. Most White workers ceased being independent and were forced to hire themselves out as wage earners, where they often competed head-to-head for employment with the Chinese workers. The latter demanded a far lower standard of living and, consequently, lower wages. This made the Chinese workers the favorites of the big employers and aroused the ire of the White working people.

Even more important than the decline of mining as the state's central economic activity was the rise of agriculture and of the railroads. The Central Pacific Railroad became the titan of California's economic life, with a correspondingly powerful influence on the state's government. The Central Pacific and its subsidiary, the Southern Pacific, were big employers of Chinese labor. The number of coolie immigrants in the Central Pacific employ reached 10,000 in the course of the 1870's, while the Southern Pacific employed a work force which was almost entirely Chinese.

The rising anti-Chinese feeling among American workers resulted in a number of spontaneous outbursts against their Asiatic competitors. At French Canal and in Nevada City, White workers forcibly expelled the Chinese from the work camps associated with the mines. On October 23, 1871, Whites rose up in Los Angeles, invaded Chinatown, and sacked the Chinese quarters, killing a score of Chinese in the process. Nevertheless, there was no coordination behind the White efforts, and anti-Chinese incidents remained isolated.

It was the financial panic of 1873, leading to America's first great depression, which brought anti-Chinese feelings among the Whites to a head. The slump spread from the East Coast to California. By 1877 there were 16,000 White laborers unemployed in San Francisco alone.

California's capitalists exploited this situation by encouraging an ever-rising tide of Chinese immigration. Between 1873 and 1876 an additional 70,000 Chinese flocked to California, the largest number ever. Soon the Chinese dominated the work force not only on the railroads but also in various light industries, including boot and shoe manufacturing, cigar-making, and broom-making.

The industrial robber barons who dominated American business in the post-Civil War "Gilded Era" had further plans for the hordes of docile, low-paid Chinese workers. As early as 1870 Chinese laborers appeared in New Orleans and in Belleville, New Jersey. In that same year, Chinese workers were employed as strike-breakers in the mills of North Adams, Massachusetts.

America's White laborers were at a loss to combat the mortal threat to their race and their livelihood presented by the Chinese immigrants. Labor unions were in their infancy in the 1870's, and management enjoyed enormous advantages against wage-earners: far greater financial resources, support in government and the courts, and a strongly favorable public opinion.

The White workers in California were no exception. A San Francisco Trade and Labor Union, organized in 1875, had little success in rallying the workers or in intimidating the bosses. The few Marxist agitators in the area, most of them heavily-accented foreigners (and not a few of them Jews), were generally ignored by the White laborers, who tended to be extremely independent and patriotic.

Everything changed, however, one summer afternoon in San Francisco in 1877. As usual, a large number of citizens crowded the vacant field across from the San Francisco City Hall. Like London's Hyde Park, the "sandlot," as it was called, was a place where soapbox orators could hold forth on whatever topics struck their fancies, and most of them were awarded exactly the same tolerance and indifference that has been the lot of the speakers in Hyde Park.

On this day, however, a new speaker took the stand. With rising indignation, in stentorian tones, he berated the Chinese immigrants and the greedy capitalists who had brought them to America. Gradually listeners began to abandon the other speakers and drift over to the newcomer. Passersby joined the crowd. Their enthusiasm rose. The speaker's voice reached a crescendo, and he roared, "The Chinese must go!" The crowd erupted in a storm of applause.

The speaker's name was Denis Kearney. Born in County Cork, Ireland, 30 years before, Kearney had gone to sea at 11 to support his widowed mother and his six siblings. By the age of 21, in 1868, the young sailor had risen to the rank of first mate on the American clipper ship *Shining Star*. In that year he had settled in San Francisco, where he soon married an American woman. An industrious man of sober habits, Kearney had established his own draying business in 1872.

Kearny was an earnest young man, bent on self-improvement. In 1874 he had begun attending the Sunday-morning sessions of the People's Meeting for Discussion, where questions of the day were debated by an assortment of intellectuals and eccentrics, which at that time included Henry George, the famous advocate of a single tax on land. At first Kearney had been a halting speaker, but he had improved over the course of three years to the point where he was a skilled debater and a practiced orator.

After his debut in the sandlot Kearney returned again and again to hold forth against the Chinese immigrants and the wealthy lords of industry who sought their presence in America. The crowds of onlookers grew, until Kearney had become the *de facto* leader of a large movement.

As the White workers began to rally around Kearney, the upper and middle classes of San Francisco became alarmed. The evident resentment of the mass of White laborers toward the arrogance and privileges flaunted by the city and state's economic elite was greatly exacerbated by the workers' feeling the employers were betraying them by favoring the Chinese. The wealthy classes began to fear possible outbreaks of worker violence.

On September 21, 1877, Kearney and several others organized the Workingmen's Party to gain their goals of Chinese exclusion and fair treatment by their employers. Two nights later Kearney announced the formation of the organization to a large crowd at the sandlot, declaring that the new party proposed to "wrest government from the hands of the rich and place it in the hands of the people," as well as to "rid the country of cheap Chinese labor."

Specifically, the platform of the Workingmen's Party called for reform of banking practices, which were notoriously unsound in California at the time. Grants of state-owned land were to be made first to farmers and settlers, rather than to the real-estate speculators and railroad builders who had up to that time been the chief beneficiaries of government largesse. The Workingmen's Party sought the breakup of monopolies (particularly the Central Pacific) by judicious use of the taxing power.

For the workers Kearney's party sought an eight-hour workday. The party platform further called for a system of universal education, with a strong emphasis on vocational training. And, of course, the party demanded an immediate and unconditional end to Chinese immigration.

The nightly rallies continued, and Kearney became ever bolder and more demonstrative in his oratory. On one occasion he allowed that "a little judicious hanging" might be the best course against those he characterized as the "robber-capitalists." He reviled the Chinese immigrants in even more colorful style: "leprous, rat-eating Chinese slaves" was one of his gentler epithets.

On October 29 Kearney and his lieutenants organized a large rally on Nob Hill, an affluent neighborhood where San Francisco's industrial lords dwelt in baronial splendor. Kearney fired the crowd to a fever pitch, and the workers built a large bonfire not far from the mansion of George Crocker, head of the Oriental and Occidental Steamship Line, which was particularly prominent in the transport of the Chinese aliens to America. In less than a week Kearney and five of his aides were arrested and imprisoned on charges of incitement to riot.

On this occasion the charges were dropped after three weeks of incarceration for the fiery leader in the San Francisco jail. Neither Kearney's ardor nor that of his followers was dimmed by his arrest and imprisonment. The White workers of San Francisco celebrated their leader's release with their biggest demonstration to date, a parade of more than 10,000 marchers on Thanksgiving Day.



CHINAMEN in San Francisco, 1870.

Support for the Workingmen's Party boomed among the White workers of California. At a well-attended convention in January 1878, where Kearney served as permanent chairman, the party wrote into its platform the anti-Chinese and anti-big business sentiments that had led to its foundation. Furthermore, the Workingmen's Party called for a state constitutional convention to incorporate their demands into the fabric of the state's basic law.

Throughout January Kearney continued to hold torchlight rallies and parades at which he denounced the White workers' twin enemies, the Chinese and the capitalists, with redoubled vigor. On January 10 he went so far as to ask for support not only "at the ballot box, but at the bullet box if necessary." Four days later Kearney roared that the Chinese would be run out of the country "if it takes the life of every White man in California."

Later in the month Kearney led a large march on City Hall. At the subsequent rally he threatened again to lead his men to the docks of the steamship companies, and "blow up the Pacific Steamship Company's steamers and docks." He also promised the invasion of Chinatown and the slaughter of its Oriental denizens by firearms and "infernal machines" if the Chinese problem were not dealt with in a more lawful way by the authorities.

Reacting to these threats, William T. Coleman, a prominent merchant, mobilized his militia of 6,000 vigilantes, which had already been employed against the threat of anarchy, real or imagined, several times in the previous 25 years. But Coleman's peers in the industrial and financial elite, fearful that his vigilantes would not be able to contain the aroused workers, appealed to the Federal government for aid. It came in the form of a U.S. Navy man-of-war, sent ostensibly to protect San Francisco's government mail docks, which serviced mail delivered by the steamship lines.

Once again Kearney was arrested, but this time he was quickly released, thanks to the intervention of a judge who found his arrest unwarranted. Stung by Kearney's release, the California legislature quickly passed a law aimed at the Workingmen's leader, making it a felony to incite or commit acts of violence against persons or property.

For a time Kearney drew back from his more violent flights of rhetoric or devised clever ways around the statute. In a code language designed to mock the censors, he substituted harmless phrases for more threatening ones; thus, "serving the Chinamen coffee and doughnuts" became interchangeable with pouring into their lairs and routing them with fire and firearms.

Kearney needed less recourse to fiery threats at this period in any case, for the Workingmen's Party was beginning to win strong support at the polls. In 1878 it elected a number of judges, as well as mayors in San Francisco, Oakland, and Sacramento. More important, however, was the showing the party made in the balloting for the state constitutional convention, which was arranged to be held in April 1878.

Against the heavy opposition of the state's economic powers, the Republican and Democratic Parties, and the newspapers, the Workingmen's Party elected more than a third of the delegates to the convention. It seemed as if Kearney and his party were marching inexorably to the accomplishment of the aims they had set out in their own platform.

The monopolists who ruled California were forced to retreat to their second line of defense. Unable to stem the rise of support for the Kearney movement at the polls, they resorted to the greater skill in tactical maneuvering that is conferred only by experience. The Workingmen delegates to the constitutional convention found themselves confronted with a solid phalanx of delegates controlled by the railroads and industrial and farming interests. They were able to make progress only on the Chinese issue, where the businessmen were willing to make concessions as the price for staving off attacks on their economic privileges.

The convention wrote into the new constitution several strictures against employing Chinese. The provisions of the Workingmen's platform which called for reform of the banking system, breaking up the monopolies, and an eight-hour day were all defeated, however.

More insidious ways of countering the rise of the Kearney movement were resorted to. A whispering campaign against Kearney was begun, suggesting that he had been bribed by railroad interests, and it spread to the ranks of the Workingmen's Party. The churches were enlisted in the capitalist crusade as well. The Protestant ministers doubled the fervor of their attacks against the outbreak of unchristianity which had seized the state's laboring men. The Catholic archbishop of San Francisco threatened Kearney's supporters with fire and brimstone, which didn't faze the freethinking Kearney but doubtless alarmed the more simpleminded among his many Irish followers.

Kearney was removed from his position as chairman of the Workingmen's Party for a brief period in 1878, but he battled back to regain his leadership. By then his fame had spread across the United States and as far as England, where the great historian James Bryce devoted several chapters to the California agitator in his *American Commonwealth*. Bryce, like most of the writers who dominated American and English historiography at the time, viewed the orator as a dangerous, communistic rabble-rouser, whose talents threatened the very basis of democratic society.

Bellwethers of the American establishment of the time concurred. *Harper's Weekly* condemned Kearney as uncouth and ignorant, and the editor of *The New York Times* praised the authorities for the earlier jailing of "the incendiary agitators [Kearney and his aides] who have been kindling the passions of the dangerous classes of the city."

Yet sentiment against Chinese immigration had been irreversibly inflamed, and it spread rapidly from coast to coast. The South had just fought its way free from the attempts of Northern fanatics to "reconstruct" it on an egalitarian basis, and a heightened consciousness of the perils of race-mixing was abroad in America. In 1878 the U.S. Congress passed a bill to exclude Chinese immigrants from America, the first racially exclusionary legislation in American history. It was quickly vetoed by President Rutherford B. Hayes, whom Kearney denounced from across the continent, claiming he could make a better president than Hayes by stuffing Andrew Jackson's old clothes with rags.

In 1882 Congress passed the Chinese Exclusion Act again, and it was signed into law by President Chester Arthur. The 1882 act inaugurated nearly four decades of immigration legislation which progressively excluded immigrants from the nations of Asia and culminated in the National Origins Act of 1924, which mandated quotas based on America's (at that time) overwhelmingly Northern European population. Unfortunately, even the National Origins Act failed to establish a purely racial criterion for immigration eligibility, and hundreds of thousands of Jews entered the country as "Poles," "Germans," "Hungarians," "Russians," et al.

Kearney might have gone into the history books as just another labor agitator if he had not brought the problem of non-White immigration to the attention of the nation. The Party, torn by factional disputes, went into a severe decline in 1880. The following year Kearney left the party, and it was officially disbanded in 1882.

After the failure of the Workingmen's Party, Denis Kearney returned to private life, where he devoted himself to the same sort of small entrepreneurship he had engaged in before his involvement in the anti-Chinese fight. His carting company had failed (thanks to a boycott by his opponents during his days with the Workingmen's Party), but he founded a successful employment office. Late in his life he came into a large legacy, and he was able to live his twilight years in something approaching the style of the barons of industry whom he had once so terrified. He died in San Francisco in 1907.

The heyday of pro-White immigration legislation in America was sadly short-lived. The first chink in America's armor came in 1943, when Congress, at Franklin Roosevelt's bidding, allowed a token 100 Chinese to enter the United States each year. Two years later a law to permit foreign "war brides" to enter the country without regard to race or national origin was passed, and thousands of G.I.'s returned from Asia with non-White wives.

In 1965 Lyndon Johnson saw to it that national quotas were completely abolished. The subsequent flood of legal non-White aliens, not to mention the even more numerous illegal aliens, has since threatened to swamp what was once a White America. In the year ended June 30, 1970, nearly 50,000 Chinese entered America.

The California Kearney and his followers fought to keep White now is populated by Asiatics in the following numbers: Filipinos, 300,000; Koreans, 200,000; Chinese, 125,000; Vietnamese, 100,000; Japanese, 75,000. The end is not in sight. The Asiatics in California have a growth rate, due to both births and immigration, which is twice as high as that of the Mexicans and a staggering 12 times as high as that of American Whites.

The British population historian A.M. Saunders-Carr, the outstanding authority in the field, wrote in the 1930's that in the absence of the Chinese exclusionary legislation sparked by Kearney's efforts the Western seaboard of North America would have been completely Asiatic by 1900. If a non-White Pacific Coast and a non-White America are not to be our fate by the year 2000, America's Whites must act in the resolute spirit of Denis Kearney and the White working people who followed his lead.

T.O'K.

(Issue No. 76, 1980)

Race-conscious Dutch Governor of New Amsterdam Tried to Halt Infestation

The Coming of the Jews to America

The first 23 Jews to settle in what is now the United States landed as a group in 1654 at a small trading village at the tip of Manhattan Island. It is fitting that from the outset the destinies of American Jewry and of the little town that grew to be New York, America's greatest city, should be linked, for it was through the portals of New York harbor that the great majority of the later Jewish immigrants to America would pass, and it was in New York that their children and grandchildren would amass the power which has made them the most influential minority in 20th-century America.

No subsequent band of Jewish immigrants had a rougher journey, or a more difficult time in being admitted, than that first group of 23, who were refugees from Brazil. They were chiefly *Sephardim*, the Biblically derived name for the Jews of the Iberian peninsula, descendants of those Jews of the eighth century who had stealthily thrown open the gates of the Visigothic cities to the Moorish invaders and then, over the course of nearly eight centuries, battened on the glittering Islamic civilization of Toledo and Granada, Cordoba and Valencia.

The recrudescence of Spanish and Portuguese power on the peninsula, spearheaded by the crusading descendants of the Germanic Visigoths and Suebians who had fallen before the Moorish storm in the 700's, placed the Jews of Iberia in a precarious position. As city after Moorish city, redoubt after redoubt, capitulated to the Christian onslaught, the worldly and wealthy *Sephardim* were forced to throw themselves on the mercies of their Christian conquerors.

At first they enjoyed no small favor with the Spanish and Portuguese kings, who esteemed the Jews' financial acumen and their uncanny ability to sweat money from their Christian subjects. Yet their power, and increasingly their very presence, grew ever more odious to the ordinary Spaniards and Portuguese. The people chafed under the onerous regime of Jewish tax collector and Jewish usurer. For a century before 1492 the tide of popular discontent swelled to full flood: mobs sacked the opulent Jewish districts, Jews were beaten, Jews were killed.

In 1492 Ferdinand and Isabella, who had joined their realms of Aragon and Castile to form the first unified Spanish kingdom since the days of the Visigoths, acceded to the heartfelt demands of their subjects and decreed that the Jews of the land must depart. Five years later the king of Portugal followed suit. A great swarm of Jews departed Iberia forever, most of them fleeing to the African domains of the Muslims who had been their patrons in the Spain of the Moors.

Ominously for the West, not all the Jews who fled from Iberia went to Africa. A substantial minority headed north, where they found a ready reception in the Netherlands. Over the course of the 16th century, as the Reformation made progress in the land and as the Dutch embarked on their epic 80-year struggle for freedom from Spain, the Sephardic Jews of Amsterdam and other Dutch cities became increasingly influential.

Spain and Portugal, to their later regret, failed to drive all Jews from their territory. The Achilles heel of the anti-Semitism of the time was the notion that the Jews might be cleansed of their ancestral vices by the regenerating flow of baptismal water. Upwards of 50,000 Jews in the two countries were allowed to feign conversion to Christianity (although doubtless a few of the conversions were genuine).

Not a few of these converted Jews (the polite usage for them was *conversos* or "new Christians"; their opponents called them Marranos, i.e., pigs) made their way to the Spanish and Portuguese colonies in the New World, as soon as the commercial possibilities of these territories became evident. It was in Brazil that the ancestors of the immigrants to New York found a center for profitable activity.

In Recife, in the province of Pernambuco, on the northwest coast of Brazil, a large number of "new Christians" established themselves as merchants and businessmen. There were only two industries of note: the raising of sugar on large plantations and the importation and sale of Black African slaves. The Jewish converts to Christianity played a large part in each of these businesses and were prominent as tax farmers as well. For over a century they plied their various trades in Recife, unvexed by the Inquisition which had been instituted in Spain and Portugal to ferret out secret Jews in the ranks of the *conversos*.

The rise of the Netherlands as a maritime power at the start of the 17th century soon brought a change in the affairs of Brazil. During the course of their war with the Spanish, the Dutch had begun to resort to piracy on the high seas. Their successes encouraged the doughty burghers of Amsterdam and Rotterdam to embark on a more ambitious policy by which they would displace the Spanish and Portuguese as merchants to the Indies and to the Americas.

They made little headway against Spain's overseas possessions, but Portugal, exhausted by its heroic efforts of the preceding two centuries, vitiated by an influx of Negro genes, and overrun by Spain, was an easy prey. One by one Portugal's overseas possessions and trading factories fell to the Dutch: Java, Mauritius, the South African Cape, India's Malabar and Coromandel coasts.

The Dutch followed up their conquests with a vigorous trade conducted by the Dutch East India and West India Companies. A good number of Sephardic Jews who had come from Spain and Portugal participated in these joint-stock companies. The Jews of Amsterdam and the other



PIETER STUYVESANT

Dutch commercial centers brought more than capital to their ventures: through their ties to their Marrano kinsmen scattered around the world in Spanish and Portuguese colonies, they had access to commercial and military intelligence as well.

In 1630 the forces of the Dutch West India Company launched an invasion against Pernambuco. The Jewish "new Christians" promptly sided with the invaders, acting as a fifth column to frustrate the Portuguese defenders. During the subsequent 25 years of Dutch rule Recife's Marranos returned openly to Judaism, practicing in public what they had hitherto practiced in private.

The Jews of Recife maintained their activity in the slave trade, buying slaves imported by Dutch carriers and reselling them, at exorbitant profits, to the sugar planters. They also continued as tax farmers, collecting 63 per cent of Dutch-ruled Pernambuco's revenues, and pursued their various other commercial interests. A synagogue was built, and the Jewish community flourished.

The Portuguese were not easily reconciled to the loss of Pernambuco and its capital city, Recife. They waged a bitter guerrilla war against the Dutch invaders and their Jewish allies which culminated in the Portuguese reconquest of Pernambuco in 1654.

While one might have expected a condign and merciless settling of accounts with the Jewish false Christians of Recife, the Portuguese viceroy was most mild. Although he decreed that the Jews must depart Pernambuco, he allowed them to sell their property at good prices and to leave with their liquid assets. The Jews of Pernambuco disposed of their sugar plantations and slave pens, and set sail for the Netherlands, where their coreligionists would assure them a friendly reception.

All but one of more than 20 boatloads of Jews to sail from Brazil reached Holland. The Jews aboard one ship, however, were plundered by pirates in the Caribbean and then rescued by a French privateer, the *St. Catherine*, whose captain was bound for New Amsterdam. When the *St. Catherine*, with its 23 Jewish passengers, reached Manhattan Island sometime in early September 1654, the Jews applied for permanent residency in the little trading village.

Although the bourgeois Dutch were in general favorably disposed to the Jews, the governor of New Amsterdam, Pieter Stuyvesant, was an exception. *Hardkoppige* Piet (Hard-headed Pete), as he was known, had opposed Jews settling on the Caribbean island of Curacao when he was the Dutch West India Company's governor there several years before. He was no less opposed to Jewish settlers in New Amsterdam.

In a long communication to his superiors in Amsterdam, Stuyvesant wrote: "The Jews who have arrived would nearly all like to remain here, but learning that they (with their customary usury and deceitful trading with the Christians) were very repugnant to the inferior magistrates, as also to the people having the most affection for you; the Deaconry also fearing that owing to their present indigence they might become a charge in the coming winter, we have, for the benefit of this weak and newly developing place and the land in general, deemed it useful to require them in a friendly way to depart."

The little company of Jews was not so easily gotten rid of, however. While Stuyvesant awaited the directors' permission to send the Jews on their way, the leaders of the would-be immigrants drafted their own letter to the directors of the West India Company, vaunting their sympathy for the Dutch in Pernambuco ("It is well known to your honors that the Jewish nation in Brazil has at all times been faithful and has striven to guard and maintain that place, risking for that purpose their possessions and their blood."). A more potent talking point, however, was the position of some of their fellow Jews in the Company: "You should also please consider that many of the Jewish nation are principal shareholders in the Company."

The response from the directors of the Dutch East India Company arrived at New Amsterdam the next spring. It is a classic of cowardice and equivocation, first conceding the threat posed by the Jewish presence to the colony, but then going on to justify that presence on the basis of the Jewish financial power in Amsterdam: "We would have liked to effectuate and fulfill your wishes and request that the new territory should be no more allowed to be infected by people of the Jewish nation, for we foresee therefrom the same difficulties which you fear, but after having further weighed and considered the matter, we observe that this would be somewhat unreasonable and unfair, especially because of the considerable loss suffered by the nation, with others, in the taking of Brazil, as also because of the large amount of shares which they [the wealthy Jews of Amsterdam] still have invested in the Company."

For two years thereafter Stuyvesant fought a rearguard action against the alien interlopers, attempting to deny them citizenship as well as the privilege of plying their various trades in the colony. In a letter to the Company directors dated October 25, 1655, Stuyvesant pointed out that "to give liberty to the Jews will be very detrimental here, because the Christians here will not be able at the same time to do business" — a misgiving that has been borne out in so many fields of endeavor in America over the subsequent three centuries.

Stuyvesant's efforts were all in vain. The directors of the Dutch East India Company granted the Jews of New Amsterdam one liberty after another, until by 1660 they were on an equal footing, in every respect, with the colony's Dutch citizens. One of their number, Asser Levy, soon became one of New Amsterdam's wealthiest traders and landowners. The Jews of what was to become, a few years later with the British conquest, New York, were on their way.

(Issue No. 77, 1980)

Pope Wants Blacks, Not Voodoo

The recent tour of Pope John Paul II through Africa and Latin America, during which the Pope repeatedly emphasized that the Catholic Church is shifting the focus of its recruiting from the White to the non-White world, has greatly encouraged the one million Black Catholics in the United States.

At the same time he is attempting to consolidate the Church's Third World support, however, the Pope is trying to restrain the non-Whites already in the Church from mixing voodoo, polygamy, and other non-approved elements into their practice of Catholicism, but this effort is not meeting with much success. The following account from the *New York Times* of a Sunday sermon in Brooklyn's Our Lady of Charity Roman Catholic Church indicates what the Pope is up against: "Father Goode . . . took to the aisle, flapping his arms, jiggling his body, and speaking faster and faster, until his voice grew hoarse. Then came the beat of drums and tambourines, the choir started clapping rhythmically, and Father Goode ended his sermon in an ecstatic transport, writhing on his back in the middle of the aisle."

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Rembrandt: Interpreter of Nature

There is a difference between a "painter" and an "artist" who paints. A painter, simply put, is one who physically places pigments on a canvas. An artist, on the other hand, is an individual who has captured and interpreted the spirit of his age. The reckless, flawed Picasso will forever be a painter, just as the meticulous, consummate Rembrandt will always be an artist.

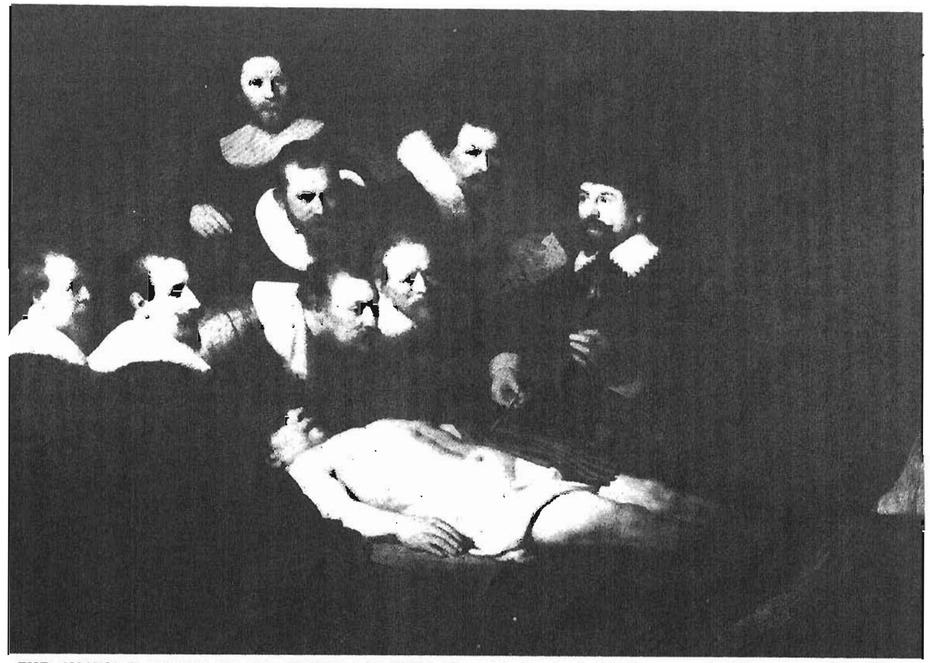
There is also a common misconception about the so-called "artistic life" popularized by such works as Puccini's *La Boheme* and Pasternak's *Doctor Zhivago*. The "artist" is seen as a destitute, suffering, naive creature struggling unrecognized to manifest his creations, and fated to suffer an artistic fall and an anonymous death. The 1936 Charles Laughton film of Hollywood's interpretation of Rembrandt's life had all of the above ingredients and, as such, was a classic exercise in historical inaccuracy and misinformation.

Rembrandt van Rijn (1606-1669) was not uneducated, nor was he a peasant, nor did he ever have an artistic downfall. He was born in Leiden, a thriving Dutch city about 25 miles south of Amsterdam. As his surname, van Rijn, signifies, his family had lived by the Rhine for many generations. Harmen, his father, was a successful miller, and his mother Neeltgen was the daughter of a prosperous baker. Rembrandt was the eighth of nine children and certainly not an only child, as some accounts would have him be. There is absolutely no evidence that the family was poor, and it probably enjoyed the prosperity typical of the solid Dutch middle class of that era.

Rembrandt showed his intellectual gifts while still young, and his parents sent him to the Latin school in Leiden to prepare him for the university. Rembrandt became well versed in the Classics and was familiar with both Biblical and Greek mythology. After seven years at the Latin school he graduated at age 14 and for a brief period attended the University of Leiden, leaving with



REMBRANDT: This self-portrait was etched in 1636, when the artist was 30 years old.



THE ANATOMY LESSON OF DR. NICHOLAAS TULP: **The original, painted with oil on canvas in 1632, measures 165 x 220 cm.**

his parents' blessings to take up the honored trade of painter.

The role of the painter in 17th-century Dutch society was quite different from that in 20th-century American society. Today it is common to view painters as alienated, somewhat flaky nonconformists producing works that few understand and fewer buy. In Rembrandt's time this conception would have been totally false. The average Dutch painter was an esteemed member of society who produced an appreciated item, just like any other craftsman.

Truly *great* painting, of course, like all great art, has always involved more than craftsmanship. And just as the great painter must be more than a craftsman, so must he necessarily be alienated to some extent from his fellows; the act of true creation has always been a lonely act. Nevertheless, the bond between the Dutch painter and the ordinary Dutch burgher of the 17th century was a much closer one than exists in our society today.

Dutch popular tastes in painting tended toward detailed, natural scenes from everyday life. The Dutch were proud of their society and wanted their art to mirror their life-style. The average Dutchman bought an astounding amount of original art and had a high regard for its beauty. This wholesome and rare marriage between the painter and the public is illustrated by a passage from the journal of Peter Mundy, an English traveler who visited Amsterdam in 1640 and reported:

"As For the art off Painting and the affection off the people to Pictures, I thincke none other goe beeyond them there [the Dutch people] *having been in this Country Many excellent Men in thatt Faculity* [Dutch painters] *some att present, as Rimbrantt, etts., All in general striving to adorne their houses, especially the outer or street room, with costly peeces, Butchers and bakers not much Inferior in their shoppes, which are Fairely sett Forth, yea many tymes blacksmithes, Cobblers, etts., will have some picture or other by their Forge and in their stalle . . . ."*

This passage suggests that the Dutch harbored no fanciful illusions about artistic production or artistic appreciation. The painter, the painting, and the patron were all healthy, integral parts of society.

Rembrandt's work exemplified all of the best qualities of Dutch life and is important to us for two reasons: it was created out of direct observation and abiding reverence for nature, and this natural element was then interpreted by an acute intelligence which amplified nature's key features for the edification of man.

Rembrandt is at his best with his portrait paintings and his landscape etchings. Many portraits tend to be stilted likenesses designed for simple flattery. Rembrandt's portraits are not merely renderings, but supreme examples of naturalistic observation. For example, in *Two Negroes* (1661), Rembrandt caught the puffy lids, the protruding lips, and the splayed nostrils so characteristic of the race, even though Negroes were a rarity in the Netherlands at that time. The popular wisdom of our day has it that there is no such thing as a "Jewish" face, but Rembrandt both knew and painted very accurate Jewish physiognomies. In such works as his *Portrait of a Jew* and *Portrait of a Rabbi*, the elongated nose, weak chin, rounded shoulders, and swarthy coloration typical of the race can be seen. Rembrandt's rendition of *Saul and David* changed the Biblical account of the "fair," harp-playing David into a more probable portrait of a dark, brooding Semite who lusted after the throne of Israel.

One of Rembrandt's most famous paintings is a group portrait commissioned by eight prominent physicians of Amsterdam entitled *The Anatomy Lesson of Dr. Nicholaas Tulp* (1632). In group portraits of the time, each person to be depicted paid a part of the painter's fee, and each demanded to be represented in a favorable pose. Usually the painter solved this organizational problem by placing the subjects in unaesthetically pleasing rows, like students posed for a class picture. In *Dr. Tulp* Rembrandt chose to place the patrons in a roughly triangular composition, with the white of the cadaver and the red of the lacerated arm aggressively contrasted against the dark clothing of Dr. Tulp. Thus, Rembrandt not only accurately portrayed the likeness of his patrons, but he solved the problem of group portraiture with a visually superb composition.

In 1643, one year after the completion of his highly successful painting *Night Watch*, Rembrandt executed one of his most famous landscape etchings, *Three Trees*. Etching was a popular medium of expression in the 17th-century Netherlands. The etching process itself involves taking a blank copper sheet, covering it with an acid-resistant coating, cutting a design in this coating with a needle to expose the copper, and then subjecting the plate to acid which eats into the exposed metal and permanently affixes the design. The etched lines then are filled with ink, and a press is used to print the design on paper. This medium is both delicate enough to accent subtleties of line and bold enough to render strong compositions when executed with the skill of a Rembrandt, the foremost etcher in Western art.

In *Three Trees* Rembrandt recognized that nature's majesty can be found in a grouping of gnarled oaks just as it can in the pose of a care-weathered face. Rembrandt did not simply copy nature; he interpreted and improved its composition. In the actual etching, details are added to complement the dynamic nature of the trees. There are farmers and cattle on the far plain, a man in the foreground is fishing, a carriage with passengers creaks behind the right-hand tree, and, obscured in the bushes, a couple cavorts.

Rembrandt's work was never gaudy, like so much of the French and Spanish Baroque, and never simply ornate or sensational, like so much of today's work, because he gave precedence to decorum, as opposed to mere decoration. Rembrandt was an especially brilliant beam in the sunburst that was 16th- and 17th-century Dutch art.

J.H.

(Issue No. 77, 1980)

Dying Out of Germans Is Warning to Other White Nations of West

Birth Figures Show White World Aboard Suicide Express

by Lewis Callahan

One fateful day during the 19th century, a world distracted by economic scares, rumors of war, and the latest ball game scores failed to take note when two trains hurtled past each other along parallel tracks, metaphorically speaking. The first train carried an extraordinarily distinguished body of men and women, who were so preoccupied with revolutionizing every field of endeavor in hopes of achieving higher modes of existence that few passengers took time to notice that their train's destination, printed plainly on the side of each car for all to see, read "Oblivion."

The second train carried a profoundly contented people who, with the rarest exceptions, could not even glimpse the frontiers of understanding reached by the riders on the first train — upon whose handouts they relied for most of the improvements in their material living standard. Benighted as they were, these simple passengers also had not bothered to note the destination printed on their train. It read: "Conquest."

America viewed the two metaphorical trains with great interest, for the first was Germany and the second Mexico. Though they have long since passed each other, and both are now attaining their destinations, the incongruous behavior of their occupants continues unabated.

In 1875 the women aboard the great German train gave birth to 1,724,000 live babies, while the Mexican total was under 400,000. In 1975 new German mothers (now divided between East and West) numbered scarcely 700,000, while the Mexican total had soared to 2,800,000 (not counting many more of their babies now being born on American soil). Thus, a birth ratio which, in 1875, favored the Germans by more than four to one now ran more than four to one against them. In the scant space of one century the breeding ratio between the passengers on the two trains had changed by a factor of 16.

The single most important lesson which history teaches is that lasting conquest is always biological, never economic or political. Yet, during much of this critical century, America's leaders, failing to grasp this simple truth, regarded faraway, genetically similar Germany as the great threat to U.S. national security, and adjacent, genetically different Mexico as inconsequential.

Of course, the two trains really have many portentous names. One might with equal justification call the first "France" and the second "Algeria"; or "Britain" and "Pakistan." The first train, plummeting down a steep grade toward near-certain doom, really represents all industrious, fair-skinned populations of Northern European ancestry; the second signifies most of the non-White peoples of the Third World.

Surprisingly few educated Whites, aware of the revolutionary demographic changes of the past century, are alarmed. Saturated with egalitarian propaganda and the notion of the infinite malleability of man, they seem to believe that what the world loses with the dying out of the Germans it will gain through an explosion of Mexicans. Some prominent writers have noted happily that the infant mortality rate for Mexico in 1975 was only one-fourth the rate for Germany in 1875, as if to say: "See, the Mexicans are making wonderful progress. They are already ahead of where the Germans were a century ago, and by the time the Germans are all gone the Mexicans will be just as advanced as the Germans."

The hard truth, of course, is evident on any Mexican college campus, where spare-time, independent reading consists of the ubiquitous comic book, and any semblance of an innate and passionate drive to comprehend and master reality is largely lacking. Mexicans are not transplanted Spaniards. Mexico has the highest murder rate in the world, Spain one of the lowest. The great majority of Mexicans are of predominately Amerindian blood. Would any illuminated spirit prefer life among today's Mexicans to the vibrant, questing, bright-eyed world of 1875 — or 1275, for that matter — in Germany?

When the German and French and White American trains finally crash at the bottom of their inclines, the happy-go-lucky Mexican passengers who long ago passed them in the opposite direction will be mystified to see their own train suddenly jumping its track. But by then it will be too late for everyone.

Year	Births	Deaths	Net Gain
1841	1,152	829	+323
1870	1,517	1,074	+443
1901	2,032	1,174	+858
1913	1,839	1,005	+834
1918	927	1,606	- 679
1921	1,581	870	+711
1933	971	738	+233
1939	1,413	854	+559
1946	922	901	+ 21
1964	1,357	870	+487
1974	800	975	- 175

GERMAN BIRTHS AND DEATHS (thousands). The first year for which reliable statistics are available is 1841; 1870 was the eve of the Franco-Prussian War; 1901 is the all-time high for births; 1913 was the last good year before demographic disaster occurred. The low point of 1918 corresponds to the last year of World War I, while in 1933 Germany was in the throes of the Great Depression. By 1939, under Hitler, the Germans had regained their strength and self-confidence. In 1946 the Western and Soviet occupation armies were deliberately starving the German civilian population, and most babies born that year perished in infancy. A minor "baby boom" occurred in 1964, but by 1974 it had become a bust. Approximately one-sixth of the 800,000 births in 1974 were to non-German residents.

Niger, one tiny stretch of the vast African desert, now produces more than 250,000 Black babies each year; in the 1700's, when it was much less a desert than now, it produced almost none. Germany, with barely three times as many births as Niger today, is the heartland of an immense, fruitful plain filled with vigorous, resourceful people. And Germany produced as many babies in the 1700's as it does today.

Between 1966 and 1974 the West German birthrate has plummeted from 17.8 births per 1,000 people to 10.1. The drop has been especially bad in the largest cities. In Hamburg the birthrate was down to 7.8 in 1974, and half of that was due to non-German residents. In Frankfurt and Berlin half the births in 1974 were also to foreigners, mostly *Gastarbeiter*. The figure for Munich was one-third.

Toy sales throughout central Europe fell so low in the late 1970's that the toymakers were forced to redesign many of their products for people in the 25-to-50 age bracket. While these barren men and women played with trains and dolls, they were reminded over and over by their government and their news media of an "irresponsible" man named Hitler who had almost led Germany to her doom.

Even the bit of eugenic consciousness Germans have retained from a healthier era is being turned against them. By 1974 fully one in 10 West German couples was succumbing to medical advice to forego having natural children, because of minor hereditary flaws, such as fallen arches. Since most of them still desire the fashionable child-and-a-half, they are forced to send off to places like Korea, Colombia, and Sri Lanka for adoptees.

As bad as the German birthrate is today, it is likely to be much worse a score of years hence. The number of German girls in the 0-to-5 age bracket is actually less than the number of women between 70 and 75 years old.

Meanwhile, tens of thousands of Pakistanis, Jordanians, Turks, and other Third Worlders are taking advantage of the liberality of West Germany's refugee laws. Illegal aliens merely have to set foot on West German soil in order to claim refugee status. If challenged by the authorities, their cases may take as long as seven years to be called for possible deportation. Until then the alien can go on welfare — and have as many babies as he wants.

(Issue No. 77, 1980)

So far as human genetic quality is concerned, Dark Ages dogmatism dominates the views of the intellectual community.

— William Shockley, March 18, 1980.

The Core of Western Music

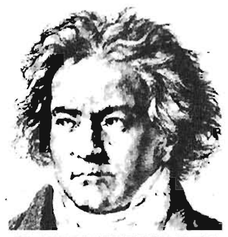
A reader has asked me to recommend a list of recordings of Western music performed by Western musicians. During long and hard cogitation I have made lists of the Ten Greatest Recordings and the Hundred Greatest Recordings, but these lists are too personal and include too many recordings that are out of print. A music lover who has already become a passionate collector, searching for the elusive perfect recordings, might find such a list suggestive, but such persons are few compared to those who want advice on where to begin to acquire what may later become a deep appreciation of Western music.

It is to the person who has begun to explore our musical accomplishments that I will direct my advice. Begin at the very top. Get a rock-solid basis in the Masters, and do the branching and exploring later.

The best course I ever had in college was a reading of the masterpieces of European literature from Homer to Dostoyevsky. At the time I wondered why many of these works are so highly regarded. The *Divine Comedy*, say, has been picked apart and analyzed until it has become so familiar that it almost seems to be formula literature, obvious and easily imitated. It is only when one reads literature of the second rank that one gains an understanding, even if one cannot articulate it, how distinct is that of the first. A solid grounding in the greatest achievements makes such judgments possible. The same is true of music.



J.S. BACH



LUDWIG VAN BEETHOVEN



BELA BARTOK

The massive, grave organ works of Johann Sebastian Bach (1685-1750) may be considered representative of the foundation of Western music. Though Western music began several centuries before Bach, no other music has such confidence and solidity. Each work is complete, with nothing superfluous.

His chorale preludes (except for the so called Schuebler set) are not as good as his free-form preludes and fugues, and it is the latter that should be acquired. The blind organist Helmut Walcha (whose recordings of pre-Bach organ music were reviewed here in January) is the only performer worthy of the Master, and his is the set to choose. If you can locate a used copy of the monophonic set, buy it — but the current stereo set is almost as good.

There are four other Bach compositions that rank alongside the organ works. The wonderfully inventive set of six sonatas and partitas (three each) for solo violin constitute the purest of absolute music. Of the out-of-print recordings, those of Adolf Busch (who recorded only two of the works) and Joseph Szigeti (who did all six) bring incisive, analytic interpretations which are rivaled by no other violinists save the Hungarian Sandor Vegh, whose set is still available.

The *Goldberg Variations* are Bach's great accomplishment in this form (get Glenn Gould's recording, above all others). Another late chamberwork, the *Musical Offering*, was built around a theme by Frederick the Great and presented to him. Nicholas de Harnoncourt's version is the best available, but look also for Wilfried Boettcher's.

The last of Bach's works, the uncompleted *Art of the Fugue*, is also their culmination. It is not known on which instruments this collection of fugues was to be played, but the most effective realizations are Gould's (who did only the first half) and Walcha's, both on the organ.

If Bach laid the foundation of Western music, Ludwig van Beethoven (1770-1827) gave us the West's deepest expression of the Faustian spirit. We all know his *Eroica* ("heroic") *Symphony*, but a more intimate expression is to be found in the string quartets that followed, which show us what J.W.N. Sullivan described as "the hero when he is alone." These are the so-called Middle Quartets, and the Late Quartets press into an unknown world that leaves the rest of art behind. The superb Vox recordings of the Loewenguth Quartet, an Alsatian group, are no longer generally available. Of the current versions, the deceptively tranquil and straightforward Hungarian Quartet set is most recommended.

The introspective side of the Faustian hero is also revealed in Beethoven's 32 piano sonatas. Indeed, the full range of Beethoven's art, except for the Late Quartets, is to be found in them. Of the monophonic performances by Wilhelm Backhaus and Wilhelm Kempff, only a few from the Kempff set are still in print. However, a complete, new stereo set by Kempff is now the best choice. Also, the Backhaus stereo remake may still be found in remainder houses.

The other necessary work of Beethoven is his last piano composition, the *Diabelli Variations*. This and Bach's *Goldberg Variations* are complete microcosms, and the Backhaus recording brings an authority to the work no other performer can come close to matching (Kempff hasn't yet tried it). Fortunately, it has been reissued in Japan and should be available on import from Tower Records (2525 Jones Street, San Francisco, CA 94133).

Western music might have ended with its finest Faustian expression in Beethoven, but the troubled, dissonant, ambiguous century of transition in which we are now living has stirred the Western soul in new ways. The musical expression of the groping and anguish of this century (though not without its exhilaration and promise) is to be found in the six string quartets of Bela Bartok (1881-1945). This difficult music is not to be heard once, or ten times, but is to become a staple in one's musical diet until one knows it well enough to reach a proper judgment. I am so familiar with the Vox box of recordings by the Ramor Quartet I grew up on that I find it hard to listen to any other, but it is no longer in print, and I can vouch for the currently available Hungarian Quartet recording as a fully worthy one.

If is painful to limit my list to these works, leaving out the piano concerti of Mozart and the chamber music of Brahms, not to mention a hundred other masterpieces. Any random dozen from this unlisted list would be more than adequate for the everyday, even for most special days. But on *very* special days, when one seeks the outer limits of our race's art in order to get at its essential foundations (Bach), its Faustian drive (Beethoven), or its spirit of searching and experiment (Bartok), it is to the greatest works of these three that one must turn.

G.T.

(Issue No. 78, 1980)

Jan Vermeer: Artist of Light

The first half of the 17th century saw the zenith of Dutch history. It was a time of great material prosperity for the Dutch, who enjoyed the preeminent position in world maritime and commercial power. Dutch settlements spanned the globe: the East Indies, Brazil, South Africa, Ceylon, and New Amsterdam in North America.

Dutch arts and sciences also flourished in this era. Christian Huyghens (1629-1695), one of the greatest Dutch scientists, worked in physics and mathematics, improved the telescope (which was a Dutch invention), pioneered pendulum clock movements, discovered the rings of Saturn, and launched the wave theory of light.

Many fine Dutch dramatists and poets wrote in the early 17th century and helped to elevate the literary language from a provincial Low German dialect to one of international prominence. Hugo Grotius (1583-1645) set forth the fundamental theories of international law in his *Law of War and Peace* (1625), and Balthasar Bekker struck a blow for clear thinking against the prevailing dogma of witchcraft with his anti-superstition tract, *World Bewitched* (1691).

It seems only natural that a society founded on such principles of structure and purpose should produce art that exemplified these qualities. As was stated in an earlier article, Dutch tastes tended toward the representational. The solid middle class was proud of its accomplishments and wanted this represented in its art. It was as if the steady, clear light of the Netherlands permeated not only the ordered life of the Dutch burgher, but also was captured by the pigment and canvas of Jan Vermeer.

Jan (Johannes) Vermeer (1632-1675) was born in Delft, the son of Reynier Jansz, a silk worker and middle-class art dealer, who later took the surname "Vermeer". ("from the sea"). At the time of Vermeer's birth Delft was a prosperous trading center and site of the world-famous Delftware china, with its characteristic blue-and-white glazes.

Information is scarce about the artist's early years. He is known to have been an apprentice of Rembrandt's most promising student, Carel Fabritius, who died in the 1654 explosion of the Delft powder magazine, which destroyed a large part of the city.

Although Vermeer did paint some stunning outdoor scenes (most notably his *View of Delft*), he is best known for his interior settings, such as can be seen in *The Geographer* (1669). Pale light streams in from the left windows to illuminate an immaculate Dutch interior. The globe, the map, the scholar's deeply thoughtful look, the dividers in his right hand all mesh in a composition that denotes scientific reflection and intellectual control.

The Oriental drapery in the foreground is a visual reminder of Dutch maritime prowess. The geographer is plotting fresh discoveries and opening new horizons available to a vibrant culture in the full bloom of spiritual harmony. The man, like the culture he represents, is in control of his nature and his destiny.

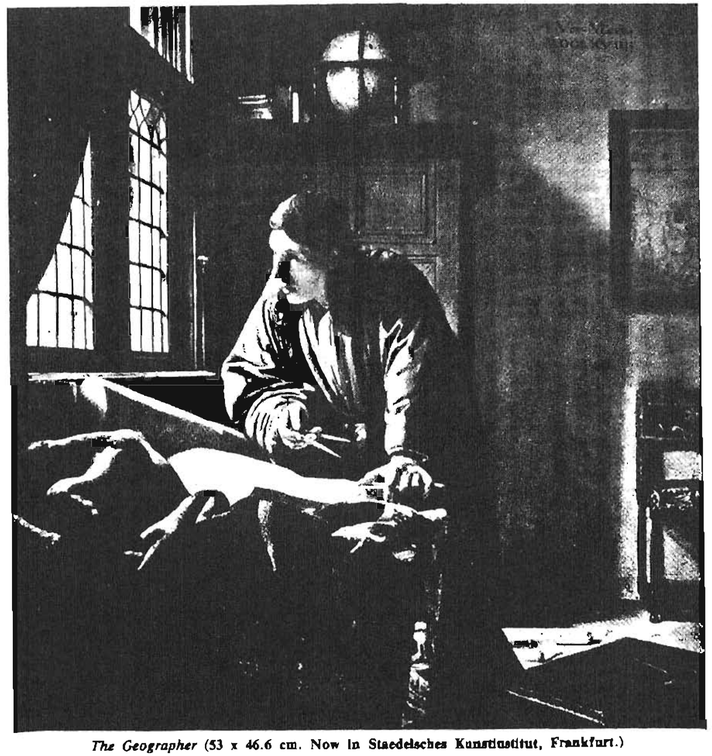
But as is the case with so many great cultures, decline followed quickly on the heels of prosperity. The 17th century and the start of the 18th saw the Netherlands bled fatally by war. Three English sea wars, the Thirty Years' War (1618-1648), and the wars of Louis XIV, especially the long War of the Spanish Succession (1702-1713), were devastating to Dutch prosperity.

The Netherlands' economy was also showing signs of decay. As is so typical of capitalistic economies, speculative panics periodically rocked fiscal order. One example of this was the tulip craze of 1633-1637. Turkish tulips had been imported for some time into the Netherlands when demand for the frail commodity far exceeded supply, especially for the more exotic varieties. Greed outstripped common sense as the lure of large profits drove prices on individual bulbs into the equivalent of thousands of dollars. The inevitable crash came early in 1637 and, as in America's similar crash of 1929, vast savings were destroyed, leaving the country in financial despair.

By the first part of the 18th century, the ordered, rational world that Pieter Bruegel, Rembrandt van Rijn, and Jan Vermeer had known and represented was gone.

J.H.

(Issue No. 78, 1980)



The Geographer (53 x 46.6 cm. Now in Staedelsches Kunstinstitut, Frankfurt.)

Fighting Back

How many times have you had to listen to some Jewish "survivor," attempting to milk a bit more sympathy for Israel from the public, make the claim on one TV "documentary" or another that his or her whole family was gassed at Auschwitz or Dachau or some other German concentration camp?

In West Germany recently one former member of the SS, the organization which provided guards for the camps, decided he'd heard that line once too often. After a Jewish journalist, Mrs. Renate Harpprecht, in a discussion of the so-called "Holocaust" on German TV, made the offhand remark that she too was a "survivor" whose family had died in the gas chambers, the SS man hired an attorney to sue her for defaming the SS unless she could substantiate her claim.

The attorney, Eberhard Engelhardt, demanded that Mrs. Harpprecht name the camp, the date of the supposed gassing, and her source of information. The Jewess, of course, could not comply. Instead she went howling to a German court, claiming the attorney was attempting to "coerce" her. The court, which, like all governmental institutions in West Germany since World War II, is subject to the control of the Occupying Powers, obediently fined Engelhardt 1,500 marks and dismissed the suit against Mrs. Harpprecht!

Power of Controlled Media Unequalled

Frank Capra, the noted Hollywood film producer (*You Can't Take It With You*), and one of the few Gentiles in his profession, gave a startlingly frank interview to *U.S. News & World Report* which was printed in the August 25 edition of that magazine. Mr. Capra said:

"Films have the power to inspire, educate, and mold minds more effectively than anything else. This is true of films on movie screens as well as TV. . . .

"TV is so powerful that it could probably start a war overnight — or bring a war to an end. Look at what happened in Vietnam. It's also interesting that the great excitement about the hostages in Iran began to fade after the networks no longer had their cameras trained every day on those militants outside the embassy in Teheran."

(Issue No. 78, 1980)

Clever Jew Made Millions from Dead Daughter

Anne Frank Hoax Exposed

Tucked away on pages 119 and 122 of the October 6 issue of *Der Spiegel*, a weekly German news magazine comparable to *Time* or *Newsweek*, was a news item of considerable significance: a scientific analysis of the manuscript purported to be the original diary of Anne Frank, a Jewish girl who died in a German concentration camp during the Second World War, has revealed that the manuscript could not have been written before 1951, six years after the end of the war.

The significance of *Der Spiegel's* revelation of this fraud is twofold. First, the printing of the story in a mass-circulation publication constitutes a major break with past treatments of similar news. The German news media, though not under the Jewish monopoly control which blights the media in this country, generally follow a pro-Jewish line, a heritage from the immediate postwar years when the Allied occupation forces gave publishing licenses only to those Germans who had proved their disloyalty to their country during the war. Consequently, most news tending to cast doubt on Jewish stories about gas chambers and the like from the World War II era has either been blacked out altogether or downplayed and given very unsympathetic treatment. The present article, though accompanied by copious apologies and held back for six months after it became news, would not have been printed at all a year or two ago.



OTTO FRANK, father of Anne, displays what he says is his daughter's diary, written in 1942-1944 while hiding from the Gestapo. Recent scientific tests have proved the alleged diary could not have been written before 1951. Frank made millions from his forgery before his death this year.

Beyond this, the exposure of the Anne Frank forgery is important because of the sheer magnitude of the fraud and the key role it has played in underpinning the entire Jewish scenario of the war. What is known as a fact is that one Otto Frank, a Jewish merchant, formerly of Frankfurt, who had been arrested in the Netherlands and interned in the Auschwitz concentration camp during the war, began visiting publishers in 1946 with what he claimed was a diary written by his young daughter during the time the Frank family was hiding from the German police in occupied Holland. The girl later perished at Auschwitz, Frank said.

The diary, filled with touching adolescent reveries and homely little anecdotes, was exactly what the Jewish "Holocaust" propagandists were looking for: a highly effective piece of ammunition to generate a maudlin, emotion-laden sympathy for the poor, persecuted Jews — as typified by Anne Frank — and generate hatred against the wicked Germans, who had killed her and six million other Jews.

Otto Frank cashed in on the diary in a big way. Not only did he find a publisher, but he found people hot to buy stage and film rights as well. Shortly after its appearance in book form, the diary had been translated into a score of languages and printed in millions of copies, from all of which Frank received royalties. The English version alone, under the title *Anne Frank: the Diary of a Young Girl*, has sold more than 4,000,000 copies to date. A television dramatization based on the diary was aired in this country last month, accompanied by the usual ballyhoo.

Almost from the beginning there were charges that the diary was a hoax. Some of these charges were based on the gross inconsistencies between various translations and editions of the diary in book form; it was clear that the text had been heavily edited to help it sell well in different markets. Other charges were based on internal inconsistencies and credulity-straining elements in the diary itself.

And then there was the matter of the script for the film version of the diary: Otto Frank was sued by a New York scriptwriter, Meyer Levin, who claimed that Frank had taken large portions of a script he, Levin, had written and had not paid Levin for his work. The court ordered Frank to pay Levin $50,000. One can easily understand why some observers began to wonder how much, if any, of the content of the various *Anne Frank* books, films, and plays in circulation was actually written by a little Jewish girl named Anne Frank.

In Germany, however, it was not wise to speculate about such matters publicly. The line laid down by the government and the media is that *Anne Frank* is gospel, and anyone who suggests otherwise leaves himself open to criminal charges ("defaming the victims of Nazi persecution") as well as to civil suits. Otto Frank himself made a regular habit of hauling *Anne Frank* detractors into German courts, which invariably decided in his favor — until recently, that is.

When Hamburg pensioner Ernst Roemer, 76, began spreading the accusation that Otto Frank had himself written what he was passing off as his dead daughter's diary, Frank sued him. As usual, the court upheld the authenticity of the diary. Handwriting experts testified that the entire diary, including loose notes and insertions, had been written by the same hand, and that hand was Anne Frank's.

Roemer appealed the court's decision against him, and more handwriting experts were called in. Their conclusion was the same: Everything in the diary was in the same handwriting; there was no forgery.

Roemer appealed again, and this time the court asked for the technical services of the Federal Criminal Office (*Bundeskriminalamt*, similar to our FBI), which carried out a careful analysis of the original manuscript of the diary with microscope and ultraviolet illumination in order to confirm its authenticity — in particular, to determine when it was written.

The report of the technical experts was given to the court in April of this year, and it contained a bombshell: large portions of the alleged "diary" were written in ball-point pen ink — which was not manufactured prior to 1951!

Were it not for the previous testimony of the handwriting experts that the entire diary, including the portions written with ball-point pen, is in the same hand, the father might have claimed that he only "edited" his daughter's work, "clarifying" passages here and there. But the evidence was quite unambiguous.



ANNE FRANK

She died of typhus in 1945 — but she didn't write a diary.

For example, the testimony of Hamburg graphologist Minna Bekker in an earlier trial was: "*The handwriting of the diary in the three bound volumes — including all notes and additions on the glued-in pages as well as the 338 pages of loose material — including all corrections and insertions is identical . . .*"

Otto should have been more careful in his choice of writing instruments. It is now quite clear that he finished hoking up the "original" of the diary *after* he had found a publisher for what, in 1946, was nothing more than some rough notes and an idea in his head which seemed to have prospects for making him a lot of money with little effort. First a typescript for the publisher, and then, as sales of the book began to mount, a completed handwritten "original" to show to doubters.

Just after the report of the Federal Criminal Office was given to the court, Otto Frank conveniently died — before he could be asked a number of very interesting questions. Meanwhile, the worldwide Jewish propaganda apparatus has continued its promotion of the Anne Frank myth as if nothing had happened. *Der Spiegel* seems to be the only mass-circulation news periodical to have exposed the fraud to date.

(Issue No. 79, 1980)

Keeping Christians in Line: "People for the American Way"

The people who control our news and entertainment media (and just about everything else) have mixed feelings about the recent political muscle-flexing of the born-again Christian crowd. On the one hand the media masters have gleefully noted that most of the Fundamentalist preachers keep their flocks so thoroughly doped up on the "chosen people" baloney of the Old Testament that the thumper vote is a factor of growing importance in maintaining total Israeli control over U.S. foreign policy.

On the other hand, despite their generally Judeophile tendencies, some of the Fundamentalist leaders are clearly loose cannons on deck: Bailey Smith, president of the 13-million-member Southern Baptist Convention, still hasn't retracted his assertion that "God Almighty does not hear the prayer of a Jew," despite enormous Jewish pressure on him to do so (see **NATIONAL VANGUARD** No. 78), and others have also gotten out of line from time to time. One of the things that makes the Jewish leaders nervous about the whole business is that born-again-ism is largely a working-class phenomenon, and they just don't have the same empathy with working people that they do with the cocktail-circuit liberals and the international capitalists.

Heading the nervous element is none other than Norman Lear, TV's chief brainwasher (*All in the Family, Maude, Sanford and Son, The Jeffersons*, etc.). In order to counteract what he sees as the threat of uncontrolled Christianity, Mr. Lear has launched a series of TV spots, under the name "People for the American Way." Cleverly done, like all of Mr. Lear's propaganda, the new spots use a pseudo-folksy approach to convince television viewers that the only "real" Christianity is the spineless, guilt-ridden, love-thy-nigger variety — and that it is un-Christian for Fundamentalist preachers to tell the members of their congregations how to vote.

Mr. Lear's presumptiousness is truly breathtaking, exceeding even the norm for his race. Imagine the screams of outrage which would ensue if a White person (with Mr. Lear's financial resources) tried to air a series of TV spots designed to convince Jews that Zionism is not good Judaism and that Jewish leaders should stay out of politics!



NORMAN LEAR

(Issue No. 79, 1980)

Learning to Get Along

I spoke recently with an Alliance member just back from a year in Zaire (the former Belgian Congo). He is a government scientist who is obliged to spend most of his time in rather odd places: African jungles, Arabian deserts, polar icecaps, and the like. While in Zaire he took advantage of every opportunity to avail himself of White company, which is all too scarce there, and he became intimately familiar with the attitudes and ways of thinking of the permanent White residents of that country. The story he told me about his experiences chilled my blood — the more so because it had the solid ring of truth and agreed with reports from other places, such as Rhodesia (now "Zimbabwe").

What our member said, in essence, is that the Whites in Zaire have "gone native." After two weeks of work in the bush, our member would return to Kinshasa hungry for the sight of a White face. But the Whites, in the part of Kinshasa which used to be Leopoldville, outnumbered now more than 100 to one by Blacks, have managed to blend into the landscape so thoroughly that one can only pick them out of the Black crowds by the color of their skin; nothing else distinguishes them. One of them will pass another White on the sidewalk — perhaps the only other White he has encountered all day — without even a glance. To accost one of them is almost an affront; the attitude is, "Why should I stop to talk with you? You are nothing special to me."

I suggested that, perhaps, this was merely an affectation employed to avoid arousing the suspicion or hostility of the Blacks all around them. Unfortunately, that is not so, he replied; the Whites who live permanently in Zaire have not only convinced the Blacks that they are no longer "White racists," they have also convinced themselves. A common sight in the restaurants of Kinshasa is a blond Belgian with a coal-black African wife and a sickeningly multihued assortment of offspring; no one even looks up when racially mixed couples enter.

No Black country in Africa can operate without the presence of a White minority. By themselves, the Blacks cannot keep elevators or telephone systems operating, buses or taxis running, sewage systems or roadways in repair. Many of the Black countries have had a whole generation of political independence now, and they have sent tens of thousands of their citizens off to European or American universities for technical training. But they have learned the bitter lesson that, no matter how many diploma-holding Blacks an African country may boast of, it very rapidly sinks back into the jungle unless there is a tiny minority — often less than one-tenth of one per cent of the population — of Whites present to keep things running, do the planning, and solve the problems which inevitably arise.

A Black may come back to Zaire from a White university with a degree in electrical engineering, but unless there is a White to tell him to do it, he seems incapable of so much as replacing a blown fuse on his own initiative. Even at such relatively non-technical occupations as farming, the Blacks are dependent on Whites. More than one-third of the agricultural output of Zambia (the former Northern Rhodesia), for example, is the product of White farmers there, who make up much less than one percent of the population. Because of this, every Black nation — even those which have indulged in mass raping and throat-cutting orgies against their White minorities in typically Black celebrations of independence, as was the case with the Belgian Congo/Zaire — tolerates a White minority. And because even a second-rate White man, who would be at the bottom of the social ladder in a White country, can live well and easily in an African country, the Whites who fled from the Congo during the bloody, anti-White paroxysms of the early 1960's have come trickling back.

But now there is a new social contract between Black and White. Before, the White was the undisputed master everywhere, and the Blacks — all of them — addressed him as such. They may or may not have loved the White man, but they thoroughly respected and feared him. Now the White man has voluntarily surrendered both his position as master and his claim to respect. He asks only to be tolerated, in return for the services he can perform.

The Blacks, however, have demanded one thing else of him: that he cease being a member of a race apart. They have demanded that he sleep with their women and give them his, that he give up his racial pride altogether, that he cut all his ties to his own race and sink down into theirs, that he accept them as brothers and equals. In Zaire that is what he has done.

And the White man is in the process of doing the same thing in Rhodesia/Zimbabwe. In April of this year the United States, Great Britain, and other Western countries forced the White Rhodesians, outnumbered 20 to one by Blacks, to accept a Black government headed by the Black Marxist leader of a terrorist band which had spent years raping White women and butchering White children. Within days after the change of government the Whites who chose to stay in Rhodesia and submit to Black rule were obsequiously addressing their new president as "Comrade Mugabe."

What has taken place in the Congo and Rhodesia is frightening not so much because it proves that some Whites are willing to crawl for their supper — we've known that to be the case for a long time — but for two other reasons: First, as our member observed during his year in Zaire, the Whites there are not just pretending to have forgotten their Whiteness and to have cut themselves off from their race; they have actually done it. Approaching them on the basis of shared blood and a common heritage not only frightens them, it also offends their new sensibilities. They want nothing to do now with anything which smacks of "racism." Their conversion is complete. They have become White niggers.

Second, the phenomenon reveals a general characteristic of man's nature. What has already happened in Kinshasa and is well underway in Salisbury is also beginning to happen in Johannesburg — and in every city in America as well. Americans who were adults during the 1960's and who have kept their equilibrium since then are aware of the enormous shift in White public opinion which has taken place in the United States in the past two decades.

In 1959 or 1960 an announcement by the Federal government that henceforth the racial composition of the students at all public schools in the country would be "balanced" by forced busing; that all employers must give preference to "disadvantaged" minorities in hiring and promoting; that White neighborhoods were to be broken up by the mass resettlement of welfare Blacks and non-White immigrants in them — would have caused an armed uprising in every region of the country and among all classes of the White population. Today, although such a program still causes a bit of grumbling, White politicians are able to campaign for office on platforms incorporating similar measures and entertain reasonable hopes of being elected.

In 1960 there were relatively few parts of the country where a racially mixed couple could appear in public without arousing open hostility. A daughter who brought a Black boyfriend home risked being disowned by her family — if her father restrained his urge to shoot her and the Black on the spot. In the last few years, however, miscegenation has spread like a metastasizing cancer throughout the nation, and few now raise their hands or their voices against it.

In part, of course, these changes have been brought about by armed compulsion. There has been resentment and resistance against them every step of the way, and were it not for the Federal government's awesome firepower and massive use of police agencies, they would not have been accomplished — at least, not so quickly. But the fact remains that the White public has, by and large, adapted itself to the new order of things. A conversion has taken place — not as thorough a conversion as in the Congo yet, but a conversion of the same sort, nevertheless — in which many Whites who formerly regarded the old order as right and proper now regard the new order in that light.

I gave a speech in New York last summer in which I illustrated the tendency of people to adapt morally and spiritually to changed circumstances by using a rather far-fetched and hypothetical example: Suppose, I said, the Soviet Union launched a lightning invasion of the United States and, after a few weeks of fighting, subdued our armed forces. Suppose the Soviet victors, having set up a Marxist regime here, then brought two or three million English-speaking Russians over and settled them among the conquered Americans, for the purpose of spying on any malcontents or overt anti-communists and reporting them to the secret police.

Suppose further that, after three months or so of taking down the names and addresses of all potential troublemakers, the authorities rounded up all these people and put them into concentration camps. They might amount to as many as a couple of million Americans altogether: perhaps five per cent of the adult, male Whites in the country.

The point I then made with my example was that it would not be necessary for the Soviet rulers to shoot these Americans or even keep them locked up in order to quell all resistance. The Soviets could instead proceed as follows: After explaining to the Americans that the old life they had known was gone forever, that there was no way for them to escape communist rule, nowhere left for them to flee, and no one to come to their aid, 100,000 sturdy Russians, each armed with a stout, oak table leg, would take the prisoners aside and beat each of them to within a quarter inch of his life, while those not yet beaten watched.

A good, five-minute beating, administered scientifically, should cause perhaps 10 per cent of the prisoners to die from their injuries. Perhaps another five per cent would turn out to be recalcitrant and would eventually have to be shot. But the remaining 85 per cent of the pick of America's manhood would see the error of their ways. Before they were even out of their bandages and casts they would be asking themselves how they could have failed to see that anti-communism (just like "racism") is not only a thing of the past but is morally indefensible, wicked, and the mark of a loser. Within another month they would be enthusiastically parroting Marxist slogans — and believing them.

As I said, that example is rather far-fetched, but the phenomenon it illustrates is all too real. Indeed, physical violence is not necessary to bring about the type of conversion described. The mere threat of violence, provided it is credible and is combined with sufficiently intense moral pressure, works quite as well. What is happening in the Republic of South Africa today provides an excellent example of this.

Whites have been living in South Africa since the 17th century — approximately as long as they have been living in North America. The aboriginal inhabitants of the land which became South Africa were Hottentots and Bushmen, members of the yellow-skinned Capoid race, who now constitute only a small minority there. The ancestors of most of the Blacks (Bantus) in South Africa, who now outnumber the Whites five to one, entered that area during the 19th century. For nearly 300 years the Whites ruled the land as masters, first over the Capoids and then over their Bantu successors. Now the Whites are questioning their own right to rule, and, step by fatal step, they are abandoning all their former prerogatives.

White South Africans have suffered no physical violence to speak of, but the threat is clearly there, as Black terrorist groups launch their occasional raids from neighboring, Black-ruled areas or stir up local Black workers and students to stone-throwing riots. Even without the riots and bombings, the mere physical presence of the Black majority is threatening. It is a regrettable fact that most soft, city-bred Whites, whether they pretend to like Blacks or not, fear them.

The moral pressure in South Africa (as in America) is provided by the Christian churches and the Jewish media working in tandem. The Dutch Reformed Church, Calvinist in doctrine, has always had an extraordinarily strong influence over the Whites of Boer, or Dutch, stock, while the Whites of English origin have allowed virtually all their news and entertainment media to slip into Jewish hands. (South Africa has twice as many Jews per White inhabitant as the United States.)

From the earliest days of White settlement in southern Africa, Christian missionaries have played a destructive role there. Virtually every Black terrorist leader in Africa has been educated in a Christian mission school and incited by priests or parsons to demand "equality" for Blacks. Today the White Rhodesians who remain in Black-ruled Zimbabwe are being told by their preachers that it is "the will of God" for them to be ruled by Blacks, while the White citizens of the Republic of South Africa read each day in their newspapers a slightly different variation on a single theme: they must "change their ways before it is too late," meaning they must accept Blacks as equals or terrible things will happen to them.

Already there are South African student organizations, businessmen's organizations, and church-related organizations acting on this threat by working to undermine the nation's system for keeping Blacks and Whites from mixing (*apartheid*) while the government either gives its blessing or looks the other way. Judging from these groups' public statements, some of them seem to believe that if they're sufficiently generous and apologetic toward the Blacks now, when the Blacks eventually get the upper hand the latter will be grateful for past favors and will tolerate the continued presence of Whites in Africa — perhaps even allowing them to keep their wealth and continue their comfortable life styles. Others, especially the church-related groups, seem almost to hope the Blacks won't be grateful, but will allow Whites to remain anyway, perhaps as menials. The thought of being punished for their past "racism" brings on a delicious shiver of anticipation.

The worldwide sickness of the White race — the loss of pride, of virility, of honor, and of contact with reality — is rooted in several things. In part it comes from ignorance, which in turn is the consequence of the breakdown and subversion of our educational systems, so that they no longer provide White men and women with historical roots; and in part it is merely an aspect of the general spiritual malaise of the times — in particular, of the prevalent egoism and materialism, which lead

our people to place prosperity, comfort, and immediate personal safety ahead of all else.

But it also has a distinctly Pavlovian aspect, as illustrated by my hypothetical story of the Soviet invasion, and that is an important fact for us to keep in mind.

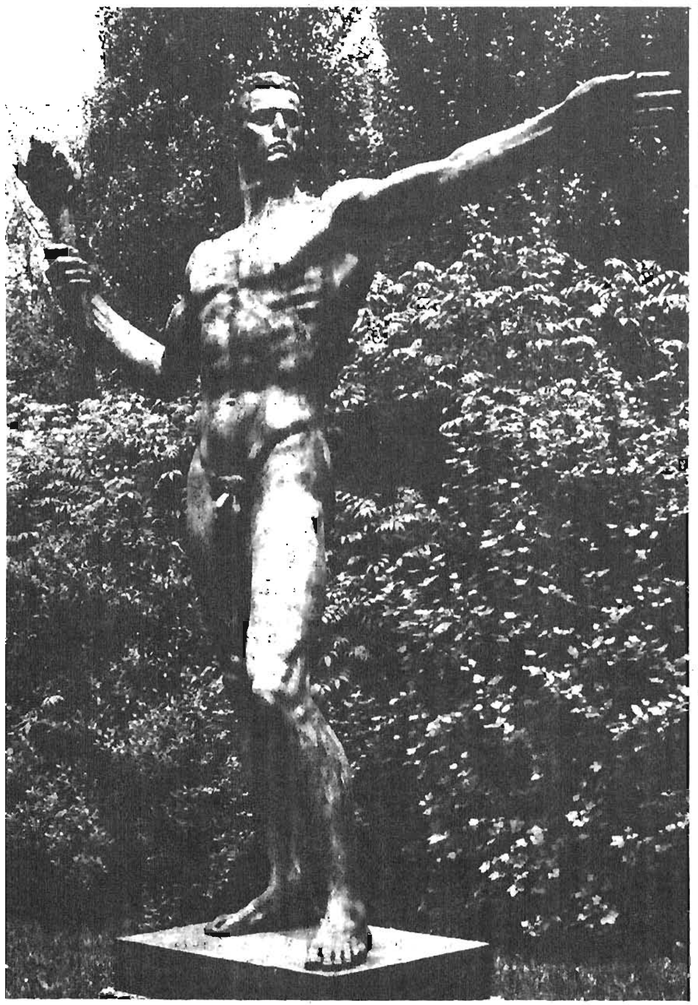
The meaning of this fact for the short term is that our race is in even greater peril than we might otherwise have realized.

The long-term significance is this: Only a relatively small minority of the White population has any absolute sense of direction, of right and wrong. The majority can be conditioned to do or to approve of *anything*.

That's just one more reason why democracy is such a catastrophe.

W.L.P.

(Issue No. 79, 1980)



The Torchbearer



Victoria

Art

Arno Breker: 20th-Century Michelangelo

by *Frithjof Hallman*

When the German sculptor Arno Breker celebrated his 80th birthday on July 19th of this year, in his native Duesseldorf, the occasion went unreported by the controlled media of the Western world. For, although the noted American illustrator and pioneer of kinetic sculpture, Andrew Calder, described Breker in 1974 as "the most important sculptor of the classical tradition in our time," and the late philosopher Martin Heidegger, of world renown for his existentialist studies, wrote that "Arno Breker set the standard of sculpturing beyond the dimensions of time," while others have seen him as a modern Michelangelo, Breker committed what is an unforgivable sin in the eyes of the masters of the media: he worked for Adolf Hitler. He has, as punishment, been declared an "unperson."

Because of Breker's outstanding talent and the eminence he had already achieved in the 1930's, Hitler commissioned the young sculptor to design and execute a number of pieces of monumental art for the adornment of public buildings, squares, and fountains in the German capital, Berlin. At the end of the Second World War, not only was Breker's name excised from textbooks of art and history, but most of his art was deliberately destroyed. American GI's discovered the warehouse where many of his statues were stored, and they spitefully reduced them to rubble with sledgehammers and hacksaws. Other groups of U.S. and Soviet troops attacked his public works with chisels and dynamite. Fortunately, the democratic and communist victors failed to find a few of Breker's statues.

Even had Breker not been given Hitler's commission, he would still have incurred the undying hatred of the media masters and their kin. For all of Breker's work epitomizes the Aryan spirit of heroism — of strength, beauty, and light — in an age in which superficial Jewish modernism and the cult of ugliness have been held up as models. And whether any of the 292,000 Americans who were killed in that conflict realized it or not, the Second World War was fought to insure the victory of the latter over the former.

The American public has been less informed of Breker's life and work than the people of England, France, and Germany — although even in Europe only a handful of persons in the generation born since the war have heard his name. Such obscurity has been the fate of a still-living artist who possesses both the craftsmanship and genius of the ancient Greeks and who has been able to create human figures as a Phidias or Praxiteles once did!

It is astounding to observe the variety and manysidedness of



Wagner Bust



BREKER (left) during the war, working on a bust of armaments minister Albert Speer.

Breker's art. In his work one encounters elements of the ancient Egyptian, Classical Greek, and Italian Renaissance schools, as well as that of Auguste Rodin — and yet all of it, whether his 1934 portrait of a young Pole, with a profile suggesting the Greek charioteer of Delphi, or his 1939 head of Richard Wagner, now decorating the main entrance of the Music Hall at Bayreuth and testifying to the influence of Rodin, belongs to the school of one great sculptor alone: Arno Breker.

The same is true of his monumental statuary: his heroes, thinkers, torchbearers, and warriors. His *Prometheus*, created in 1937, clearly depicts in its face willpower combined with a certain sorrow: sorrow about the darkness in which man lives. The French sculptor Charles Despiau wrote in his 1942 book on Breker's work that *Prometheus*, in fact, reveals the artist's whole mastery; that it is illuminated by "a superhuman light," while his *Dionysos*, set up in the Olympic Stadium for the 1936 Berlin Olympic Games, "proclaims the nobility of a human body, the sovereignty of a calm force."

And one may see in the features of Breker's *The Force*, a sword-bearing youth formerly at Nuremberg, a depth and strength of character rarely displayed in any sculpture since the days of Michelangelo.



ARNO BREKER (1974)

In recent years Breker has produced portrait sculptures of the Spanish painter Salvador Dali and of Winifred Wagner, the late daughter-in-law of the great musician.

It is most regrettable that the destruction of the German capital in the last war prevented Breker from finishing his magnificent group for the Apollo Fountain, with the Greek sun god in the center, behind a quadriga of gigantic horses. This piece of art with its luminous ideal — Apollo with his hand raised toward the sun — would undoubtedly have been comparable to Michelangelo's *David* and the most outstanding creations of the Greek masters.

May posterity some day judge the master of all this eminent and powerful art in a more positive and objective spirit than his narrow-minded and intolerant contemporaries and grant him the aura of eternity!

(Issue No. 79, 1980)

Albrecht Duerer: Nuremberg Master

It is strange indeed that artistic genius seems to ebb and flow throughout Western history, to gather in pools of greatness in certain centuries, only to trickle away and disperse during others. Why is it that, for example, the 15th and 16th centuries were so full of artistic talent and the 19th and 20th centuries so barren?

Why could Renaissance Italy produce a Botticelli, a da Vinci, a Michelangelo, a Titian, and a Raphael; and Germany at the same time produce a Holbein, a Cranach, and a Duerer; while our contemporary society produces no one approaching their greatness?

A partial answer to these questions may be found in looking at the life of the man who, in some ways, was the greatest of all the artists named above: Albrecht Duerer (1471-1528).

Born in the imperial *Freistadt* of Nuremberg, Albrecht Duerer was the third of 18 children in the family of a master goldsmith and respected town official. After the usual elementary schooling, the young Duerer became his father's apprentice, as was the custom for children of the time.

He remained in his father's workshop for several years, until it became increasingly evident that his propensities lay in painting, not goldsmithing. To change apprenticeships was no small step in the rigid guild system of that day, but, nevertheless, with his father's blessing, young Albrecht joined the house of the very respected artist Michael Wohlgemuth to learn oil painting and the then innovative media of woodblock and metal-plate printing. These printing media played a major role in the aesthetic development of Europe, and both Duerer and his city of Nuremberg were leaders in the movement.

Duerer's world came between the waning Middle Ages, characterized by its calcified Church control, and a growing Renaissance humanism, which in northern Europe resulted in the Reformation with its revolt against Italian Papal authority. Duerer, in fact, became a devoted follower of Martin Luther, the architect of the Reformation. Nuremberg, with a relatively large population of 20,000 in 1500, stood as the hub of the Hapsburg Empire and the center of the major trade corridor from Antwerp in the north to Venice in the south.

In 1471, the year of Duerer's birth, Anton Koberger, the "prince of booksellers," a close friend of the elder Duerer and godfather of Albrecht, set up extensive printing facilities in Nuremberg. Koberger oversaw more than 100 apprentices, as his house's reputation grew until it gained for Nuremberg a reputation as the printing capital of Europe. Through the Spittler Gate of the old, walled city passed the learned men of Europe, products of an era that was ripe for the artistic direction Duerer was destined to give.



SELF-PORTRAIT (1498, oil on wood, 52 x 41 cm.)



MELENCOLIA I (24 x 19 cm.)

Among Duerer's other Nuremberg contemporaries were the woodcarver Veit Stoss, the brass founder Peter Vischer, the sculptor Adam Kraft, the cobbler-poet Hans Sachs, and the scholar and educator Philipp Melanchthon.

Duerer was prolific for an artist of his time, producing more than a hundred paintings and ten times that many prints and drawings that have survived the destruction of the years. He also exhibited absolute mastery over an extensive variety of media, such as silverpoint, engraving, drypoint, etching, charcoal drawing, watercolor, oil on canvas, oil on wood, etc., and he was the foremost woodblock artist of all time. As was typical of the age, religious subjects predominated in his work but they were always accurate renditions of the subject matter and not idealized Church propaganda. His paintings are superb, but it was through black-and-white prints that Duerer gained his fame.

In a woodblock print the artist carves the block so that the design or positive area to be printed is left in relief after the negative or scrap area has been removed. The raised areas are then covered with ink, and the block is applied to the paper. A metal engraving is somewhat like a woodblock in reverse: a burin is used to gouge shallow grooves in the metal plate; the grooves are then filled with ink, and they produce the image when the plate is pressed against a sheet of paper. Both woodblock and metal engraving are exacting media that demand a high degree of technical as well as artistic skill. But Duerer had such consummate skill that Erasmus of Rotterdam wrote of his prints:

"He [Duerer] observes accurately proportions and harmonies. Nay, he even depicts that which cannot be depicted: fire, rays of light, thunder, lightning . . . all the sensations and emotions; in such, the whole mind of man as it reflects itself in the behavior of the body, and almost the voice itself."

Melencolia I (1514) is an example of Duerer's engraving skills at their height. Allegory was a common artistic ploy of the time, with each symbol standing



NUREMBERG as it appeared in Duerer's time. Americans deliberately bombed the city, with its many medieval buildings, to rubble during World War II, because it was a favorite meeting place of the National Socialists. (This print is not by Duerer.)

for a specific concept, such as a book for learning and an hourglass for passing time. But many of the symbols that are packed into *Melencolia I* have remained enigmatic. The best interpretation seems to be that the brooding woman represents artistic talent waiting for inspiration — a common problem of the creative temperament.

Like his contemporary Leonardo da Vinci, Duerer did not concern himself only with painting, printing, and other graphic arts, but he also was a consummate writer on everything from the technical aspects of his craft to basic human anatomical proportions. He wrote, among other works, *Introduction to the Art of Measurement with Compasses and Ruler* (1525), *Instructions for the Fortification of Towns, Castles, and Places* (1527), and, before his death cut them short, two of the proposed four volumes of *Treatise on Human Proportions* (1528), all of which he profusely illustrated.

Traveler, writer, artist to such powerful patrons as Frederick the Wise, Elector of Saxony, and Maximilian I, Holy Roman Emperor, Albrecht Duerer was a major creator of our race's artistic heritage.

(Issue No. 80, 1981)

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Kenya	girl ☐	boy ☐	either ☐
Mexico	girl ☐	boy ☐	either ☐
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Christian Children's Fund, Inc.

MISDIRECTED ALTRUISM, one of the gravest dangers to our race today, is largely the fault of false religious teachings. The proper role of White religious institutions is the strengthening of the sense of racial identity and of racial mission in young men and women, so that they will devote their lives to the service of their own race. Magazine advertisements such as this one featuring celebrity Sally Struthers are symptomatic of a basic sickness in White America.

Blond TV Actress Is Example of Religious Misguidance

Churches Misdirect Young Americans

What happens to a pretty, blond, Christian girl who is robbed of her natural, healthy racial feelings by preachers, teachers, and parents and then sent out to cope with the real world?

All too often she ends up like Sally Struthers, the actress who became a familiar figure to millions of America's television viewers as Gloria, Archie Bunker's daughter in the popular series "All in the Family." Today Sally is married to a Jew, is the mother of a mongrel child, and spends her time urging other White Americans to "adopt" non-White children in Third World countries.

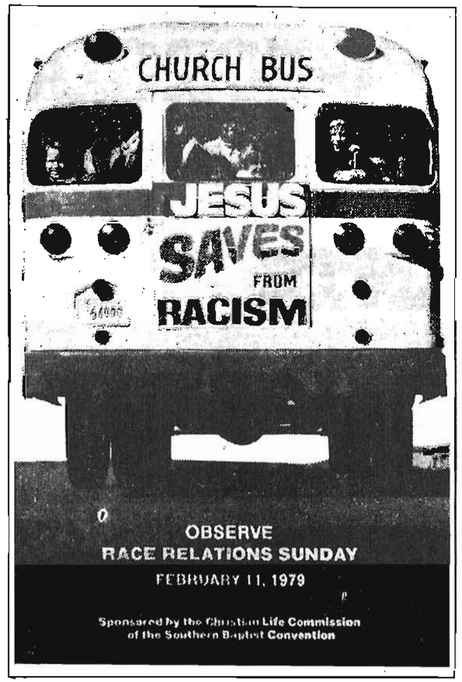
The 32-year-old actress provides a nearly perfect example of the way in which racially sound Americans — in particular, attractive young women — can be alienated from their own people by clever, alien mind-molders, if they have not been given a sound spiritual and moral upbringing based on a strong sense of racial consciousness.

The seduction, Judaization, and eventual destruction of

Padre



CHURCH PROPAGANDA favoring racial mixing, undermining White racial consciousness, and instilling a sense of racial guilt in young Whites with normal racial feelings has become much more blatant in recent years. The comic strip above, carrying the message that race should not be a factor in marriage, appeared a few weeks ago in the *Catholic Standard*, a newspaper published by the Archdiocese of Washington, D.C. All the major Christian denominations, Protestant and Catholic, have expressed sentiments similar to those in the Baptist poster and Catholic comic strip shown here, with only a few, tiny, independent churches dissenting. There is clearly an increasing emphasis on the race-denying doctrines of the New Testament.



sexually attractive White motion picture actresses by predatory Jewish media moguls has a long and depressing history. Two of the best known victims of this genre were Marilyn Monroe, who played a blond Trilby to her swart Svengali, of a husband, Jewish scriptwriter Arthur Miller; and Jean Sebring, the small-town Iowa girl who, entranced by the prospect of Hollywood stardom, was passed from one cinema Semite to another before being wedded to Jewish author and scriptwriter Romain Gary. Introduced to drugs and the underworld of Black nationalism, the naive Sebring became a bedmate for assorted Black Panther leaders, until her nude, drug-laced corpse was found in the rear seat of her car on a Paris street last year.

At a less glamorous level are the hundreds of teenaged Minnesota farm girls who are picked up every year by Black pimps in bus and train stations, pumped full of narcotics, and shipped off to New York City to walk the streets as prostitutes. Raised by parents liberal enough to send the likes of a Hubert Humphrey or a Walter Mondale to the U.S. Senate, exposed to the teachings of a Lutheran church which actively boosts racial mixing, they are easy marks. To refuse the friendly offer of a ride or a meal from a Black stranger in a bus station would seem to one of them not only un-Christian but tantamount to "racism."

Sally Struthers was a timid, insecure 22-year-old who had been raised in a Christian home and sent regularly to Sunday school when Jewish TV producer Norman Lear grabbed her for a role in his series, "All in the Family." After eight years of television stardom, the blond, Scandinavian-descended actress was no longer timid or insecure — but spiritually she was no longer White either. The task of deracination begun by liberal parents and preachers in Portland, Oregon, was completed by the Hollywood "smart set."

Sally married a Jewish psychiatrist who was introduced to her by the wife of a fellow TV actor. Today she has a 1½-year-old child by him.

For several years Sally has been the star of ads for the Christian Children's Fund, Inc., which collects money from soft-hearted White Americans to feed underprivileged children in such countries as India, Thailand, and Uganda, virtually all of them non-White.

(Issue No. 81, 1981)

Jewish Antisemite?

The late Walter Lippmann, who died in 1974 at the age of 85, is considered by many knowledgable persons to have been the most influential journalist in America during the critical, watershed years of the 20th century, in the 1930's and 1940's. He wrote regular political columns for *The New Republic*, the New York *World*, the *New York Herald Tribune*, *The Washington Post*, and *Newsweek*.

He was, of course, a Jew. According to a new biography of him published this year (*Walter Lippman and the American Century*, by Ronald Steel), however, his fellow Jews regarded him as an anti-Semite. One of Lippmann's statements, quoted in his biography, which most rankled other Jews was: "You need not expect me to subscribe to the myth of an innocent Jewish people unreasonably persecuted the world over. The guilt is not as onesided as most Jews would like to believe."

Which is just one more bit of proof that all a person must do to become an "anti-Semite" is tell the truth about the Jews.

(Issue No. 78, 1980)

One of Them Points out the Full Depth of Their Guilt

A Real Case Against the Jews

Many Americans have the naive idea that religion and politics can and ought to be kept separate from one another. Such an arrangement is neither natural nor, in the long run, feasible. Sophisticated people who pretend to believe otherwise generally have an ulterior motive, and they are able to persuade large numbers of the less-sophisticated only in times when either religious belief or politics has lost its vitality.

The fact is that, for any healthy people — which is necessarily a physically and psychically homogeneous people — both religion and politics are inseparable, organic components of a cultural whole. This has been the case at most times and places in the past, and it will be the case again when a new order eventually rises from the present decay.

Whatever else may be said for or against the people associated with the Moral Majority, we should be grateful to them for bringing this fact to the surface of public consciousness. In the political and racial struggles of the coming decades, religion will inevitably play an increasingly significant role. Indeed, its role is already far from insignificant, as the recent rerun of the Scopes "Monkey Trial" in California, the new legislation in Arkansas requiring the Old Testament creation-myth to be taught in high school biology classes, and the political muscle exhibited by the anti-abortion zealots in the last election have shown.

For racially conscious White Americans the key to a correct evaluation of the religious aspect of the coming struggle is a knowledge of the spurious origins of a substantial portion — though not all — of what is usually thought of as "White" religion: i.e., the religion of the God-fearing folk in the struggle against atheistic communism; the religion of the forces of decency battling against homosexuality, pornography, and drugs; the religion of the freedom-loving working men and women of America who oppose forced busing, income taxes, and the tyranny of the Federal judiciary.

Because their religion is, to a large extent, not an organic expression of the White race soul, the struggle of those in the Moral Majority or on its fringes will be drastically hampered. They may be right (i.e., in accord with the long-range interests of our race) on some issues, but they will be dead wrong on many others. Three examples should suffice to illustrate the extent of the problem:

First, they have a fundamental blindness in the realm of international affairs, in that they fiercely oppose Soviet communism but utterly refuse to recognize the evil of Israeli Zionism and the damage to American interests which has been caused by U.S. support for Zionist aggression.

Second, they complain about the decline of moral standards in America and about the negative influence on American life of the controlled media — but they will not criticize the men who control the media and who are largely responsible for the decline in standards, because their religion tells them that those men belong to a tribe chosen by their deity to rule the world.

Third, their racial views are dangerously confused; for instance, they are just as vehemently opposed to abortions for Black welfare mothers as for healthy, productive White women. The most hotly debated abortion issue of the past year was that of government payments for abortions for welfare recipients.

Beyond these specifics is the broad, general area of Christian ethics. In an era of growing inter-racial strife, White men and women obedient to the moral injunctions to turn the other cheek and to "love thy nigger" cannot be expected to deal with their racial enemies with the resoluteness required for racial survival.

The root of the problem, as alluded to above, is that the religion of the Moral Majority is of alien origin. It grew out of a Jewish sect, and it was exported to Europe from Asia. This is a point on which many Christians prefer not to dwell, but the Jews themselves have often reminded them of it. Time and again, caught red-handed at some bit of nastiness or other, the Jews have excused themselves with indignant cries of, "But we gave you your God," or, "We gave you your Savior; Jesus was one of us," and more often than not the Christians have backed off in confusion and let the guilty ones go on about their nefarious business.

Hardly any Jew has used this excuse more brazenly or eloquently than Marcus Eli Ravage, a journalist and author who wrote several books and contributed numerous articles to *Harper's*, *New Republic*, *Nation*, *Saturday Evening Post*, and other popular magazines during the 1920's and 1930's. Ravage, born in 1884, immigrated to this country from Rumania as a youth, graduated from the University of Missouri in 1909, and spent the rest of his life telling Gentile Americans what was wrong with them.

In 1928 two of his articles appeared in the January and February issues of *The Century Magazine*. The January 1928 article is reproduced here in its entirety. Titled "A Real Case Against the Jews," with the subtitle "One of Them Points Out the Full Depth of Their Guilt," it is a too-too-clever attempt to counter the social anti-Semitism which was much more prevalent in moneyed Gentile circles then than today. It was written in an era when Henry Ford was financing *The Dearborn Independent*, which lambasted the Jews in every issue, and most country clubs would not accept Jews as members.

Ravage's article goes a bit beyond the customary "we gave you Christianity" claim; he gives the Jews credit for our whole civilization, as well as for whatever sense of social justice we have. Despite this flight of egotism and the arrogant, taunting tone of the article, it is clear that Ravage expects the great majority of his Christian readers to react in the customary manner: he expects them to be so grateful for their Bible, their Savior, and their rescue by the wise and benevolent Jews from a life of pagan savagery and an afterlife of eternal fire and brimstone that they will consider whatever they gave up for these things trifles in comparison and will be filled to overflowing with contrition and guilt for the way they have treated their Jewish benefactors. In 1928, when Christianity was much more the *de facto* established religion of the United States than today, his expectations were undoubtedly realized.

The article deserves a few other comments. It is, of course, slyly misleading in several places: for example, in laying the blame for the crucifixion of Jesus on the Romans and in characterizing the Christianization of Europe as peaceful and bloodless.

Beneath the deception and the word trickery, however, is a core of truth. Ravage is correct in noting that most Gentiles do not have the gumption or the courage to dislike Jews for the correct reasons. (Friedrich Nietzsche, interrestingly, made the same observation.)

Ravage's most tantalizing pseudo-confession — namely, that Saul of Tarsus (St. Paul) was a Jewish patriot who only faked conversion to Christianity in

order to inject Christian doctrines as a spiritual poison into the hated Roman Empire — is given short shrift in the article reproduced here, but it is the entire substance of his February 1928 article in the same magazine, titled "Commissary to the Gentiles."

• • •

Of course, you do resent us. It is no good telling me you don't. So let us not waste any time on denials and alibis. You know you do, and I know it, and we understand each other. To be sure, some of your best friends are Jews, and all that. I have heard that before once or twice, I think. And I know, too, that you do not include me personally — "me" being any particular individual Jew — when you fling out at us in your wholesale fashion, because I am, well, so different, don't you know, almost as good as one of yourselves. That little exemption does not, somehow, move me to gratitude; but never mind that now. It is the aggressive, climbing, pushing, materialistic sort you dislike — those, in a word, who remind you so much of your own up-and-coming brethren. We understand each other perfectly. I don't hold it against you.

Bless my soul, I do not blame anybody for disliking anybody. The thing that intrigues me about this anti-Jewish business, as you play at it, is your total lack of grit. You are so indirect and roundabout with it, you make such fantastic and transparent excuses, you seem to be suffering from self-consciousness so horribly, that if the performance were not grotesque it would be irritating.

It is not as if you were amateurs: you have been at it for over fifteen centuries. Yet watching you and hearing your childish pretexts, one might get the impression that you did not know yourselves what it is all about. You resent us, but you cannot clearly say why. You think up a new excuse — a "reason" is what you call it — every other day. You have been piling up justifications for yourselves these many hundreds of years and each new invention is more laughable than the last and each new excuse contradicts and annihilates the last.

Not so many years ago I used to hear that we were money-grubbers and commercial materialists; now the complaint is being whispered around that no art and no profession is safe against Jewish invasion.

We are, if you are to believed, at once clannish and exclusive and unassimilable because we won't intermarry with you, and we are also climbers and pushers and a menace to your racial integrity.

Our standard of living is so low that we create your slums and sweated industries, and so high that we crowd you out of your best residential sections.

We shirk our patriotic duty in wartime because we are pacifists by nature and tradition, and we are the arch-plotters of universal wars and the chief beneficiaries of those wars (see the late "Dearborn Independent," *passim*, and "The Protocols of the Elders of Zion").

We are at once the founders and leading adherents of capitalism and the chief perpetrators of the rebellion against capitalism.

Surely, history has nothing like us for versatility!

And, oh! I almost forgot the reason of reasons. We are the stiffnecked people who never accepted Christianity, and we are the criminal people who crucified its founder.

But I tell you, you are selfdeceivers. You lack either the selfknowledge or the mettle to face the facts squarely and own up to the truth. You resent the Jew not because, as some of you seem to think, he crucified Jesus but because he gave him birth. Your real quarrel with us is not that we have rejected Christianity but that we have imposed it upon you!

Your loose, contradictory charges against us are not a patch on the blackness of our proved historic offense. You accuse us of stirring up revolution in Moscow. Suppose we admit the charge. What of it? Compared with what Paul the Jew of Tarsus accomplished in Rome, the Russian upheaval is a mere street brawl.

You make much noise and fury about the undue Jewish influence in your theaters and movie palaces. Very good; granted your complaint is well-founded. But what is that compared to our staggering influence in your churches, your schools, your laws and the very thoughts you think every day?

A clumsy Russian forges a set of papers and publishes them in a book called "The Protocols of the Elders of Zion," which shows that we plotted to bring on the late World War. You believe that book. All right. For the sake of argument we will underwrite every word of it. It is genuine and authentic. But what is that beside the unquestionable historical conspiracy which we have carried out, which we have never denied because you never had the courage to charge us with it, and of which the full record is extant for anybody to read?

If you really are serious when you talk of Jewish plots, may I not direct your attention to one worth talking about? What use is it wasting words on the alleged control of your public opinion by Jewish financiers, newspaper owners, and movie magnates, when you might as well justly accuse us of the proved control of your whole civilization by the Jewish Gospels?

You have not begun to appreciate the real depth of our guilt. We *are* intruders. We *are* disturbers. We *are* subverters. We have taken your natural world, your ideals, your destiny, and played havoc with them. We have been at the bottom not merely of the latest great war but of nearly all your wars, not only of the Russian but of every other major revolution in your history. We have brought discord and confusion and frustration into your personal and public life. We are still doing it. No one can tell how long we shall go on doing it.

Look back a little and see what has happened. Nineteen hundred years ago you were an innocent, carefree, pagan race. You worshipped countless gods and goddesses, the spirits of the air, of the running streams and of the woodland. You took unblushing pride in the glory of your naked bodies. You carved images of your gods and of the tantalizing human figure. You delighted in the combats of the field, the arena and the battle-ground. War and slavery were fixed institutions in your systems. Disporting yourselves on the hillsides and in the valleys of the great outdoors, you took to speculating on the wonder and mystery of life and laid the foundations of natural science and philosophy. Yours was a noble, sensual culture, unirked by the prickings of a social conscience or by any sentimental questionings about human equality. Who knows what great and glorious destiny might have been yours if we had left you alone.

But we did not leave you alone. We took you in hand and pulled down the beautiful and generous structure you had reared, and changed the whole course of your history. We conquered you as no empire of yours ever subjugated Africa or Asia. And we did it all without armies, without bullets, without blood or turmoil, without force of any kind. We did it solely by the irresistible might of our spirit, with ideas, with propaganda.

We made you the willing and unconscious bearers of our mission to the whole world, to the barbarous races of the earth, to the countless unborn generations. Without fully understanding what we were doing to you, you became the agents at large of our racial tradition, carrying our gospel to the unexplored ends of the earth.

Our tribal customs have become the core of your moral code. Our tribal laws have furnished the basic groundwork of all your august constitutions and legal systems. Our legends and our folk tales are the sacred lore which you croon to your infants. Our poets have filled your hymnals and your prayer books. Our national history has become an indispensable part of the learning of your pastors and priests and scholars. Our kings, our statesmen, our prophets, our warriors are your heroes. Our ancient little country is your Holy Land. Our national literature is your Holy Bible. What our people thought and taught has become inextricably woven into your very speech and tradition, until no one among you can be called educated who is not familiar with our racial heritage.

Jewish artisans and Jewish fishermen are your teachers and your saints, with countless statues carved in their image and innumerable cathedrals raised to their memories. A Jewish maiden is your ideal of motherhood and womanhood. A Jewish rebel-prophet is the central figure in your religious worship. We have pulled down your idols, cast aside your racial inheritance, and substituted for them our God and our traditions. No conquest in history can even remotely compare with this clean sweep of our conquest over you.

How did we do it? Almost by accident. Two thousand years ago nearly, in far-off Palestine, our religion had fallen into decay and materialism. Money-changers were in possession of the temple. Degenerate, selfish priests mulcted our people and grew fat. Then a young patriot-idealist arose and went about the land calling for a revival of faith. He had no thought of setting up a new church. Like all the prophets before him, his only aim was to purify and revitalize the old creed. He attacked the priests and drove the money-changers from the temple. This brought him into conflict with the established order and its supporting pillars. The Roman authorities, who were in occupation of the country, fearing his revolutionary agitation as a political effort to oust them, arrested him, tried him and condemned him to death by crucifixion, a common form of execution at that time.

The followers of Jesus of Nazareth, mainly slaves and poor workmen, in their bereavement and disappointment, turned away from the world and formed themselves into a brotherhood of pacifist non-resisters sharing the memory of their crucified leader and living together communistically. They were merely a new sect in Judea, without power or consequence, neither the first nor the last.

Only after the destruction of Jerusalem by the Romans did the new creed come into prominence. Then a patriotic Jew named Paul or Saul conceived the idea of humbling the Roman power by destroying the morale of its soldiery with the doctrines of love and non-resistance preached by the little sect of Jewish Christians. He became the Apostle to the Gentiles, he who hitherto had been one of the most active persecutors of the band. And so well did Paul do his work that within four centuries the great empire which had subjugated Palestine along with half of the world, was a heap of ruins. And the law which went forth from Zion became the official religion of Rome.

This was the beginning of our dominance in your world. But it was only a beginning. From this time forth your history is little more than a struggle for mastery between your own old pagan spirit and our Jewish spirit. Half your wars, fought over the interpretation of one thing or another in our teachings. You no sooner broke free from your primitive religious simplicity and attempted the practice of the pagan Roman learning than Luther armed with our gospels arose to down you and reenthrone our heritage. Take the three principal revolutions in modern times — the French, the American and the Russian. What are they but the triumph of the Jewish idea of social, political and economic justice?

And the end is still a long way off. We still dominate you. At this very moment your churches are torn asunder by a civil war between Fundamentalists and Modernists, that is to say between those who cling to our teachings and traditions literally and those who are striving by slow steps to dispossess us. In Dayton, Tennessee, a Bible-bred community forbids the teaching of your science because it conflicts with our ancient Jewish account of the origins of life; and Mr. Bryan, the leader of the anti-Jewish Ku Klux Klan in the Democratic National Convention, makes the supreme fight of his life in our behalf, without noticing the contradiction. Again and again the Puritan heritage of Judea breaks out in waves of stage censorship, Sunday blue laws and national prohibition acts. And while these things are happening you twaddle about Jewish influence in the movies!

Is it any wonder you resent us? We have put a clog upon your progress. We have imposed upon you an alien book and an alien faith which you cannot swallow or digest, which is at cross-purposes with your native spirit, which keeps you everlastingly ill-at-ease, and which you lack the spirit either to reject or to accept in full.

In full, of course, you never have accepted our Christian teachings. In your hearts you still are pagans. You still love war and graven images and strife. You still take pride in the glory of the nude human figure. Your social conscience, in spite of all democracy and all your social revolutions, is still a pitifully imperfect thing. We have merely divided your soul, confused your impulses, paralyzed your desires. In the midst of battle you are obliged to kneel down to him who commanded you to turn the other cheek, who said "Resist not evil" and "Blessed are the peacemakers." In your lust for gain you are suddenly disturbed by a memory from your Sunday-school days about taking no thought for the morrow. In your industrial struggles, when you would smash a strike without compunction, you are suddenly reminded that the poor are blessed and that men are brothers in the Fatherhood of the Lord. And as you are about to yield to temptation, your Jewish training puts a deterrent hand on your shoulder and dashes the brimming cup from your lips. You Christians have never become Christianized. To that extent we have failed with you. But we have forever spoiled the fun of paganism for you.

So why should you not resent us? If we were in your place we should probably dislike you more cordially than you do us. But we should make no bones about telling you why. We should not resort to subterfuges and transparent pretexts. With millions of painfully respectable Jewish shopkeepers all about us we should not insult your intelligence and our own honesty by talking about communism as Jewish philosophy. And with millions of hard-working impecunious Jewish peddlers and laborers we should not make ourselves ridiculous by talking about international capitalism as a Jewish monopoly. No, we should go straight to the point. We should contemplate this confused, ineffectual muddle which we call civilization, this half-Christian half-pagan medley, and — were our places reversed — we should say to you point-blank: "For this mess thanks to you, to your prophets, and to your Bible."

(Issue No. 81, 1981)

European man's Faustian urge says to him: "Thou must strive all the days of thy life; thou must discover all things, know all things, master all things."

— William Pierce, First General Convention of the National Alliance, Sept. 2, 1978

World's Deadliest Threat: the Race Bomb

White Americans are confronted with many problems today: three sources of worry for a growing number of people are a falling standard of living, rising crime, and the increasing likelihood of being dragged into another war by Israel. There is another problem, however, which intrudes all too seldom on the average American's consciousness, yet it looms far larger in its ultimate consequences than all the others combined. It is the problem of an exploding non-White population everywhere in the world, including the United States.

Consider these numbers: At the beginning of this century, less than 81 years ago, the total world population of *H. sapiens* — including everything without feathers that walked on two legs and talked — stood at 1,625 million. Of that total 485 million, nearly all in Europe (including Russia) and North America, were Whites. Today, with a total world population of 4,492 million, approximately 884 million are Whites.

Thus, in 1900 for each living White man, woman, or child there were two and one-third non-Whites on the planet. Today each living White person is confronted by four non-Whites.

By the end of this century, only 19 years hence, the total world population will stand at 6,095 million — barring a cataclysm and assuming that present growth rates remain unchanged. Under the same assumptions, the White population can be projected to be 953 million in the year 2000 — which means that there will be nearly five and one-half non-Whites on earth for every White person.

Longer-range projections are very uncertain, because present growth rates will undoubtedly change. Furthermore, it becomes more and more difficult to bar a cataclysm. Nevertheless, it is worth while to look ahead another century, to the year 2100, just to get a more impressive picture of where our world is headed.

Using the current figure of 34 years as the average time required for the world's non-White population to double itself, we can calculate that it will increase by a factor of approximately eight during the 21st century. The doubling time for the world's White population is a bit more uncertain, ranging from 630 years for Western Europe at the current growth rate to 95 years for North America (which, of course, is not an all-White continent).

Taking a weighted average of 200 years for the White doubling time, we can estimate that the world's White population will increase by only about 40 per cent in the 21st century. Thus, in the year 2100 each of our great-great-grandchildren will be surrounded by more than 30 non-Whites. In the 200 years from the beginning of this century to the end of the next century, the world racial balance will have fallen from 30 per cent White to 3 per cent White.

Miscegenation

Actually, that's an overly optimistic assessment, for the following reasons:

• In 1900 the 30 per cent of the world's population which was White was largely isolated; that is, nearly all the Whites either lived in all-White nations or in nations where (like the United States) Whites and non-Whites were socially segregated, so that very little miscegenation occurred.

Today social structures are disintegrating throughout the White world; a heavy flow of non-White immigrants into most White countries and the social mixing of Whites and non-Whites assure that miscegenation will reduce the 3 per cent estimate for the year 2100 very nearly to zero.

What one can realistically expect instead of any unmixed White remnant at all (except, perhaps, in places like Iceland) is a mulatto/mestizo hierarchy of the sort found in many Latin American countries today, with a few almost-Whites at the top and increasing admixtures of non-White blood as one goes down the socioeconomic scale.

• As mentioned above, it is unrealistic to assume that present growth rates will remain unchanged. They are, in fact, changing today: the White rates are falling, and the non-White rates are, with a few notable exceptions (such as China and Japan, which are making progress toward keeping their birthrates in check), still increasing.

• The racially most valuable White areas are, on the average, those with the lowest birthrates. While the average growth rate in Northern Europe (Scandinavia plus the British Isles) is somewhat less than 0.2 per cent per year (equivalent to a population doubling time of 433 years), it is more than 0.6 per cent per year in Southern Europe (Albania, Greece, Italy, Iberia, and Yugoslavia).

In several White countries of especially valuable stock, the growth rate is negative: the populations of both Austria and West Germany are declining; and Sweden, with a present growth rate very nearly zero, is expected to have a negative growth rate soon. For the sake of comparison, the present population growth rate in Africa is 2.9 per cent per year (equivalent to a population doubling time of only 24 years), and in Central America it is 2.7 per cent per year.

World Without Whites

Unfortunately, such figures make very little impression on the average White person — even on the educated White person accustomed to working with numbers.

A Little Racial Arithmetic

The population growth rate of a given racial or ethnic group depends on a number of parameters: the average number of babies born to each woman, the average age at which birth is given, the average life span, the age distribution (i.e., the relative numbers of people of different ages), etc.

For a typical White group, with a reasonably high standard of medical care, the group may be able to just maintain its numbers, neither gaining nor losing population, if the average woman bears about 2.1 children in her lifetime (the extra tenth of a child makes up for those who fail to live to the age of reproduction). Exactly as many people are born each year as die each year: the birthrate is equal to the death rate, and the population is stable.

For a typical non-White group in Africa or Latin America, with lower health standards and a consequently higher infant mortality rate, it might be necessary for the average woman to bear somewhere between 2½ and three children in order for the group to maintain its numbers at a constant level.

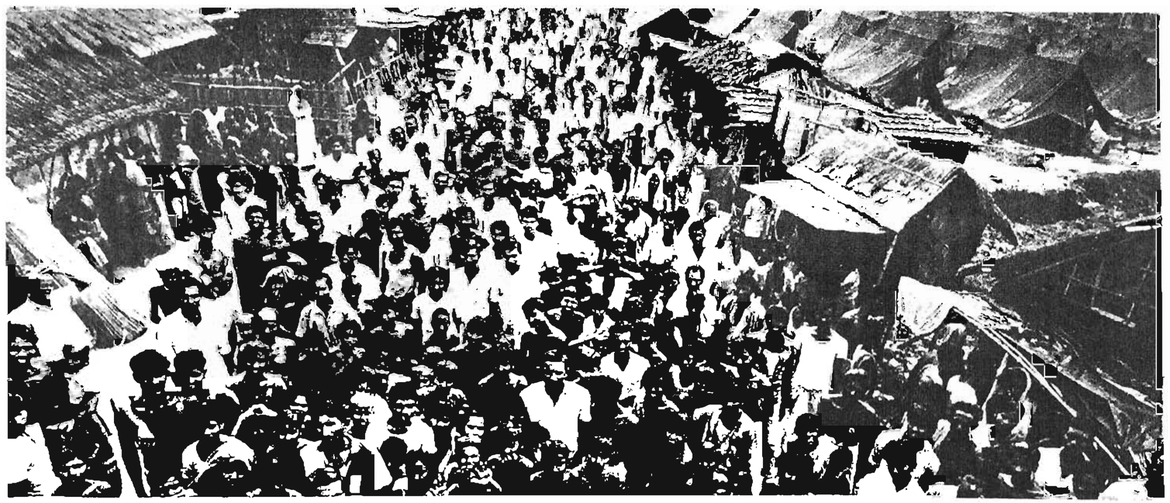
If either of these typical groups suddenly doubles its birthrate — if the average White woman begins having 4.2 children, or the average non-White woman begins having five or six children — and the group's death rate remains unchanged, then twice as many people will be born in the group each year as die, and the size of the group will begin increasing. The group will double in size in a number of years equal to about 0.69 (i.e., the natural logarithm of 2) divided by its original birthrate (number of births per person per year). And it will double again each time that many years have gone by. Thus, if the doubling time is 50 years, after 100 years there will be four times as many people, and after 300 years there will be 64 times as many.

Now consider an actual White country and an actual non-White country: East Germany and Kenya, each of which has a population of 16.5 million. Not only is there the same number of Black Kenyans and White East Germans in the world today, but the same number from the two groups is also dying each year: namely, about 231,000 individuals. The death rate in each country is 14 deaths per 1,000 persons per year.

In East Germany this last figure is also the birthrate: that is, about 231,000 East German babies are being born each year, or about 14 per 1,000 persons. That works out to about 2.1 babies born to each East German woman in her lifetime.

In Kenya, on the other hand, the birthrate is 53 per 1,000 persons per year, corresponding to an average of 8.1 babies born to each Kenyan Negress in her lifetime. Kenya, having had the benefit of many years of colonial rule by the British before the bloody Mau-mau uprising in 1953 and independence a decade later, consequently has an infant mortality rate which is much lower than that of most Black African countries, and the high birthrate gives the country a net growth rate of 4.0 per cent per year. At that rate the population of Kenya will double in just 18 years.

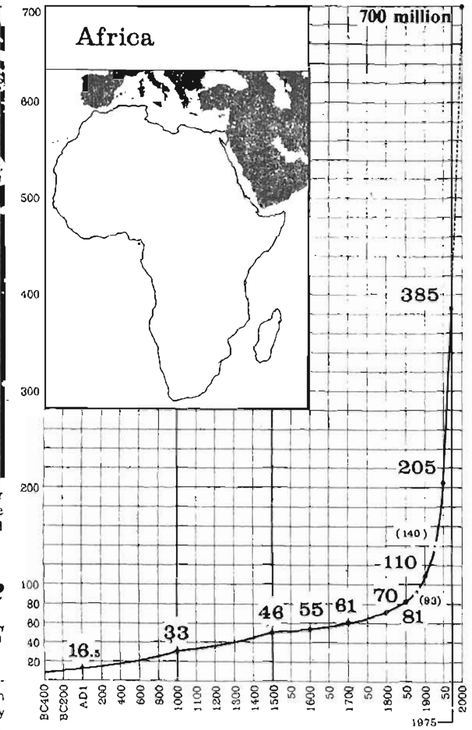
Thus, 18 years from now, in 1999, there will still be 16.5 million White East Germans, but there will be 33 million Black Kenyans. And a century from now, in 2081, there will still be 16.5 million East Germans — *but there will be 776 million Kenyans!* (Provided, of course, that the Kenyan birthrate and death rate remain unchanged.)



INDIAN VILLAGERS: today there are five times as many of them as there were when the British conquered the Indian subcontinent. The population, perpetually on the edge of starvation, is doubling every 30 years. The only salvation that Indians see is emigration to Britain or other White countries.



NIGERIA'S 80 million Blacks are among Africa's more prosperous residents. Yet even they depend for survival upon a continually increasing flow of assistance from the White world. The Nigerian children are waiting for a food handout by UNICEF, which is funded almost entirely by White countries in the United Nations.



AFRICAN POPULATION GROWTH illustrates the racial danger inherent in the sort of economic colonialism practiced by Europeans in the 19th century. In the three centuries prior to 1800, the population growth of the continent averaged about 15 per cent per century, as cultural advances slowly penetrated from the outside and gradually raised the Malthusian limit. Contact with European colonial empires during the 19th century resulted in vast improvements in agriculture, trade, and transportation. In addition, White medical missionaries worked tirelessly to curtail disease and lower the infant mortality rate, while other missionaries set up schools and taught the Blacks not only about Jesus but also about the White man's methods. The consequence was a 65 per cent jump in population. As Whites penetrated further into Black areas during the early years of the 20th century, the Black population climbed even more steeply, nearly doubling in 50 years. Today the African population is growing so fast that it will double in just 24 years.

Non-White Minorities Everywhere Are Outbreeding White Majorities

It is too difficult to translate the cold arithmetic into personal terms. What will a world with almost no Whites be like? The question asks too much of the imagination.

Only in the last decade have a few White Americans begun to have a feeling for what the figures mean. They are those fixed-income Whites, most of them elderly homeowners in urban areas, who have seen the neighborhoods in which they have lived all their lives transformed from all White to mostly Black within the course of a few years, as newly affluent Blacks have broken out of their traditional residential areas.

They are those White shopkeepers in a number of American cities who have, almost overnight, seen the signs in all the shop windows around them change from English to Korean or Vietnamese, as entire business districts are bought up by Asian immigrants.

They are those Whites of all ages and incomes in parts of the Southwest and California who have seen their communities switch, both linguistically and racially, from Anglo to Chicano, as an unchecked flood of immigrants continues to pour northward across the U.S.-Mexico border, regardless of whether a conservative Republican or a liberal Democrat occupies the White House.

Malthusian Limit

These relatively rapid (and, therefore, noticeable) changes are all due primarily to migrations (an internal migration, in the case of the Blacks) rather than natural increase — but, in fact, it is primarily through the migration of non-Whites into previously White areas that the darkening of the world's population will come about in the future.

If the 30 per cent of the world which was White in 1900 had been rigidly segregated from the non-White 70 per cent — and if the barriers to migration were maintained — then the non-Whites could not grow to 97 per cent of the total by 2100. Long before that they would reach a Malthusian limit, the land they occupied would be supporting its largest possible population, and their death rate would rise to meet their birthrate.

Only by dumping their surplus populations into predominantly White areas can non-White areas maintain the present large differential between birthrate and death rate during the next century.

Sealing Borders Not Enough

Even were rigid barriers to non-White immigration to be erected at the borders of all predominantly White countries within the next decade, however, that move by itself would not prevent the extinction of the White race; it would only postpone the final disappearance of Whites, except in those few countries where there are no non-Whites today. That is because, just as the population growth rate in non-White countries is larger than that in predominantly White countries, so is the growth rate of non-White minorities in White areas nearly everywhere substantially larger than that of the White majority.

In the United States, for example, the average White woman gives birth to 2.25 children during her life. For Blacks the figure is 3.49, and for Chicanos (Mexican-Americans) it is 4.22. Taking the present White population of the United States to be 175 million, the Black population to be 25 million, and the Chicano population to be 15 million, and ignoring all other minorities (Jews, Amerinds, Japanese, etc.), one can calculate that the Black-Chicano population will pull even with the White population shortly after the end of the next century. After that Whites will be an increasingly small minority in the United States.

Gastarbeiter

Similar situations exist in other predominantly White countries. In West Germany, where the White population is actually declining in size, the rapidly breeding Turkish *Gastarbeiter* (guest workers), 1.5 million of whom were brought into the country by profit-hungry industrialists to increase the size of the labor pool, are accounting for more than half the total births in some areas, and Turkish children are crowding German children out of the elementary schools.

Likewise, Sweden is saddled with a horde of immigrant guest workers from the Middle East and the Balkans, and France has a growing number of Negroes and Arabs from her former colonial empire in Africa. In Britain a fast-growing population of Blacks from the Caribbean and Asians from India-Pakistan, now at 2 million, has literally taken over many urban areas and driven the British population out.

Russians Threatened Too

This grim demographic picture is not confined to the capitalist West, either. The Soviet Union, which incorporates not only European Russia, with a present White population of about 150 million and a non-White population of almost 20 million, but also a vast Asian realm of 100 million, where various Mongoloid strains outnumber Whites by about five to one. The growth rate of the population in the Asian part of the U.S.S.R. is twice that in European Russia.

The basic demographic facts to be remembered are two: first, that, wherever two racial groups occupying the same territory have different growth rates, the faster-growing group will always overwhelm the slower-growing group numerically, given sufficient time, no matter how much larger the latter may be in the beginning.

Second, with very few exceptions racial groups with a lower state of cultural development breed faster — that is, produce more offspring per female (and from younger females) — than more highly developed groups.

More than Culture

Part of the difference is undoubtedly a matter of education and economics: despite the high rate of reproduction of Chicanos in the United States, it is still substantially less than that of Mexicans who remain in Mexico. Likewise, Blacks in the United States have a smaller growth rate than Blacks in Africa.

Nevertheless, there is more than culture involved. Equal educational and economic opportunities have not brought the Black breeding rate in the United States anywhere near the White rate. Blacks mature, both mentally and sexually, at an earlier age than Whites, making earlier reproduction natural for them. Furthermore, they are clearly deficient in those frontal-lobe mental functions associated with planning and self-restraint, and so voluntary birth-control measures will never be as effective for them as for Whites.

Background of the Problem

How did the present world racial crisis arise, and what can be done about it?

It is easy to answer the first part of that question. Under natural conditions a racial group will expand to fill the territory available to it, and its numbers will increase until the land is supporting as many individuals as the current level of agricultural industrial productivity permits. Then the death rate will rise to meet the birthrate, and the size of the population will remain constant.

Until about three centuries ago the White race was confined almost entirely to Europe, with a land area comprising only seven per cent of the earth's total (excluding Antarctica). Even then European Whites outnumbered Africans (including those north of the Sahara, in non-Black Africa) by two to one, although the Africans had three times the land area.

The African population was increasing very slowly: about 15 per cent per century. The Asian population, much closer to its Malthusian limit, was practically stationary at about 3.5 times Europe's (with 4.5 times the land area). The European population, just recovering from the enormous slaughter of the Thirty Years War, was beginning to move sharply upward, as new gains in productivity took effect. Furthermore, Whites were beginning their colonization of the Americas

Progressive 19th Century

By the middle of the 19th century Whites had gained considerably on Africans (of all hues), outnumbering them by nearly four to one. Whites were also gaining on Asians, and the Asian/White ratio had dropped from 3.5 to 2.7. During the quarter-century from 1850 to 1875 the worldwide White population increased by 25 per cent, while the population of Asia increased by less than four per cent.

Clearly the Whites were on the move in the 19th century, and they were well on the way toward achieving a numerical domination of the globe to match the political, economic, and technological domination which was already theirs. Had this 19th-century movement continued, Whites would have become the majority race in the present century.

But Whites were doing other things in the 19th century beside increasing their productivity and expanding into new territory: they were, in effect, transferring to the non-White world all the advantages which a superior White culture had made possible. The White race was preparing to snatch racial defeat from the jaws of victory.

Misdirected Altruism

The blame falls under three general heads (although the relative share of blame in each case may be a matter for debate). They are: misdirected altruism, compounded by superstition; capitalist greed; and general shortsightedness and lack of responsible leadership.

The pros and cons of the colonization movement of the 18th and 19th centuries have been treated briefly elsewhere in this issue, and the subject will not be covered again here. Let it suffice to say that the consequence of White contact with non-Whites in areas of White colonization was, except where the non-Whites were deliberately exterminated, to raise the numbers of non-Whites by increasing their productivity and decreasing their death rate.

Christian sentiment was in favor of this latter consequence, and it was strongly against extermination. Capitalist sentiment generally lay in the same direction: the larger the number of non-Whites, the cheaper their labor was on the one hand, and the bigger the market they constituted on the other hand.

Suicidal Folly

As White genius was stamping out the pestilence and famine which had kept the numbers of non-Whites in check throughout the ages, very few Whites were looking ahead to the long-range consequences of this suicidal folly — just as few Whites in North America and southern Africa looked ahead during the 18th and 19th centuries and saw the consequences of White dependence on Black labor, in either a free or a slave economy.

So here we are, in the last quarter of the 20th century, with the rising non-White tide up to our chins. What can be done? Again, the answer is fairly easy — but the question is largely irrelevant. The question should be: what *will* be done?

And it is fairly clear that the answer is: little or nothing — because the character flaws in the White race which brought about the present situation remain with us. We are as shortsighted and lacking in responsible leadership, as greedy for immediate gain, and as eager to save starving pickaninnies — or their souls — as we ever were.

Human Nature Won't Change

There is simply no chance that White South Africans will soon decide to dispense with all their Black labor and voluntarily reduce their own standard of living by about 50 per cent for a couple of decades, until all their industries can be adapted to an all-White labor force.

There is simply no chance that White Americans, who have been suckers for every maudlin, "love thy nigger" appeal from the pulpit for the past 200 years, will suddenly shed their superstitions and begin directing their concern toward the flowers in the Garden of Life instead of toward the weeds.

There is simply no chance that the bulk of the citizenry in Britain will henceforth stop voting their bellies and commence choosing their governments on the basis of the long-range racial policies espoused by the politicians rather than the promises of more wages and lower prices.

And, so long as the West remains bound by the notion of "one man, one vote," there is simply no chance of responsible leadership arising to guide the people away from their folly.

Coming Cataclysm

The great hope of the White race is Mother Nature — and the coming cataclysm. Because, whether the average White person will face the fact or not, it nevertheless remains a fact that the population of Africa *cannot* double four times in the next century; the non-producers in the United States *cannot* continue multiplying faster than the producers for another hundred years; Kenyans may slaughter the last of their magnificent animals and cut down the last of their forests, but they *cannot* sustain themselves on the diminished resources of their own land when the White world is no longer able to help them; and the magic machinery of ever-increasing White productivity *cannot* feed even our own race with very much more of the sand in its gears which is being poured in with every new Black baby born to a welfare mother in the United States and every additional Chicano who wades northward across the Rio Grande.

The fact is that a great dying out is coming — a wolf age, an ax age — and after that a rebirth.

Most of the numerical data in this article were obtained from Atlas of World Population History, *by Colin McEvedy and Richard Jones (Penguin Books, 1978); and from* 1981 World Population Data Sheet, *published by the Population Reference Bureau, 1337 Connecticut Av., Washington, D.C. 20036.*

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THE CITIES OF BRAZIL, in which a White minority works in air-conditioned, steel-and-glass towers, are surrounded by thousands of acres of stinking *favelas*, in which a mestizo/mulatto majority breeds and breeds and breeds. Brazil's population of 121 million is 60 per cent non-White, and it is doubling every 29 years.

A Rite of Summer

The beauty contest! That familiar, warm-weather ritual will take place hundreds of times this summer across the length and breadth of the land, just as it has for decades, stretching back to around World War I and the beginning of the so-called "flapper" era.

From Miss Cotton to Miss Cotton Candy, Miss Paducah to Miss Pennsauken, Miss America to Miss Nude America, countless young ladies will hopefully exhibit their charms with the aim of being declared the fairest of the fair. Despite the noisy feminist hostility toward these "meat market displays" and "cattle calls," the American beauty contest seems to be showing no decline in popularity. Any number of industries, products, services, and tourist areas use the contests as vital parts of their promotional schemes.

The interesting question is this: How is it, in an age of "liberation," when females are encouraged, and indeed expected, to become physicists, pilots, and soldiers — how is it that girls still flock to enter these contests, vying with each other to parade about in clinging beach wear and high heels and inviting all present to make appraisal of their physical attributes? For, to be truthful, the prizes in most contests are relatively paltry: a TV set, season tickets to the local cinema, the use of a rental car for a month. Nor is there much in the way of lasting prestige to be gained by a comely lass who is fortunate enough to be chosen the winner; a girl who lets it be known in an employment application that she was Miss Pizza Topping of 1981 would probably be considered a practical joker, if not an outright crank.

Such is the mystery. If I may hazard a guess at a solution, I might suggest that public acclamation of good looks is one of the headiest brews known to thinking bipeds. Despite a couple of millennia of propaganda decrying the physical, denigrating strength and beauty (". . . God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are: that no flesh should glory in his presence." — I Corinthians 1:27-29), proclaiming a totally false dichotomy of the physical and spiritual in the unity known as Man — despite this propaganda, the strong and the beautiful are yet magnificent to behold, a powerful spur to Life itself, and a breathing triumph over death and decay.

Little wonder that Nietzsche called those who deny the body the "preachers of death." Fortunately, there are still those who would agree instinctively with the English writer Richard Jefferies, who said: "To be shapely in form is so infinitely beyond all wealth, fame, power, all that ambition can give, that these are dust before it."

So there are more than a few young women who do, indeed, glory in the things of the flesh, and who are willing to put their flesh up for judgment, reasonably confident that they are of the lucky minority favored by an inscrutably stingy god of Nature. Beauty of body, symmetry of face: these are not things to be acquired by long years in study halls nor by the most steadfast knee-bending piety, but solely by a fortunate genetic stroke, by having handsome and healthy forebears. (In this regard, incidentally, the cosmetic surgeon per-

forms a dysgenic function by altering Nature's designs and allowing non-heritable beauty to serve as a lure for an unsuspecting mate.)

The Pauline Church would have us believe that harmony of physical form has no relation to nobility of spirit; rather, they tell us, the opposite is true: the true saint goes off to mortify his body, so that his spirit can better glory in the presence of God. One's body and features may be a tragicomedy, but if one's "soul" is pure, then all is right.

Obviously, this is not a philosophy formulated by healthy and handsome youths. But it does have allies in some rather strange quarters: anyone who has ever had some personal experience with "revolutionary left" groups of any description will be well aware of the misshapen and distorted physiognomies that adorn those who people such movements. For here, too, the physical is of little import; if your "ideology" is correct, your points of dogma sound, it matters not that you carry the face of a rat on the body of a weasel. Your ugliness, Comrade, is forgiven. But Christian or Communist, the ugly themselves will never forgive Life for the nasty trick it played on them. They revenge themselves constantly, everywhere, on everyone.

(Of course, of course, there are exceptions: the homely person with a noble heart, the handsome rake, and the beautiful whore. But they stick in our memory, and thereby seem more numerous than in reality they are, precisely because they *are* the exceptions. And more power to those rare folk of disharmonious features who, by dint of strong will and convictions, can truly surmount all feelings of envy, recognize the importance of good looks, and then work to create a White world where the well-bred and good-looking outnumber the ill-bred and botched.)

Beauty contests for women are much more popular than those for men (in the form of body-building contests.) Not necessarily, I think, because the male is more voyeuristic, or because females have been culturally conditioned not to publicly appreciate the male body, but rather because a normal woman of sound instinct will, quite naturally, view herself as a sex object, and will trust to her physical charms to attract a pool of admirers from which to choose her mate and her offsprings' father. Never mind the poisoned ravings of Steinem, Friedan, and Company; there is nothing "oppressive" about this. The real oppression would be to deny this right to an attractive young woman.

The refreshing emphasis on the physical at beauty contests should not by any means imply that these affairs are to be uncritically applauded. As noted, they are more often than not used as vehicles to promote some absurd product or other, or to provide Chamber of Commerce advertising for some undistinguished or unpleasant locale that any rational person might not wish to be caught dead in.

Worse, perhaps scenting the corrupt temper of the times (females have extraordinarily sensitive noses in this regard), and apologizing in advance for holding the winning tickets in the genetic lottery, the girls will often — all too often — gush out more pro-minority tripe than you'll hear this side of a Quaker prayer meeting. While at the New Jersey seaside last summer, I betook myself to a couple of local contests. One event was cooked up to promote a boat race, which in turn was sponsored by a chain of Japanese restaurants. The day before the contest, about 30 girls were selected from a much larger group to compete. The affair itself consisted of a swimsuit and evening gown promenade, as well as the standard question-and-answer period, where the girls tend to make fools of themselves by fishing for the "right" answer to some absurdly nonsensical query.

Ten girls made it to the finals. My own favorite was a 17-year-old blond beauty, a student out by Trenton. Observing closely her deportment, I envisioned myself 20 years younger, dashing through the surf and moonlight with this shining Valkyrie. I rooted for her when her turn came to answer the obligatory question, which had to do with her career goals. With openmouthed incredulity I listened while she earnestly affirmed that when she got out of school she intended to become a social worker in the Camden ghetto, "in order to help those less fortunate than I."

My heart sank. Black clouds passed overhead and eclipsed that romantic, moonlit scene. Contemplating the selective breeding over burdensome eons that had gone into producing this delicious White female, I prayed to Thor that she was just being an opportunistic liar — that she really and truly was *not* in fact going to one day parade her lovely face and form through a steaming, aboriginal jungle.

A few seconds later my mood was lightened a little when an Italian girl, Nancy I think her name was, was asked about her favorite fictional characters. She started off gamely enough, but a few moments later had become completely lost in a tangle of words and impressions. Finally she threw up her hands and brought the whole, pompous show down to earth for a while. "Well, I really blew that one," she said. "I'll go home and study a better answer for next time!" Atta girl, Nancy, you got my vote, at least.

(Issue No. 82, 1981)

New Phenomenon Signals Rising Vote of "No Confidence" in System

Survivalism: Response to Racial Chaos

There's an interesting psycho-social syndrome which has been quietly growing in America for the past two decades or so and has finally caught the attention of the controlled mass media: it is "survivalism."

Actually, that term covers a fairly wide range of phenomena. The end of the survivalist spectrum the media have seized on recently is the grab-your-guns-and-head-for-the-hills end, because it lends itself most easily to a sensationalistic treatment.

At the other end are the timid folks who wouldn't dream of grabbing a gun, under any circumstances, and are far too citified to survive in the hills anyway, but who have quietly laid in a two-year supply of dehydrated foods. And there are all sorts of marginal offshoots: for example, the retired couple who have made up their minds to sell the family home and move into a condominium, but who are only looking at ads for places which offer a high wall all around with electronically controlled gates, closed-circuit TV surveillance, and an armed security patrol on the grounds.

Of course, many people are attracted by real estate advertisements which stress security features, simply because they are aware of the rising crime statistics and want to feel secure in their own homes. They should no more be classified as survivalists than the fellow who keeps a sock full of Krugerrands hidden under his mattress — just in case.

For many, however, it goes deeper than that. Among the real estate customers who wouldn't consider buying a place which can be broken into with anything less than an M-60 tank are a few — a growing few — who feel a sick fear in the pits of their stomachs, the consequence not only of the soaring burglary statistics but also of the conviction that burglaries will *keep on* increasing, year after year, and that the police and the government will *never again* be able to offer any real protection to law-abiding citizens. These few have concluded that, if they want to be safe in their homes, they're going to have to find virtually impregnable places to live, where they don't have to count on the government to keep burglars or rioters out. They are survivalists.

And among those who are laying in a long-term supply of dehydrated foods or converting half of each paycheck into gold coins there are also a growing few who are convinced that some day — they don't know exactly when, but *some* day in the next few years — they're actually going to have to eat their dehydrated larder, because the supermarket shelves will have been stripped bare by hungry mobs, or they're going to need those gold coins in order to purchase the necessities of life, because Federal Reserve notes will be worthless. They, too, are survivalists, of a sort.

There is one element which is common to the entire survivalist spectrum. It is a loss of faith in the System.

There has always been a certain amount of paranoia in the population, a certain number of people who deeply distrust the government and are sure something awful is bound to happen soon. The survivalist syndrome is much more than that, however. It affects more than right-wing gun nuts and elderly cranks with funny theories about money. More and more perfectly normal people are simply looking very carefully at what is going on around them in America, and the sight is raising the hairs on the backs of their necks.



SURVIVALIST publications have been sprouting up like mushrooms after a summer rain. They range from slick, multicolor magazines for the newsstands to mimeographed newsletters with tips on edible roots, knife fighting, and homemade explosives. Readership — just as involvement in survivalism — is almost completely White, as a glance at the advertisements reveals, although Jews are moving into the sale of survival equipment and supplies.

They are schoolteachers and truck drivers and physicians and government clerks who have to work in America's cities among hostile, undisciplined Blacks, Levantines, Orientals, and Chicanos who are noticeably more numerous and noticeably more aggressive with each passing year, and they have said to themselves in a tone of rising panic, "My God, things can't go on this way!"

Having also observed that their government not only is not doing anything to stem the non-White flood but is leaving no stone unturned in its efforts to increase it, they don't waste their time writing letters to Congress. Instead they begin thinking seriously about the relative merits of 5.56 mm semiautomatic rifles with 30-round magazines, and 12-gauge pump-action shotguns loaded with No. 4 buckshot for fending off dusky hordes of frizzy-headed marauders.

Even liberals are beginning to take note of what the policies they have mindlessly advocated for the past 50 years have done to the world, and it scares the hell out of them. Although they would never admit it to the other liberals they rub elbows and snort coke with at fashionable cocktail parties in Washington and New York, a few of them have also been quietly laying plans for a quick getaway when the day of reckoning comes.

Some readers with long memories may recall the fallout-shelter debate of the 1950's: the "cold war" era when the government was at least dabbling in civil defense preparations, and many citizens were taking the idea of a nuclear attack on the United States by the Soviet Union quite seriously. Cellars were stocked, geiger counters were purchased, and much hand wringing was wasted on the ethical problem of the grasshopper and the ant. Many of the "ants" — those who had prepared and stocked fallout shelters for their families — indicated that they would not hesitate to shoot any improvident, grasshopper-type neighbors who came pounding on the doors of their shelters after an attack. Predictably, the media pundits were horrified and were very much on the side of the grasshoppers.

Some of the "ants" of the 1950's may properly be considered survivalists, but the majority of them were by no means alienated from the System. Many, in fact, were political conservatives, who liked things the way they were and thought of the System as a bulwark against communism and chaos. That was before JFK, LBJ, and the "civil rights" revolution of the 1960's, of course.

Today the all-out survivalist recognizes the government as the primary threat to his survival. Far from wanting to keep things as they are, he finds conditions increasingly intolerable. He is intelligent enough, or has good enough instincts, to realize that the policies the U.S. government has been following for the last few decades are inevitably leading to a total disaster. He finds himself in a surrealistic, almost nightmare situation, in which he sees the people all around him blithely marching to their own destruction.

He does not know whether or not he is the only sane person in a world gone mad, but he does know that *he* does not intend to be destroyed along with everyone else, if he can help it. He has become totally alienated from the suicide-bent society in which he lives, and he is looking desperately for a way to get off the boat and far enough away from it so that he won't be sucked under when it goes down.

So, one can recognize three distinguishing traits in the survivalist: a sturdy sense of personal identity, which allows him to think independently and choose a course separate from that of the herd; a strong will to survive; and alienation from the present society and the System which rules it. In addition, many survivalists have a fourth trait: an intuitive-spiritual rejection of modern society which goes beyond mere political alienation.

This last trait — which many who are not survivalists also share — manifests itself in various ways. In some it is expressed as a desire to "get back to Nature"; in others it takes the more negative form of hostility to modern technology. It is based on an intuition that the modern, urban-industrial life-style is unnatural and unhealthy, as well as personally unsatisfying and even repugnant.

Thus, one finds among survivalists many with unusual dietary notions and a prejudice in favor of "natural" foods; a strong interest in useful, pioneer-type arts and crafts, such as the preservation of meat and other foods without refrigeration, or home weaving or home cobbling; an itch to build windmills, waterwheels, and other gadgets typical of an earlier and less interdependent era; a tendency to distrust the medical profession, with all its modern paraphernalia, and to rely instead on "home remedies," including home childbirth.

Part of this is rationally related to the survivalist's interest in enhancing his own survivability by making himself more self-sufficient, but part of it is often a confused rationalization of a deep-seated — even subconscious — feeling having more to do with instinctive behavior patterns than with modern technology. At root it is not the jet engine, the transistor, or penicillin which the "back to Nature" streak in the survivalist is rebelling against; rather it is the laws, regulations, customs, and constraints of a modern mass-society.

Tools — even very complex tools — are not "unnatural" to Western man, who has been a tool maker and a tool innovator for a much longer time than he has been man. What is unnatural is the way in which his creative instinct, his fighting instinct, his adventurous instinct, his mating instinct, and his territorial instinct — to use loose and imprecise terminology — have been frustrated or subverted by a society in which the population density is vastly greater, the rules of behavior vastly different, and the channels of expression vastly more tortuous than those to which his genes have become accustomed over the several thousand generations prior to the last dozen or so.

The fully developed survivalist syndrome, then, might be personified by a man who is convinced that very hard times are ahead for Western civilization; who believes that with a little ingenuity and luck — and a lot of determination, hard work, and careful planning — he can personally avoid those hard times and survive physically while the blood runs ankle deep in America's cities; and who really won't be sorry to see the blood start running (whether he'll admit it or not), because he is alienated from the present System, feels threatened by it, and is looking forward to being rid of it.

In real life, of course, there are a lot of survivalists who are not fully developed. Even among those that are, there are still relatively few who have carried their survivalism beyond the hobbying and daydreaming stage: a study of the lore, a stash of hidden guns, an occasional weekend visit to a still-undeveloped homesite in the mountains. Their survivalism is mostly a mental life preserver, something to help alleviate the sense of drowning in the chaos of today's sinking society.

Nevertheless, it is reassuring to see the survivalist phenomenon growing by leaps and bounds from year to year, just as it is heartening to see the booming growth of the "underground economy." Both are direct consequences of the growing loss of faith in the System by people from every socioeconomic level. Both are signs — preliminary still, to be sure, but nonetheless certain — that the Beast is dying.

What is less reassuring is the largely individualist approach to survivalism taken by most of those presently involved. Family-size groups are entirely too small to weather what is coming. An individual or a family of five or six members holed up in a cabin in the hills with a well, a vegetable garden, a wind-driven generator, and a rifle or two may comfortably ride out a brief period of urban rioting, but in the event of a prolonged breakdown of governmental authority they will be sitting ducks for marauders. A survival group with fewer than about 10 adult males organized into a structured defensive unit will be able to present little more than an amusing — and temporary — challenge to a determined gang of armed non-Whites roving the countryside.

Beyond this tactical inadequacy is the lack of any long-range planning. There are virtually no survivalist groups with even tentative plans for educating their children in any comprehensive way, for going on the offensive against the cities when the conditions there have ripened sufficiently, and for eventually building a new society on a sounder basis than the old one.

As the growth of survivalism continues, however, one can expect to see an evolution from the short-range, single-family, bomb-shelter approach which prevails today to the beginning of a number of true survival *communities*. Even at this time it is worth while to think seriously about the factors relevant to the viability of such communities. Three of these factors are defensibility, independence, and isolation.

Defensibility entails more than manpower and firepower. Natural cover for defenders — and lack of it for possible attackers; ground plan; building construction; security of water, fuel, food, and electrical power sources: these are a few of the physical elements of defensibility to be taken into consideration.

None of these is as important as careful, intelligent planning and well-structured organization, however. A community of libertarians — if one may use the word "community" to designate a mere geographical grouping of independent individuals — even if each were a former Green Beret and armed to the teeth, might be far less defensible than a strongly organized community of half as many individuals acting in concert under a single authority.

One of the tasks of defense planning is the consideration not only of the short-term threat of marauders armed with small arms, but also of the long-term possibility of attack by government-backed forces armed with heavy weapons. Community defense under the latter circumstance assumes altogether new and different dimensions, but it by no means becomes impossible.

Independence is also a factor with both short-term and long-term dimensions. In the short term one might be content with the ability to survive an interruption for a few weeks — or a few months, at most — of the supply of life's bare necessities from the outside world. It might suffice to have a store of non-perishable food, a few drums of water, an underground tank of fuel. A community with only such short-term capability for self-support becomes non-viable in the event of a general breakdown of the U.S. economy, of course, unless it can create its own life-support system within a few weeks.

Much more satisfactory is a community which establishes its total independence in the realm of necessities — food, water, fuel, arms and ammunition, tools, spare parts, medicine, waste disposal — from the beginning and only depends upon the outside economy for nonessential goods and services.

Better yet is a community which is self-sufficient in every way, although size will certainly play a determining role in this regard: a community of 20 persons will be doing quite well to have one capable teacher for the community's children, one physician for its ills, and one skilled mechanic to keep its tools in repair. Many of the products and services available in the larger society will simply be denied to them.

With 100 carefully selected members, however, the range of possibilities increases more than proportionately: a blacksmith, a machinist, an armorer, an electronics technician, a dentist, an agronomist, a chemist, a glass-blower, a stock breeder, a stonecutter, a tanner, a weaver, a miller, an aircraft pilot — even an artist, a poet, and a musician or two become feasible. These last named may be considered fully as valuable — i.e., functional — as the others, in the long term, when it is not just the physical life, but also the spiritual life of the community which must survive.

Of course, everything depends upon planning and selection. A community of 100 persons thrown together in an emergency and without foresight would likely have not a single one of the specialists mentioned here among its members. And it is our race's specialization, our division of labor, which has given us our efficiency and made possible our cultural progress. A survival community, or any *small* community, has more use for generalists — versatile people who can do several things passably well (or can *learn* to do them) — than does a large community, but the specialist, who can do one *essential, productive* thing very well, remains an extraordinarily valuable asset.

Taking the very longest view, where one considers the most fundamental *purpose* for survival and accepts as that purpose not only the preservation of genes during a time of racial decay in the larger society, but also the continued *progress* of the race, its continued ascent of the long and slow path toward ever higher levels of self-consciousness, one sees in the cultural richness of a survival community, in the scope and depth of its specialization, more than functional value; one sees a part of the end as well as the means.

For the self-consciousness of our race is advanced as much by the special genius which allows us to peer with growing understanding into the innermost secrets of the atom or the farthest reaches of distant galaxies, though in a different way, as it is by the special genius of a Beethoven or a Nietzsche or a Milton. And it is, of course, not only our race's genes which are under assault today, but every aspect of our cultural heritage as well.

In the long term, then, one would do well to think of a White survival community as an ark and to plan it accordingly, to the extent possible.

The foregoing considerations accentuate the importance of geographical isolation. A masonry apartment building in New York City or Chicago or San Francisco might be made defensible by bricking up the windows on the first few floors and installing a machine gun nest in the lobby (registered with the Bureau of Alcohol, Tobacco, and Firearms, of course). It might also be made reasonably independent, even in the long term, by drilling a well in the basement and erecting a wind-driven generator and greenhouses on the roof.

It is difficult to imagine any sort of White life surviving in such an urban enclave for more than a few years, however, as the life outside the walls becomes ever more alien and degenerate. Unless the building were virtually sealed off from the rest of the city, like a Trappist monastery, the cultural decay outside would inevitably penetrate the walls, and racial decay would follow.

The problems would be much like those faced by traditional-minded parents today, who simply cannot cope with the influence of television, schools, and peers in determining their children's attitudes and behavior, no matter how much attention they devote to the task. Even the Amish and other relatively isolated communities whose intent is to preserve traditional beliefs and life-styles are not immune to the degeneration which today is seeping in from the outside and causing an inevitable attrition.

In the coming months the National Alliance will be exploring the aspects of a White survival community mentioned here, and many other aspects as well, with the intention of building such a community in the future. Inquiries from interested readers of **NATIONAL VANGUARD** are invited.

(Issue No. 83, 1981)

Coming Collapse of Society, Gov't Seen by Many



MEDIA attention is turning increasingly to survivalism as the phenomenon grows. Even Broom-Hilda the witch, the popular anti-heroine of a widely syndicated comic strip, is reflecting this attention. Several recent television "documentaries" have also dealt with survivalism, concentrating on its gun-happy aspects.

Dialogue with a Libertarian Journalist

Without intending to create a false drama, I think you are saying that at some time in the future, if I don't come around to your way of thinking, you'll see me offed for the good of the race. To tell you the truth, you make me a little nervous. In your June edition of **NATIONAL VANGUARD**, in the short article on Rabbi Meir Kahane (I rather admire his honesty and courage) and his effort to make sex illegal in Israel between Gentile men and Jewish women, you write that death would be a more appropriate punishment for that crime than the five years in prison suggested by the rabbi. I already feel the blade whistling down.

The confusion for me here is that I am told by almost everyone the same things that you seem to tell me; that if I don't agree with their way of thinking I'll be sent to my maker when I least expect it. The Soviets, the Maoists, the Fidelistas, the Khomeinites — and when push comes to shov-, even the Republicans, Democrats, and Socialists, the Christians and Moslems, the Right and the Left and those in between, the military juntas and those wonderful people's revolutionaries fighting them — all seem to be saying the same thing. The one idea everybody seems to understand is that if the other guy's in your way he's intolerable, so you off him.

The article on Churchill ["Churchill: the War Criminal Who Got Away," **NATIONAL VANGUARD** No. 82, p.11] describes with some accuracy how I feel not only about the Great British Leader but about the other Great Leaders of my lifetime: Stalin, Roosevelt, Ho Chi Minh, Mao, Castro, Tito, Hitler, Mussolini, Che, Truman, Johnson. What is there to choose among those men? Each one was a failed man, a mass killer, and a disaster for the people he pretended to serve.

The great issue of race relations might be mightily illuminated in these United States if our citizens would simply stop following their leaders, obeying the laws of their leaders, groveling before their leaders. It's our leaders who insist alien races have the right to cross private property, our leaders who build the highways from our frontiers to the hearts of our cities and refuse to see even their own laws enforced, our leaders who tax us under threat of imprisonment to sustain the alien races, our leaders who issue permits and thus control all media and educational institutions, our leaders who create the bureaucratic swarming that infests every aspect of public and private life in the land.

I have no reason to believe that there is not something unclean in the mere desire to see oneself as a leader with institutionalized (governmental) power over others. There is certainly something unclean about those who have it now and those who don't but are trying to get it. Where are the exceptions? How can I know who they are? I think I've had my fill of leaders. I've also had my fill of those who lust after being leaders.

B.R.S.
Los Angeles, CA

Editor's Reply:

Actually, you *are* creating a bit of false drama in your mind. The National Alliance is not aiming at enforcing a total ideological conformity on the population (assuming we had the means to do so) and killing everyone who has an independent thought, as you suggest.

What we are trying to do is organize a carefully selected group of men and women of our race into an effective force for assuring a future which is both White and progressive. In order to assure such a future, one does not need to impose a mental lockstep on the White population. It is quite sufficient that the basic ideas and values which we are propagating become firmly rooted in the minds of the population, and that racially destructive activity be ended by whatever means are necessary.

The great bulk of the White population has always been ideologically neutral and even value-neutral; most people simply follow the herd without thinking about it, always yielding to the strongest force. When drugs, race-mixing, and permissiveness are held up before them as norms, that's the way they will drift. And when clean living, racial idealism, and self-discipline are the normative examples, they'll drift in that direction instead.

I am sure this will continue to be the case for many generations to come. One does not have to regiment the people; they regiment themselves, instinctively. What one has to do is provide the proper guidelines, so that the herd stays headed generally in the right direction. One must also keep out alien and destructive influences, such as the Jews, by whatever means are necessary.

As for the tiny fraction of the population capable of truly independent thought and judgment, what is essential is not a guillotine for deviationists, as you imply, but instead a healthy spiritual environment, full access to truth — especially historical truth, which is the accumulated experience of the race — and the existence of a clear set of guideposts pointing into the future. Each new generation of thinkers should not be required to reinvent the wheel, philosophically, although it might be a valuable corrective safeguard if a few in each generation do exactly that.

What a guillotine is required for is to cut out of the race truly diseased elements, so that they do not propagate. Taking a non-White as a mate, whether with the deliberate intent of miscegenation or simply as an act of egoistic irresponsibility, is clear evidence of disease. (I would indeed be sorry if your nervousness in response to my seconding of Rabbi Kahane's proposal for outlawing sexual relations between Jews and Whites were based on personal guilt.)

Being a free spirit, of course, has always entailed a certain danger, and I believe it is best that way, because it encourages caution and stability. The safe thing to do is to follow the herd. Don't insist on moving the guidelines about or setting a new example for others for frivolous reasons or through whimsical self-indulgence.

If you must strike out on your own, think first and then tread carefully — and responsibly. A responsible and non-destructive free spirit need have no fear of the National Alliance or of a government based on our principles.

As for leaders, I must admit that I share some of your misgivings, although I hesitate to lump all leaders together, and I try to take a longer view of their effects on the race.

You say that each of the leaders you list is a failed man and was a disaster for the race. It is true, of course, that all of them except Castro are dead, and that some of them came to violent ends. Death is an inevitable failure we must all face, regardless of our effect on the race, and I cannot agree with those who see Hitler and Mussolini (even Che) as less successful than Stalin, Roosevelt, and Tito, just because the former met death at the hands of their enemies, while the latter succumbed to physiological degeneration.

It may be worth while to remember that Jesus was in the former category, while the head rabbi of the sanhedrin which ordered his death was presumably in the latter. It may also be worth while to remember that even a couple of centuries after his death there was not much in the way of visible accomplishment on the part of Jesus, and he might well have been judged a failed man. After another 10 centuries had passed he seemed to have been quite successful indeed. As we continue to move into the post-Christian era in the next century, historians will undoubtedly revise their opinions of him again.

It seems to me that whether a leader is a success or not must be judged in terms of his *ultimate effect* on his race. At any finite time after his death we still cannot be certain what the ultimate effect will be, but we should be able to make a better guess as time passes. My guess is that of all the leaders you mention Hitler will ultimately turn out to be the most successful, in that his efforts will do more to advance our race to higher levels than any other.

Many Germans who remember the horrors of the Eastern Front and the democratic-communist Occupation in the postwar years might agree with your assessment that he was a disaster for his people, but I would refer them again to the example of Jesus: the horrors of the Christian religious wars between Catholics and Protestants in the Middle Ages exceeded even those of the rape of Berlin by the Red Army in 1945.

All those people had to die anyway, of course, if not in the battle of Stalingrad or tied to a stake in Seville, then at home in bed. What counts is the purpose served by their lives: the effect on their race they had.

Which leaders failed and which did not may still be a matter for debate. What is certain is that there *will be* leaders in the future, just as surely as there have been leaders in the past. It is inherent in the nature of the race. Our responsibility is not to try to dodge this fact, but rather to do everything we can to insure that our future leaders are the *right* ones, who not only have leadership ability and drive, but who also share our values and are guided by our principles.

I cannot help but sympathize with you even as I argue against you. I began my own ideological life as a libertarian. Furthermore, my libertarianism was not based just on theory, but on my own inner nature.

I can remember well my reaction to ROTC, for example. Although I loved the weapons training and was quite interested in the study of military organization and tactics, I despised the close-order drill. I rebelled against brass polishing and boot shining. I found the regimented barracks life at ROTC summer camp, with its enforced "togetherness" around the clock, utterly disagreeable.

Nevertheless, I recognize regimentation as being an indispensable element of any effective army. I am sure that part of the blame for the decline in quality of the U.S. Army today must be laid to the de-emphasis on regimentation and discipline in recent years.

In other words, just because regimentation is disagreeable to me does not mean that it is a bad thing. And just because you and I may instinctively rebel against restraints of any kind does not mean that restraints are bad for society as a whole. Society needs leadership, if it is to serve any worthwhile purpose. And even society's leaders need guiding values and principles, if their leadership is to be anything other than a disaster for their people.

(Issue No. 83, 1981)

Spreading the Word

On Thursday, August 6, I obtained a permit to sell **NATIONAL VANGUARDs** on Hamilton Mall in Allentown, PA. I sold 50 papers in about three hours and met several people who were very interested in finding out more about the Alliance.

After about two hours on the mall several Blacks gathered around and began harassing me. Within no time their numbers had grown to eight (two of them with White girls), and they were really trying to intimidate me. They said they were going to "waste" me.

One of them asked what I would do if he "smacked" me in the head. I told him I would smack his head. (Actually, I would have aimed for a vital spot instead.)

Then one Black demanded that I give him a paper. I refused. Finally he bought one. After a while he demanded that I give him his money back. I told him, "No refunds!" So he said he would sell it to get his money back.

He ran up to every White passerby and asked him if he wanted to buy a paper "for Whites only." His friends stood around laughing and flexing their muscles. Whites passing by began acting as if I were a leper. The Black with the paper looked at me and said, "I'm messin' up your sales!"

Then I told them all that I would admit that most Whites are cowards, but that the National Alliance is not made up of cowards, and they would only scare away Whites who are useless anyway.

After about 30 minutes of all this they gradually lost interest and drifted down the street.

I then found myself surrounded by three tough-talking Jews, who demanded that I leave the area, because I "offended" them and their customers. I told them that was too bad, but that I wasn't going anywhere.

One Jew said that the department store behind us was his, and that if I did not move he would move me. I told him that if he assaulted me he might end up having to take me in as a business partner. After that the three "never again" commandos moved to the side and just watched me, but they looked as if they were busy developing ulcers.

Usually one doesn't have so many hassles selling **NATIONAL VANGUARDs** on the street. Two times during the afternoon I had to show my permit to the police. For about an hour straight I was ready to start swinging.

The experience of this day, however, reinforced what I already knew, and that is that the best White people are encouraged when we openly spread the National Alliance message.

Also, Blacks are great bluffers. They have sharp instincts, but they are cowards at heart. Even when they have us outnumbered they will usually back off, if they *know* we will fight.

Last but not least, Jews will always do better using their money behind the scenes than risking a cheap nose job in the streets.

This Saturday the whole Eastern Pennsylvania Unit will be selling **NATIONAL VANGUARDs** on Hamilton Mall in Allentown.

The paragraphs above were excerpted from a National Alliance Activity Report submitted by Alan Balogh, who is the Local Unit Coordinator for the Eastern Pennsylvania Unit of the National Alliance.

(Issue No. 83, 1981)

We want to be able to integrate into our organizational structure every valuable person who shares our convictions; we want to have a place for everyone who is capable of assuming a useful role in our work.

— William Pierce, First General Convention of the National Alliance, Sept. 3, 1978.

Permissiveness: America's Moral Rot





CONTRAST between American (left) and Russian classroom scenes is revealing. While American children waste as much as half of their time in school with frivolous and even pernicious "studies," such as "Contemporary Issues" or "Black History," young Russians are kept busy with language, geography, shop work — and lots of science and mathematics. Furthermore, the level of orderliness and discipline in Russian schools far exceeds that in permissive and racially mixed American schools, and the result is that young Russians enter the work force or military service with better work habits, better self-control, and healthier attitudes. No amount of additional money spent on fancy buildings or higher teacher salaries in this country can compensate for these differences.

Reading, writing, and arithmetic in the schoolroom may seem far removed from the fire and blood of the modern battlefield, but one can nevertheless understand much of the reason for the decline in Americans' chances on the latter by looking at the causes of their declining performance in the former; the two grow from the same roots, as do also other of our current problems, including our faltering economy.

No other nation has a more expensive or elaborate system of public education than the United States. Nowhere else is there more opportunity for learning, at all levels.

At the top level America has some of the finest universities in the world, where the frontiers of knowledge have been pushed as far forward as in any other nation, and from these universities are coming as bright and well-trained scientists and engineers as will be found anywhere. Because of them America was able to launch the microelectronics revolution and to take a belated lead in the exploration of the solar system.

But while American industry still produces the world's most advanced computers, and American astronauts still fly into space in the world's most sophisticated spacecraft, that vital margin of quality which has been ours ever since the destruction of Germany in the Second World War has now shrunk almost to zero, and within the next decade leadership in technical excellence almost certainly will pass into other hands.

A bit below the top level, America has already slipped so far that she is no longer even second-rate. One indicator of the slippage may be seen in the average scores on the Scholastic Aptitude Test (SAT) administered each year to college-bound high school students across the nation: they have dropped for 18 out of the last 19 years, and the cumulative fall is frightening.

Part of the drop in average SAT scores can clearly be attributed to the frenzied effort to enroll more Blacks in American colleges and universities, at any cost, in order to prove that they are "equal." Since 1965 government programs have resulted in more than a threefold increase in Black college enrollment. But this only explains the much larger number of students scoring near the bottom of the SAT scale than before; it does not account for the drastic falloff in the number of students scoring near the top.

The fact is that, while a very few bright and well-motivated young Whites are still taking full advantage of the opportunity to learn and are performing as well as they ever did, providing a trickle of new mathematicians, physicists, computer scientists, and engineers at the Ph.D. level to do basic research and to keep America's increasingly technology-dependent industry running — barely — the great bulk of the White school-age generation is learning substantially less today than young Whites did 20 years ago.

Again, part of the reason is the criminally insane policy of forced racial integration of America's schools. This policy, by destroying the racial homogeneity of young Whites' learning environment, has produced a catastrophic rise in alienation.

The best and brightest White students, who know what they want and are determined to have it, have continued to succeed despite racial mixing in the schools. But the average White student, who sets his goals in accord with those of the peers around him, rather than according to an internal standard, has been substantially affected by school integration and the concomitant lowering of performance standards necessary to accommodate Blacks.

There is more to it, however, than the inability of Balcks to handle intellectually demanding courses in the schools, as any employer can testify. Good work habits; punctuality; initiative; neatness and pride in craftsmanship; willingness to tackle difficult, unpleasant, or complex tasks and see them through to the end, no matter what it takes: all these qualities, not just scholastic aptitude, are at a new low among White high school and college graduates, and this is one of the major reasons for declining U.S. industrial productivity and the sagging economy.

Consider this: In a national survey, 75 per cent of last year's high school graduating class reported spending less than five hours per *week* on homework. Twent-six per cent of them spent four hours or more per *day* watching television. These figures should help explain why the U.S. Army has to give remedial reading courses to so many of its recruits, White as well as Black.

And the heavy diet of television, which now takes up time occupied 30 years ago by athletics, after-school employment, or homework — activity of some sort, in other words — may have something to do with the pronounced increase in passivity of young Whites.

If one wants to give a deceptively simple name to the most important single cause of the decline in scholastic achievement among White Americans, then one may call it permissiveness: the pervasive attitude that discipline, order, and structure are "repressive"; that pain, hardship, and struggle are things which no one should be obliged to endure; that the greatest possible happiness of as many citizens as possible is the proper goal of government, just as the greatest possible happiness of their children is the proper goal of parents.

To understand better what permissiveness has done to America, consider a few differences between the American and the Soviet educational systems. In the first place, it should be noted that the Soviet system, more or less uniform throughout the U.S.S.R. — even to having the same curriculum and the same set of textbooks in every school in the country (with the exception of special schools for gifted, university-bound children) — sends children to school six days a week for 10 years, instead of five days a week for 12 years, as in the United States.

During his 10 years of compulsory education the Soviet student takes five years of physics, while only 9 per cent of U.S. high school graduates have as much as one year. The Soviet student also has 10 years of shop work, four years of chemistry, 5½ years of biology, five years of geography, three years of mechanical drawing, one year of astronomy — and 10 years of mathematics, including four years of plane geometry and two years each of solid geometry and calculus. And, remember, this is not the curriculum for some small elite. This is what *every* industry-bound or Army-bound young Russian takes in school.

In the United States only 30 per cent of the school districts require more than a single year of science *or* mathematics for graduation, and that minimal requirement is met more often than not be something called "Business Math," which is hardly more than a glorified arithmetic course. What the American student takes in high school instead of science and mathematics courses is all too often a trendy collection of unfocused, undemanding, cotton-candy confections whose ostensible purpose is to help him "clarify his values" or "develop effective communications" or "expand his imagination."

The consequence is that he's not prepared to do much of anything in the real world when he graduates (*if* he graduates), and so he goes on to college, 54 per cent of the time, for more of the same.

In the Soviet Union, 98 per cent of all high school students graduate (compared with only 75 per cent in the United States), but only a carefully selected 20 per cent of these go on to universities or other institutes for further training, where, just as in high school, the curricula are devoid of the frivolities which pass for college courses in the United States.

The average Soviet high school graduate is ready to enter the industrial work force or the armed services and cope with the demands which the modern technology on which both are heavily dependent will place on him. He can read a blueprint, overhaul a tractor transmission, use an oscilloscope, and operate a lathe. He can also understand the elements of gunnery, has a pretty good idea of how a gyrocompass works, and can calculate how many liters of fuel his tank needs to get from Bialystok to Warsaw.

His average White American counterpart, while he may have the same IQ, isn't prepared to cope with anything more technical than filling his car's fuel tank at a self-service station.

Dr. Izaak Wirsup, a mathematics professor at the University of Chicago who has spent several years studying the Soviet educational system, says: "The disparity between the level of training in science and mathematics of an average Soviet skilled worker or military recruit and that of a non-college-bound American high school graduate, an average worker in one of our major industries, or an average member of our all-volunteer Army is so great that comparisons are meaningless."

Why has this been allowed to happen? Why is the American high school student allowed to substitute a course in modern dance for calculus? Why is the average college student in this country led to believe that he really knows something about nuclear physics or computers after taking a purely descriptive "science survey" course?

Completely aside from the racial aspect — the need to adapt curricula in this country to the abilities of the Negro — the answer is that calculus isn't "fun," except for a very bright few. Understanding how a computer works requires a degree of intellectual effort far, far beyond that required for a passing grade in "Third World Political Systems" or something of a similar ilk. Geometry proofs demand discipline and concentration. Success in a shop course presupposes a certain respect for manual labor. The ability to read with understanding requires enough willpower to turn off the television set.

The terrible truth is that permissiveness has robbed a very large number of young White Americans of the qualities of character required to cope with tasks that are difficult, demanding, or unpleasant: of willpower, self-discipline, and a healthy attitude toward work.

That's why Japan will soon be taking away America's lead in the computer industry. That's why many other American industries — especially defense-related industries — cannot hire but a fraction of the engineers they desperately need in order to apply new technology to production. That's why the Soviet Union is now ahead of the United States in several very interesting areas of military research and development. And that's why America is in *real* trouble.

(Issue No. 84, 1981)

When the Assyrians, and after them the Medes and Persians, were masters of the Oriental world, the Jews, of all nations then held in subjection, were deemed the most contemptible.

— Publius Cornelius Tacitus, *Histories*, book 5, chapter 8

The Holocaust Problem

A Los Angeles County Superior Court judge ruled last month that the so-called "Holocaust" — the alleged extermination of six million Jews by Germany's National Socialist government during the Second World War — is a historical fact and "is not reasonably subject to dispute." The ruling was the outcome of a lawsuit by a Jewish concentration camp "survivor," Mel Mermelstein, now a successful Long Beach, Calif., businessman, against the publishers of a "revisionist" historical periodical, *Journal of Historical Review*.

The only real purpose of the periodical — the claims of its publishers notwithstanding — was to cast doubt on Jewish Holocaust claims, and that purpose has been reflected in the pages of each issue. As a promotional stunt *Journal of Historical Review* rashly offered a $50,000 reward to anyone who could prove that a single Jew was killed in a gas chamber by the German government during the Second World War. Mermelstein accepted the challenge; sued when, he alleged, the publishers reneged on their $50,000 offer; and won his case.

Although Jewish groups are chortling over Mermelstein's courtroom victory and will undoubtedly cite it as yet another "proof" of the historical reality of the Holocaust, and although *Journal of Historical Review* has been made to look very foolish, nothing, in fact, was "proved" in the Los Angeles County Superior Court last month. The judge had no business at all ruling as he did, although he certainly surprised no one by doing so. After all, everyone *knows* there was a Holocaust, because he's heard so much about it; he's even seen it on television. How could there be any doubt?

Actually, it's very difficult, if not impossible, to determine the truth of the matter. There are reckless "revisionists" who assert that no Jews were killed, solely for being Jews, by the German government. That is almost certainly not true.

I have spoken with SS men who told me that they shot Jews, and I believe them. They also told me that the claims of mass killings of Jews put forth after the war have been greatly exaggerated, and I believe them on that score also.

It seems "not reasonably subject to dispute," for example, that Jewish political commissars, who were routinely attached to Red Army units at the company level to maintain watch on the political reliability of Soviet soldiers, were routinely screened out from groups of Soviet POWs and shot by the Germans. Some German Army commanders have claimed that they refused to obey the order to shoot captured political commissars, but others clearly did shoot them.

It is also "not reasonably subject to dispute" that Jews were confined in concentration camps by the Germans during the Second World War, and that toward the end of the war when food supplies became very short many of them, weakened by malnutrition, died of typhus and other infectious diseases. The unburied, emaciated corpses of thousands of them were found by the U.S. Army during the conquest of Germany.

Death is not an uncommon event in concentration camps. It was common in the Andersonville camp during the U.S. Civil War, where 13,000 captured Union soldiers died. It was common in the concentration camps in South Africa into which the British government herded Boer women and children during the Boer War; more than 20,000 of them died in 1901 and 1902.

But just as certainly it is "not reasonably subject to dispute" that organized Jewry has engaged in a lying campaign of unprecedented magnitude during the past 40 years about their "persecution" at the hands of the Germans. The Jews undisputably lied when they claimed they were "gassed" at Dachau, for example. Not only were no Jews gassed at Dachau, but the Holocaust propagandists have not yet presented a shred of credible evidence to indicate that there were gas chambers for the extermination of Jews anywhere on German soil during the Second World War, and there is a great deal of credible evidence that there were not.

Likewise, the wild propaganda tales of Jews being boiled down for their lard and converted into bars of soap, or being skinned and made into lampshades and wallets, have been thoroughly debunked since the war.

That doesn't mean that the Jews have given up telling those tales, by any means. The cynical, professional liars, such as head Holocaust huckster Simon Wiesenthal, will continue to make claims they know to be false so long as they can be reasonably sure that most of the *goyim* will believe them. And that, unfortunately, will be the case so long as the Jews maintain their control over America's news and entertainment media and are able to stifle any dissent which might reach a mass audience.

Any reasonable person who takes the trouble to look into the matter must conclude that some Jews were deliberately killed during the Second World War, and that many more died of disease while confined in concentration camps. He must also conclude, however, that the Jews have told a great many lies about the Holocaust for the calculated purpose of generating sympathy for themselves and for the state of Israel. In particular, he must conclude that they have greatly exaggerated their losses, perhaps by a factor of 20 or more.

But, as mentioned above, to pin the facts down precisely — to prove whether the Germans gassed Jews outside the territory of the *Reich*, in occupied Poland, for example, or not; or to determine whether the total Jewish losses during the war were as low as the 300,000 figure calculated by the International Red Cross or were three times that many — is very difficult, if not impossible. For those interested in absorbing the facts which are available, there is no better source of information at this time than Professor Arthur Butz's book, *The Hoax of the Twentieth Century*, which is listed among the books offered by the National Alliance on the last page of this newspaper.



BUCHENWALD concentration camp, May 1945: why were there so many "survivors," if the German plan was to exterminate all Jews? Jews were put behind barbed wire in Germany during the Second World War for exactly the same reason Japanese were locked up in the United States: because they could not be trusted. Many American "liberators" of Germany's concentration camps eventually reached the conclusion that the world would have been better off, however, if there had been no survivors, but few had the moral courage to say it. General George Patton was an exception. After becoming well acquainted with the nature of the people (officially called "Displaced Persons") his troops freed from Germany's concentration camps, he noted in his diary in September 1945: "Harrison [a U.S. State Department official] and his ilk believe that the Displaced Person is a human being, which he is not, and this applies particularly to the Jews, who are lower than animals."

So, how does one answer the question, was there a Holocaust? If one means by "Holocaust" six million gassed and incinerated Jews, as claimed by the Wiesenthals and the Mermelsteins, then the answer is an emphatic "no."

If one means, on the other hand, the removal of Jews from their positions of control in the German news and entertainment media, the German educational system, and other areas of public influence in Germany by the National Socialist government; the economic boycott of Jewish merchants in Germany by the Germans after the Jews in the United States and elsewhere had launched a boycott of German imports; the imprisonment of many (though by no means all) Jews in Germany and German-occupied areas after the outbreak of the Second World War (much as Japanese-Americans on the U.S. West Coast were imprisoned after the Pearl Harbor attack); the discomfort and death by disease of some of the Jews so imprisoned; and the shooting of some Jewish partisans, some Jewish political commissars, and some other Jews in the eastern territories during the war — then the answer is "yes."

But, really, why is that such an urgent question? It still has not been determined how many German women and children were killed in the murderous Allied raid on Dresden in February 1945, for example. The conditions at that time were so chaotic, with the task of locating and disposing of all the corpses in the rubble still not completed when the Red Army overran the city, that figures given for the number of victims vary between 130,000 and 250,000, and it is very difficult to say which is correct.

Should it not be at least as important to uncover all the facts of that monstrous crime — which, after all, was against people of our own race — and even to expose and then punish the war criminals who perpetrated it, as it is to continue haggling over the question of exactly how many Jewish Soviet commissars were shot, or whether or not there may have been gas chambers in occupied Poland?

Of course, it should be! And the fact that there have been no television documentaries or dramatizations about the Dresden holocaust, while there have been countless grade-B films and serialized "docudramas" about the Jews' supposed sufferings, should tell us something about the priorities of the people who control the mass media.

More important, the fact that the average American schoolchild can parrot back the grossly inflated "six million" figure he has been taught, when asked how many Jews were killed during the Second World War, while he has not the remotest idea how many U.S. servicemen lost their lives in that glorious effort to make the world safe for Jews again, should tell us something about the American educational system and about the priorities of the politicians, educators, and intellectual leaders who have let it get that way. It should also tell us something about the dangerous lack of self-consciousness on the part of the American people — and, perhaps, a little about the shortcomings of democracy as a form of government.

We understand, of course, why the Jews and those Gentiles who fawn on them are always harping on the Holocaust. We understand why they have lied about it and exaggerated it and misrepresented it, and why they scream with such rage and mock indignation when anyone contradicts them: they have an enormous vested interest in all of the mystique and mythology of the Holocaust.

And we also understand why there are some Germans and some Americans and some White people of other nationalities who have considered it so important to contradict them. One of the reasons is the strictly practical matter of proving the Jews liars, destroying their credibility, exposing their deceptions, as a prelude to getting them off Germany's back and America's back and everyone else's back, forever. That's a good reason, and the National Alliance wishes everyone well who works at exposing the Holocaust lies because of it — including *Journal of Historical Review*, if it survives the recent Los Angeles County Superior Court ruling. It's the reason — the *only* reason — we write about the Holocaust from time to time and distribute factual material, such as *The Hoax of the Twentieth Century*, dealing with it.

There is, unfortunately, another reason why some White people are uptight about the Holocaust question. That reason is guilt. The thought that their racial kinsmen, or people whom they have admired or whose ideology they share, may have put large numbers of Jews to death makes them very uncomfortable.

The same sort of psychology is at work as that which makes some White people feel guilty because their ancestors owned Black slaves. Many of these guilt-stricken descendants of slave owners attempt to ease their moral discomfort by being super-solicitous of Blacks today, while others seemingly find relief in punishing other Whites (or even themselves) by supporting busing or welfare schemes.

The people who control the news and entertainment media are experts at manipulating this sort of psychology. By keeping the Holocaust alive and well in the consciences of their Gentile readers and viewers they evoke from most of them solicitude for Jews generally — and support for Israel, in particular. From the rest — from those who simply cannot bring themselves to be solicitous of Jews or to support Israel — they evoke a need to ease their consciences by denying the reality of the Holocaust.

There are two things seriously wrong with this sort of motivation for contradicting the Wiesenthals, Mermelsteins, and other Holocaust hoaxers. First, it is nearly always a sign of moral inconsistency. That is, very few of the tender-minded souls who are tormented by the mental spectacle of Jews being herded into gas chambers lose any sleep over the millions of Ukrainians and Russians who were deliberately starved to death after the triumph of Jewish Bolshevism in Russia only a few years earlier, as just one example.

They say they do not believe the German people could have planned anything so morally repugnant as the liquidation of Europe's Jews, but they say nothing at all about the Morgenthau Plan or the Kaufman Plan, the two Jewish schemes for liquidating Europe's Germans. (The Morgenthau Plan, which was approved by the Roosevelt administration and implemented by Eisenhower's occupation forces, cost the lives of tens of thousands of Germans — especially infants and very young children, who succumbed to starvation and disease in the early postwar period. Had it not been for the later perception of a growing communist danger in Eastern Europe and the need to preserve the Germans as a "buffer," it would have caused millions of German deaths.)

That's the same sort of morality which has allowed U.S. Presidents to smile while shaking the hand of a Chairman Mao or a Generalissimo Tito — who murdered, in the first case, millions of his own countrymen and, in the second case, hundreds of thousands — and then to impose a trade boycott on the beleaguered Whites of Rhodesia for their "immoral" denial of equal rights to Blacks.

It is, in other words, no morality at all, but simply fashionableness: not cynically calculated fashionableness, of course — except, perhaps, on the part of the U.S. Presidents — but the sort of unreasoning fashionableness which stems from the need to conform.

Why is it that a perfectly normal person can wax maudlin over the misfortune of some poor soul whose plight is in the public eye at the moment and who is receiving sympathy from thousands of others; but he can at the same time callously ignore the suffering of another, whose plight may be even worse but who has not yet won the fickle favor of the crowd? It is because what we call morality is, in all except perhaps a Francis of Assisi or an Albert Schweitzer, nothing more than one aspect of herd instinct. It does not obey any higher law, or any rule of reason or consistency, but merely the blind urge to act, and even think, in a way which will earn the approval of one's fellows.

What all this means is that the solution of the Holocaust problem for a great many people requires nothing more than bringing about a change in fashion, in switching the attention of the hand wringers from the supposed gassing of Jews by the Germans during the Second World War to the actual slaughter of Croats and Cossacks by America's Yugoslav and Soviet allies after the war. That, of course, will not happen so long as the present arbiters of fashion are able to retain their grip on the White world's mass media.

But there is a more fundamental ill underlying the discomfort which the Holocaust causes for many "revisionists," even for some of them who are consciously anti-Jewish. That ill is their implicit acceptance of a morality according to which the Germans *should be* condemned, if the Jewish Holocaust claims were, in fact, true.

For, although there may be very few Francis of Assisis or Albert Schweitzers among us, what those few believe and feel is of surpassing importance.

As a practical matter the behavior and sentiments of the common man may be determined almost entirely by his perception of what is expected of him at the moment by his fellows; but the values and ideals which a society *claims*, at least, as the determinants of the behavior and sentiments of its members are nevertheless of the utmost significance for the destiny of the society.

Indeed, it is hardly possible to overstate the urgency of this point: the two things of absolutely fundamental importance about any society are the racial quality of its members, and the values and ideals which it holds up as the proper basis for their thought and action. A proper physical basis and a proper spiritual basis are both necessary for a truly progressive society.

The values and ideals claimed by Western society today are those of a slave morality, a love-thy-nigger ethic of Asiatic origin. It is a morality of envy, which exalts the botched and the degenerate and disparages the noble, the strong, and the beautiful. It is a morality which holds that everything which walks upright on two legs and talks is precious and ought to be preserved. It is a turn-the-other-cheek morality which denies a people the right of self-defense.

It is a morality which damns the Germans for attempting to rid themselves of a pernicious infestation which was stifling their national life; and it is a morality which will equally damn any attempt by White Americans to disinfect the cesspool of mongrelization which their own country is fast becoming.

Ultimately it is a morality of racial death, and the ultimate significance of the current debate over the Holocaust is that it is inextricably rooted in this morality.

The "revisionist," the conservative, the right winger, the anti-Semite who cannot face the Holocaust squarely and judge it on the basis of a higher morality, according to which it is only the upward course of Life which is sacred, also cannot solve the other moral problems of the day; he cannot, for example, cope successfully with the challenges to a White future which are presented by non-White immigration and by a high non-White birthrate.

His attempts until now to cope have been inconsistent with the slave morality to which he pays lip service — and which exacts its toll for every transgression. For it is never healthy for a people to say one thing and do another: to preach the equality of races and the brotherhood of all members of genus *Homo*, on the one hand; and to refuse, on the other hand, to share everything we have — our land, our food, our women — with any Mexican or Haitian or Vietnamese who wants them. America's half-hearted and ineffective immigration restrictions are a perfect reflection of this fundamental inconsistency.

The expedient society, the society which must often act counter to its proclaimed fundamental values and ideals, because those values and ideals are inconsistent with the survival of the society, is sick. Either it must find a new set of values and ideals, consistent with survival and with progress, or it will perish. Ultimately, only the society with absolute conviction in the rightness of its actions can achieve the last and greatest goals on this earth.

The Jewish Holocaust propagandists understand this, and the time has come for us to understand it also. That is a necessary first step to a new and higher morality: the spiritual basis for a new force which can give new life to our race.

(Issue No. 84, 1981)

Programmed for Death

The story from Milpitas, CA, last November shocked a great many White Americans: A 16-year-old high school junior, Anthony Broussard, raped and then strangled to death his 14-year-old girl friend, Marcy Conrad, leaving her body in a wooded ravine. Then Broussard went back to Milpitas High School and boasted to his friends about what he had done. When one expressed doubts, Broussard rounded up 13 of them and took them to the ravine, where he showed them Marcy's semi-nude corpse.

"Neat-o!" was their general reaction. They laughed and joked. One of them dropped a rock on the corpse to see if it was really dead. Others covered the body with leaves, so that it wouldn't be found. No one told the police.

Marcy's body was found anyway, and her boy friend was arrested soon afterward.

In their reports of the crime, the news media stressed the bizarre behavior of the high school students who had viewed the girl's corpse or who had heard of the rape and murder from those who did, but had not reported it to the police. Almost as an afterthought one or two of the media revealed that Broussard is Black, while Marcy Conrad and most of those who were taken to see her body are White.

So, all across the country right-thinking citizens still profess to be shocked that no one at racially mixed Milpitas High School went to the police and told them that a Black male student had raped and killed his 14-year-old White girl friend and was displaying her semi-nude body to all who wished to ogle it. But, really, have they any right to be shocked?



MARCY CONRAD: like millions of other young White girls, she was deliberately programmed to regard Blacks as equals and even to accept them as sexual partners.

Is not the behavior of the students at Milpitas High School — the White students, that is — exactly what we should expect from them, in view of what both their Sunday-school teachers and their public-school teachers have been drilling into them about "equality," racial "discrimination" against Blacks, and White "guilt" since they toddled into a classroom for the first time a dozen years ago? Is it not just the way the ingenious people who control our television broadcasting networks have programmed young Americans to behave, through countless hours of viewing cleverly biased TV entertainment aimed at combating racist attitudes and authoritarian attitudes and sexist attitudes and all the other nasty attitudes that American children used to be afflicted with?

The story of Marcy and the students at Milpitas High School is true. The letter from Kristin to her friend Alice which follows is fictitious. But has it not also the ring of grim, contemporary truth? Is it not all too easy to imagine that the real Marcy thought much the way the fictitious Kristin thinks? And is there anyone who cannot bring to mind a half-dozen or more young White girls he knows personally who have been taught to think the same way?

Dear Alice:

Hi from L.A.! How are things back in Orange County? Well, fall is nearly here, and, can you believe it, I'm still as white-skinned as death. Just call me Lily White. I'm so pale I'm positively disgusting! No matter what I do, I just canNOT get a good tan!

So how's college? We're getting ready for Black Awareness Month here. I bought this really neat Swahili print caftan to wear, but my hair looked SO ugly with it. Luwanda helped me cut it short and perm it. Now it's nice and frizzy, like a real "natural." Luwanda said that if I weren't so blonde I'd look really great; just like one of the "sisters"!

I've had lots of homework this past week. We're getting into a unit on the Holocaust. I hate to admit it, but I felt pretty guilty. My grandparents on my mother's side were German. I don't think they were Nazis, although Irv Schwartz says all Germans are Nazis at heart. He's probably right. Grandma was always bugging me about going with "my own kind." She was really a racist, I'm afraid. Oh, well, I'm not responsible for my grandparents, am I? Anyway, they're both dead, and my dad's mostly Irish: a cop . . . you could figure, huh?!

So what else is new? I'm still into Baha'i and eastern meditation. I really like it, although I've been starting to go back to Mass now and again, just to hear the Mariachi chorus at the Spanish service. And I've been helping Luz Sanchez make up "Viva la Raza" signs for some sort of Chicano protest against the Anglos here in L.A. We really have given the Chicanos a bad deal. You should hear Father at church! He says that pretty soon this whole area will be Spanish speaking and under Hispanic control, as it should be!

Well, I'd best get back to the sunlamp before my dad gets home. He says I'm using it too much and will get skin cancer. He's SO dumb. Does he really think I want to be as white as he is? I'd rather die!

Do say "hi" to your mom and dad and ALL of those little brothers and sisters for me. Tell them I miss them. Are you still going with Yim Kee? I'm still making it with Hamud, but his parents don't like him going with me. They want him to marry a Muslim girl and keep up their family traditions. I know he's been seeing a lot of that little exchange student, Yasmin, and will probably end up marrying her. Not that I'd mind. I'd understand. Really. What have I, a European Anglo, got to contribute to the wonderful culture of his people . . . just a lot of old, outdated, barbaric, imperialist crap, really. Like my parents, for example. They are such out-and-out BIGOTS! They take one look at Hamud and positively freak out when they think of me going with him, and you should see them when I have the nerve to bring Justice around — you know Justice, that nice black kid I was dating for a while.

I swear, if I could find an apartment at a reasonable rent, I'd move out and they'd never see me again, but there are so many poor, deprived illegals coming from Mexico into L.A., just try to find a place to live! Oh, well, they have to have apartments, too, right? If Justice wasn't so hot to get married and have kids right away, I'd move in with him. But no kids for me, thanks; I've got my career to plan for. You and Yim Kee will just have to name one of your kids for me.

Well, before this becomes a novel, kisses to all!

Love forever,
Kristin

(Issue No. 85, 1982)

How a White Doctor from Tennessee Conquered Nicaragua

The White Conquest of Nicaragua

Nicaragua in 1982: Squalor. Poverty. Marxist troops from Cuba. The main export is revolution. With the Sandinista victory in 1979, power has shifted from the Latin-White element in the population back to the mestizo and the Indian. A frowning U.S. secretary of state mutters darkly to reporters that he cannot rule out the prospect that American GI's may soon be fighting and dying in Central American jungles, only seven years after the fall of Saigon, in order to contain another spreading Marxist threat.

It didn't have to turn out this way. In the 1850's Nicaragua was actually marching toward U.S. statehood. Had the visionary conquest of Nicaragua by William Walker and his private army not been sabotaged, that whole fruitful and verdant country might today (perhaps along with the rest of Central America) be teeming with White Americans, the descendants of settlers from the North. The recently surrendered Panama Canal would never have been built, because Nicaragua would have provided a far better location for the canal. And this vital inter-ocean link would be on United States soil, defended by White Americans protecting their own land.

In place of Central America's perennial instability, sloth, and backwardness — the consequences of a multiracial population base and rampant miscegenation — millions of hard-working Whites could be flourishing.

Though a German Jew and a Yankee railroad magnate were able to thwart Walker's undertaking, the life of the man from Nashville was neither a failure nor "a tale of sound and fury, signifying nothing." William Walker, called "the gray-eyed man of destiny" by his contemporaries, truly exemplified that Nordic breed which, said Aristotle, "would prefer short, intense pleasures to long, quiet ones; would choose to live nobly for a year rather than to pass many years of ordinary life; and would rather do one great and noble deed than many small ones." For Walker, that "one great and noble deed" would be to open up Nicaragua to what he, along with others of the time, called the "Anglo-Saxon" or "blue-eyed" race.

Manifest Destiny

After the 1970's, a decade of unprecedented retreat from strength and confidence, it seems hard for Americans today to imagine the certainty their White ancestors of a little more than a century ago felt that it was their destiny to conquer and settle all of North America — and perhaps even South America too. In fact, the first 140 years of the American Republic saw territorial expansion, whether by sword or by dollar, as the normal state of affairs. From the 1780's, when the 13 former colonies annexed everything east of the Mississippi, until the First World War, when Denmark was pressured to cede the Virgin Islands, American territorial expansion, and with it White population growth, seemed inexorable.

But it was during the 19th century, especially, that men like William Walker could flourish. The United States, with a population under five million in 1800, increased its land area on the North American continent by century's end from less than 0.9 to more than 3.6 million square miles.

What fueled this gigantic *landnama* (as the Vikings would have called it) was endemic confidence. We find Thomas Jefferson boldly ushering in the new century with the prediction: "Our rapid multiplication will cover the whole northern, if not also the southern continent." One writer at mid-century concurred, suggesting that America, with its large White birth rate, was "conquering the New World from its bedchamber." Others, like Sam Houston, the "father" of Texas, knew that White power grew as much from the barrel of the gun as from the bedchamber. The latter was of the considered opinion that the "Anglo-Saxon race" was destined to seize and people all of North and Central America, right down to the Isthmus of Panama.

How the mighty have fallen! The same Texas which Sam Houston and Davy Crockett secured for the White race is now ordered by a Federal court to feed, clothe, and school the offspring of "Tex-Mex" illegal aliens, who are swarming into the state from Mexico at a rate of more than a million each year.

As the 19th century unfolded, the expanding frontiers made the race question of paramount importance. East of the Mississippi there was the issue of Negro slavery, which eventually tore the Union apart in fratricidal combat. But west of the Mississippi the racial problem had to do with the Indians, a people of Asian origin, and with the Indian-Spanish hybrids called "mestizos" (or in the American vernacular of the times, "Greasers").

Except for a few New England intellectuals and divines the bulk of the population had no desire to "civilize" the Indians and mestizos, and no longing to assimilate them either. Representative Roger Griswold of Connecticut declared unmistakably that the United States had not been "formed for the purpose of distributing its principles and advantages to foreign nations," but rather "with the sole view of securing these blessings to ourselves and our own posterity."

An influential book published in 1935, *Manifest Destiny*, by Alfred Katz Weinberg, explained this racialist attitude, albeit disapprovingly:

"A key was the judgment that democratic institutions function best among a racially homogeneous and generally intelligent population.

"Another reason was the proto-Nietzschean judgment that it is more important to develop 'the more splendid race' than to lift up the inferior.

"Still another influence was the aristocratic exclusiveness [of American Whites] which repels untouchables with a *noli me tangere*. The exclusiveness was not that of an esthete but involved the impatience of the hardy pioneer with the incompetent."

It was this deep-felt determination not to absorb the incompetent which led the United States to avoid annexing all of Mexico after the fall of Mexico City to U.S. troops in 1848.

In fact, there earlier had been voices opposed to annexing even Louisiana back in 1803 because of New Orleans' considerable Latin (French and Spanish) population. One U.S. Senator, John Bell of the 32nd Congress — like William Walker a Tennessean — insisted that all future annexations should be pointed north, into Canada. There, he said, we find "bone of our bone," a kindred White people whose addition would add "strength and vigor to the body politic."

Mercifully absent from the great annexation debates of the last century was the gospel of "human rights" for our "little brown brothers in Christ." A distinguished writer for *Harper's*, John Burgess, expressed the healthy belief of the times: "The Teutonic [White] nations can never regard the exercise of political power as a right of all men."

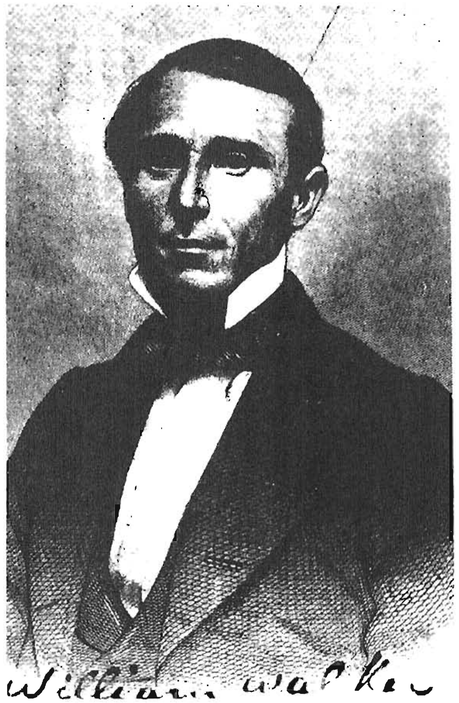
What made Whites like Burgess convinced that non-Whites had forfeited any "rights" to power and land was the essentially unproductive nature of the brown- and red-skinned peoples. James Buchanan, later the 15th President, in a book published in 1824 on Indian history and customs, let a Pawnee Indian chief explain the temperamental difference:

" 'The Great Spirit,' said the chief during a visit to Washington, 'made us all. He made my skin red, and yours white. He placed us on this earth and intended that we should live differently from each other.

" 'He made the whites to cultivate the earth, and feed on domestic animals; but he made us redskins to rove through the uncultivated woods and to dress with their skins. He intended that we go to war, to take scalps, to steal horses and to triumph over our enemies.' "

About the only thing that Whites and Indians could agree on here was the mutual desire to triumph over their enemies. But as for the rest, the White man had not come from Europe to roam the woods and steal horses. Proud scions of the race which built Athens, Rome, London, and Berlin, the Whites had come to *work*. Like Doctor Faust, the quintessential *Homo europaeicus* in Goethe's drama, the European came to North America "ever striving, exerting himself."

Therefore, the productive land had to be cleared of its unproductive inhabitants. To do this in Nicaragua was the chosen task of William Walker.



WILLIAM WALKER, like virtually all other Americans of his day, was conscious of the natural inequalities which distinguish the various races of man, and neither he nor his contemporaries in that era before the advent of the Jewish media masters felt any need to deny or make excuses for a self-evident White superiority. Unlike most of the rest, however, Walker felt a responsibility to the future generations of his race, and he acted accordingly.

William Walker

Walker was born in Nashville, Tennessee, on May 8, 1824, to prosperous, middle-class parents. Though short and slight of build (5' 5", 120 lbs.), the blond Southerner had a pair of fixating blue-gray eyes that made men stop in their tracks.

Like many of predominantly Nordic racial stock, Walker was something of a loner. He never drank or smoked, and the one romance of his life was cut short by his belle's death in a cholera epidemic in 1848. Instead, as a youth Walker "hit the books," graduating *summa cum laude* from a Nashville college in 1845. Then it was off to the University of Pennsylvania medical school in Philadelphia, where Walker gained his M.D. degree with high honors.

Not content with just what he'd learned at the then top-ranked medical school in the country, Walker embarked for Europe to study at the Old World's great medical teaching institutions. After brief stays in Edinburgh, Paris, and Heidelberg, where he also studied languages, the Tennessean came home to Nashville — to watch in shock as his mother wasted away and died of cholera, despite all his efforts to save her.

This blow not only shattered Walker's confidence in the medical knowledge of the era — it also shattered the young physician's assumptions about bourgeois security. Walker opted for the daring life, for experiencing whatever the world could give him.

Against his father's bitter opposition, Walker began studying for a law degree. In a year and a half he passed his bar examination with distinction. Now he had two areas of expertise: medicine and law — at age 24. Still searching for more experience, Walker took the stagecoach south to New Orleans. There he became the editor of an antislavery newspaper, the *Crescent*. One of his close co-workers on the staff of the *Crescent* was a budding young writer named Walt Whitman.

Unlike the businessmen of this Deep South center of the cotton trade, Walker clearly saw the insidious and growing dangers which Negro slavery posed for America as a White nation. But although the *Crescent*'s circulation soared under his guidance, Walker felt unable to make any headway against the vested interests in slavery. In 1850 the doctor/lawyer/editor from Tennessee moved on — to San Francisco.

As a college student in Nashville, Walker had studied the great epics of Homer, and he always remembered the high praise the poet gave to Achilles: "He was a speaker of words/ And a doer of deeds." This, the Greek aristocratic ideal, now came to fruition in the life of William Walker. America had just annexed the Southwest from Mexico. Walker resolved to invade the northwestern part of what was left of Mexico and annex it himself.

Utterly bereft of military experience (other than his college reading of Caesar's *De Bello Gallico*), William Walker drew on his only resource: his will. For three years in San Francisco he studied military books, talked with officers (and with soldiers of fortune, of whom there were many in San Francisco, then a frontier town), and read all the newspapers he could get his hands on, in order to keep up on world events.

By fall of 1853 Walker was ready to invade Baja (or Lower) California. He had collected a grand total of 45 men (!) for the task, got them on an old sailing ship loaded with food and arms, and by a ruse managed to sail out of San Francisco harbor under the nose of the authorities. (The Neutrality Act prohibited U.S. citizens from waging private war on foreign countries.)

The lilliputian force landed at La Paz, near the southern tip of the Baja California peninsula, with only token opposition from the local Mexicans. The true opposition would come from Walker's own men, many of whom had joined the expedition more for plunder and whoring than for soldiering, and from a fiercely inhospitable desert environment. But the five-foot-five, self-made "colonel" soon proved his mettle: he marched his men over hundreds of miles of sand and arid sierras, shooting would-be deserters and warning the faint-hearted.

By the time Walker's platoon-size army hit the first Mexican garrison town it was a disciplined, stout-hearted fighting unit. The local militia fled, and the Republic of Lower California and Sonora was proclaimed, William Walker, President.

Though the new republic lasted only seven months, Walker's performance was remarkable and typical of his later actions in Nicaragua. When Federal troops in San Francisco seized his supply ships, Walker made do without. When Mexican troops and snipers counterattacked, Walker dug in. It comes as no surprise in view of his background that the new President ordered medical and hygiene reforms in his domain and that he gave the area a constitution. Walker also strictly banned raping and pillaging, as well as the shooting of prisoners — three mainstays of Mexican military life.

Walker returned to San Francisco in May 1854 to face charges for violation of the Neutrality Act. The two-fisted port populace welcomed him as a hero, and a sympathetic jury acquitted Walker of all charges. One juror, mistaking Walker's intentions, thought that the Tennessean's only crime had been "trying to civilize the Greasers."

Nicaragua

Exactly one year after his acquittal, William Walker and another army — this time of 58 men — landed on the Pacific coast of Nicaragua. By now famous around the world, Walker seemed the embodiment of the indomitable Nordic American spirit. A newspaper in Muenster, Germany, told its readers:

"The bold advance guard of the American people in Nicaragua, General Walker, has a most typically American personality: clever, determined to the point of recklessness, ruthless, tough, and energetic to a degree seldom found in other nations. Walker seems born to dictate to the soft and spineless Spanish-American population."

While the German newspaper was correct in saying Walker would "dictate" to the Spanish and mestizo populace of Nicaragua, it left out the most significant point: Walker's plan to colonize the country with Anglo-Saxon Americans. Walker had not come as a mere "filibuster" (in the 19th-century meaning of "plunderer"), but rather to assert the right of a superior race to ownership of the land.

In his *The War in Nicaragua*, published in 1860, Walker himself wrote:

"That which some ignorantly call 'filibusterism' is not the offspring of hasty passion or ill-regulated desire; it is the fruit of the sure, unerring instincts which act in accordance with laws as old as creation. They are but drivellers who speak of establishing fixed relations between the pure White American race, as it exists in the United States, and the mixed Hispano-Indian race, as it exists in Mexico and Central America, without the employment of force. The history of the world presents no utopian vision of an inferior race yielding meekly and peacefully to the controlling influence of a superior people."

Racially, Nicaragua has always been an overwhelmingly Indian and mestizo country, with a mere aristocratic sprinkling of European blood, mostly Spanish and German. In addition, a number of Blacks were settled by England in the eastern lowlands of the so-called Mosquito Coast.

In 1811 the general Latin American revolt against Spain reached Nicaragua, touching off an unending series of civil wars and coups which has dragged on until the present. At first Nicaragua fought only against Spain, but then it took on its Central American neighbors. Finally Nicaragua's internal provinces, as well as her social classes, came into open conflict with one another.

In June 1855 more than four decades of anarchy and chaos were interrupted by the appearance of new blood from the North. Landing at the invitation of a left-wing group among the country's feuding factions, Walker and his 58 men began an amazing campaign which, by the end of the year, made William Walker the ruler of Nicaragua.

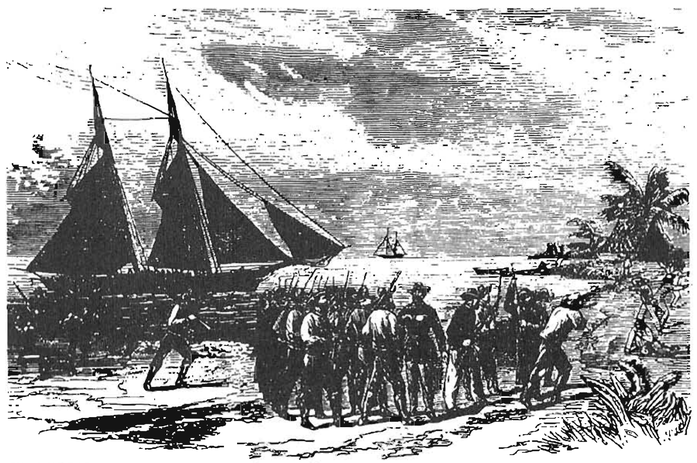
Though their numbers were small, Walker's troops were handpicked. Many were veterans of the Mexican War, and they were armed with Mississippi rifles, a Colt revolver on each hip, and deadly bowie knives. Walker kept discipline strict and drilled his men constantly.

But beyond their leadership, training, and experience, Walker's men had one huge advantage over the Indian and mestizo troops of Nicaragua: they were willing to actually close with the enemy and kill him. The whole idea of combat was foreign to the local troops: as often as not, by the time the mestizo armies got close enough to clash, one or both sides broke and ran. Units received incredibly poor training, their officers were incompetent or worse, and the favorite tactic seems to have been fleeing into town, holing up inside the fort or a church, and daring the enemy to attack. The only occasions on which *machismo* was displayed was when prisoners were captured: they were always brutally tortured and then slaughtered, their remains usually being thrown into the river or down a well.

Everything the mestizo armies were not, Walker's men were. They shot well, they stood their ground, they closed for the kill, and if they captured a town prisoners and civilians were spared. The latter point, especially, led to the enemy's surrender. By December 1855, all of Nicaragua had been pacified. After six months of Walker's rule, he was elected President of Nicaragua on July 12, 1856.

Nemeses

Before William Walker began a series of governmental reforms reminiscent of his Baja California days, virtually nothing functioned in Nicaragua. There were no public services, such as sanitation, mail delivery, or schools. The only smoothly running bit of infrastructure in Nicaragua was Cornelius Vanderbilt's Accessory Transit Company.



WALKER'S tiny army of soldiers of fortune disembarks at Trujillo, Honduras, in August 1860.



CORNELIUS VANDERBILT

When gold was discovered in California in 1849 the whole world began clamoring for a quick sea route west to the Promised Land, and Nicaragua was the natural choice as a place to cross the Central American isthmus: in the San Juan River and Lake Nicaragua, nature has already provided a water route across more than three-quarters of the country. Only about ten miles of land separate the western shores of Lake Nicaragua from the Pacific Ocean, and here the U.S. railroad tycoon Cornelius Vanderbilt built the only truly serviceable coach road in Nicaragua, to ferry passengers from the lake ships to his vessels waiting on the Pacific shore. With the vast profits Vanderbilt made from his monopoly on interocean traffic in the 1850's, the New York capitalist (worth over $100,000,000 at his height) financed a program whose aim was to buy up all the good land in Nicaragua.

This was, of course, at complete cross-purposes with President Walker's design to open Nicaragua to U.S. colonists — and not merely to one American "fat cat" interested only in exploiting cheap Indian farm labor. Walker allied himself with two officers of the Accessory Transit Company, Cornelius Garrison and Charles Morgan, to wrest control of the company from Vanderbilt. Garrison and Morgan provided Walker with critically needed cash for government and army expenditures, and in return the Nicaraguan President seized the Accessory Transit Company on the grounds of charter violations and signed it over to the two officers.

Needless to say, this made Cornelius Vanderbilt into Walker's implacable enemy. Between the Wall Street magnate's further scheming and the betrayal of Walker's armed forces by a Jewish officer, the Tennessean's fate was sealed.

But Walker's dream lived on for almost another year, until May 1, 1857. Thousands of Americans responded to the efforts of Walker's stateside recruiting agents and came to settle and farm in Nicaragua, or to serve in the Tennessean's army. However, many thousands of others were intercepted by the U.S. Navy and turned back. With the growing hostility between the proslavery and antislavery factions in the United States, Vanderbilt found it easy to persuade the politicians of the Northern states that Walker, despite his antislavery record with the New Orleans *Crescent*, was planning to bring Nicaragua into the Union as a slave state. They preferred instead to keep Nicaragua out altogether.

Vanderbilt then began scheming with Nicaragua's neighbors to invade Walker's domain and depose him. But with an army of about 1,200 Whites Walker fought off a whole coalition of invaders from El Salvador, Costa Rica, Honduras, and Guatemala. One point in his favor was the traditional hatred which the various Central American nations felt for each other, despite their nearly identical racial and cultural roots. Only on the rarest of occasions did rival commanders consent to join forces to attack the *norteamericano*'s men, and even then the mestizo armies usually melted into the bushes at some decisive moment.

Walker's rule, and with it the success of the American colonization effort, seemed assured. A close friend of Walker, William Wells, wrote confidently in his book, *Walker's Expedition to Nicaragua*:

"That the effete and decadent descendants of the early Spanish colonists and their Indian servants must succumb and give place to the superior activity and intelligence of the Anglo-Saxon, none who have lived in Central America or Mexico will dispute. 'Manifest Destiny' is no longer a myth for paragraphists and enthusiasts; the tide of American population, stayed on the shores of the Pacific, seeks new channels; and already the advancing step of the blue-eyed race is heard among the plains and valleys of Central America.

"The power of the press; public opinion; Government vigilance; absurd bugbears of malaria and deathly miasmas; distance; dangers and trials; are alike impotent to prevent the southward march of our people.

"The fiat has gone forth; and as was the case with Florida,

Texas, and California, it is only a question of time. With an enlightened and courageous policy on the part of the American Government, a solid front presented against European interference in the affairs of this continent [a reference specifically to British attempts to seize and colonize with Blacks a large section of Nicaragua's Mosquito Coast], and a rigid enforcement of the Monroe Doctrine, we may look cheerfully and hopefully to the speedy accomplishment of American rule in Central America."

But what was speedily accomplished instead was the will of Cornelius Vanderbilt. He bankrolled a five-nation invading force, and set up a bogus Nicaraguan "government-in-exile" in neighboring Honduras. The U.S. and British Navies, each acting to protect its government's separate interests from the threat posed by White rule in Nicaragua, shut off all of Walker's supplies and sent American recruits back to the States in chains. Nevertheless, under the personal leadership of "the gray-eyed man of destiny," the American colonist forces continued to prevail.

Walker's Waterloo came at the town of Rivas. After months of fierce fighting against up to 18,000 enemy soldiers, the Tennessean's army dwindled to under 500 men, many of whom were mercenaries. What was left of his men and supplies Walker concentrated outside Rivas. One night, while out reconnoitering, he left his camp under the supervision of a certain Colonel Schlessinger, a soldier of fortune whom the men intensely hated. Looking back on the disaster that followed, William Wells wrote:

"The appointment of Schlessinger to this command was in every way a most unfortunate one. A Jew, he was of a capricious, violent, and despotic nature. . . . At a quarter past two o'clock, one of the women who had been captured in the morning complained of being sick, whereupon the Colonel, in a freak of liberality, let the whole squad go. But it proved to be a fatal folly, for in less than three-quarters of an hour a picket-guard ran in crying, 'The Greasers are coming!'

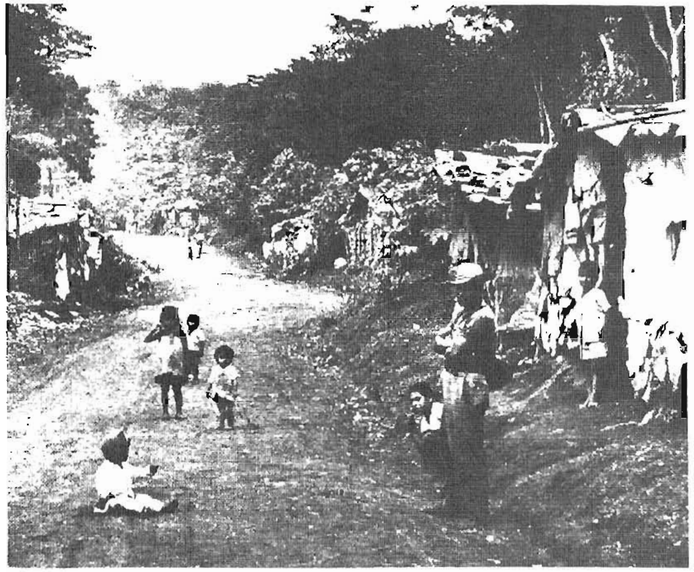
"This sudden alarm threw the whole camp into confusion, and none seemed so entirely bewildered and panic-stricken as Schlessinger himself. His cheeks turned pale, his knees smote together; it seemed impossible for him to compose himself." (*Walker's Expedition to Nicaragua*, p. 301)

Schlessinger fled. As he ran off into the bush, he shrieked a few garbled commands which a Dutch mercenary company misinterpreted to mean, "Follow me!" And follow they did. Walker's force was crippled by the desertion of its temporary commanding officer and by the loss of the Dutch contingent, and it suffered heavy casualties in the ensuing battle.

After the losses at Rivas the war only lasted a few more months. Schlessinger, at least, was caught and court-martialed for desertion. But when sentenced to death, he broke his officer's word of honor and fled Nicaragua. As for Walker's government, it collapsed and was replaced by Cornelius Vanderbilt's puppet regime.

On May 1, 1857, William Walker surrendered to Commander Charles Davis of the American sloop of war *St. Mary*. He and hundreds of his men were eventually transported back to the United States. Fearing for their lives, thousands of White colonists packed up and sailed back as well.

Back in the United States, Walker immediately raised another force. Late in 1857 he was on his way back to Nicaragua, but the Buchanan administration in Washington cut short this second expedition. Though Walker managed to slip out of New Orleans harbor, he was intercepted by a U.S. Navy warship as he was landing in Nicaragua and was returned to the States again.



INSTEAD of this, Nicaragua could have been White, beautiful, and productive.

While he was gathering forces for one last try in Central America, he wrote a remarkable book (composed, like Caesar's *De Bello Gallico*, in the third person) called *The War in Nicaragua*. Even Walker's enemies praised its honesty and accuracy.

Walker bided his time until the summer of 1860, when with a force weak even by his standards he invaded Honduras. Quickly boxed in by overwhelming native forces, he surrendered to a certain Commander Salmon of the British Royal Navy. Salmon promised the American safe conduct home, but then, on the pretext that Walker was a Nicaraguan citizen, turned him over to agents of Honduras in the pay of the Nicaraguan government. On September 12, 1860, at age 36, William Walker was killed by a mestizo firing squad.

Walker's unmarked grave has long since been lost, but for a time just after his death there were efforts to bring his body back to Nashville. The Honduran government resisted, and the efforts came to nothing. The unmarked grave is, at least, an appropriate symbol of the death of a forgotten dream.

"Whom the gods love, they make to die young," said Menander. Because he died in his prime the Tennessean was spared the sight of Nicaragua reverting to its accustomed squalor, and he was not forced to watch his White countrymen slaughter each other over "states' rights" and the status of the Negro in the Civil War.

Walker was a far-seeing warrior and statesman born out of his time, a stranger in an era where White racial interests were coming increasingly under the hammer of capitalistic and commercial forces. But a future generation will remember William Walker and what he tried to do. As the Vikings said:

One thing I know
That always lasts:
The fame of dead men's deeds.

(Issue No. 85, 1982)

What Are They Doing to Our World?

Environment Quality, Resources Threatened By Failing Economy

During 1981 the real spendable earnings of the average American wage earner fell another 3.3 per cent, the Bureau of Labor Statistics in Washington announced on January 22. Of all the economic statistics monitored by the government — consumer price index, average hourly wages, etc. — the real spendable earnings figure is the one which is tied most directly to the average standard of living. It is the amount of *real* money (i.e., money adjusted for inflation) a wage earner has left to spend after taxes.

When we consider non-economic factors, however, we must anticipate a much worse decline in the American living standard than indicated by the falling figure for real spendable earnings.

The crime rate is an example of a non-economic factor which has a strong effect on the standard of living — or quality of life — of the average American. Each year the average U.S. citizen's chances of being murdered, raped, robbed, or burgled increase. That costs everyone money, whether he is a crime victim or not, in higher taxes for police protection and in higher insurance rates. The non-monetary costs, though, are far higher, as fear of crime increasingly hedges in the average American's life and restricts his activities.

Disease is another example. Until quite recently, the United States could boast one of the lowest disease rates in the world, with the rate for most infectious diseases continuing to fall each year. Many dread afflictions common in other parts of the world had been virtually eradicated here. This was one of the benefits of an enormous investment over the years in sanitation, innoculation drives, and other public health programs.

But now this benefit has begun to evaporate, largely as the consequence of an unchecked flow of non-White immigrants into the country. The tuberculosis rate in Los Angeles County was up 30 per cent in 1981 over 1980, and similar increases were reported in other major metropolitan areas, resulting in a net increase in the tuberculosis rate for the entire country. Syphillis, leprosy, and other diseases associated especially with immigrants have also become much more common in recent years.

Extrapolating a few trends which, unlike the above, have not been much in the news recently gives us an even grimmer picture of what is happening to our world. Consider the American farm. It has been one of the nation's greatest successes, producing more food per acre and per man-hour than has been accomplished on anywhere near as large a scale anywhere else in the world.

This success, however, has had a cost. The extremely high yields of American agriculture have been the result of a very intensive approach to farming, depending on a complex industrial infrastructure. Without a dependable supply of chemical fertilizers and pesticides, and the ready use of a vast rail and road transportation network, such intensive farming would not be possible.

The danger in such dependence is that it is susceptible to catastrophic disruption. A major breakdown in the transportation network, for example, would very quickly cause widespread starvation in many of the nation's heavily urbanized areas. America long ago lost its regional self-sufficiency in agriculture, and most of the Northeast now imports more than 70 per cent of its food from other states.

Another cost of America's intensive approach to farming is overuse of the best land, and its consequent loss. The trend in recent years has been to produce more and more food from less and less land, as urban encroachment on farmland and topsoil loss from erosion have reduced the acreage under cultivation. A growing population is causing an acceleration of this process, which means a continually increasing dependence on chemical fertilizers and pesticides.

The higher costs of food production associated with the greater use of fertilizers is also accelerating the trend away from small, family-owned farms toward giant agribusiness farming, because of the greater efficiency of very large farms. This in turn results in even less regional self-sufficiency and a greater dependence on the transportation network.

The United States is still able to produce more food than it consumes — about $40 billion worth was exported last year — but it is clear that the present trend toward more food from less land cannot continue indefinitely. There is a lack of general agreement as to when the crunch will come, but ecologists and agricultural experts are becoming increasingly concerned.

Lester Brown, head of the Worldwatch Institute, warns that the doubling of world food output since 1950 has been achieved only through severe land abuse. "Perhaps the most serious single threat humanity now faces is the widespread loss of topsoil," he says in his new book, *Building a Sustainable Society*. Brown and others believe that the continuing loss of productive farmland in the United States could trigger food shortages before the end of this decade which would have a far greater impact on the population than the oil shortage of the 1970's.

Topsoil, of course, is only one of America's natural resources being squeezed by a growing population. Fossil fuel is another, and the squeeze is leading inevitably toward the use of lower grades of coal and oil, which produce large amounts of air pollution.

For most of the last two decades the environmental lobby has been successful in forcing the Congress to enact laws to reduce pollution of air and water, protect wildlife, and prevent commercial exploitation or development harmful to America's forests, marshlands, and other natural areas. It is now quite likely that everything which has so far been accomplished in the way of environmental protection will be undone in the 1980's.

One of the reasons for this setback is the philosophy of the supporters of the Reagan administration, typified by Secretary of the Interior James Watt, who seems to believe that it is sinful to leave trees uncut, fur-bearing mammals unskinned, or high-sulfur coal unburned, so long as there is money to be made for someone by exploiting these resources.

Reagan supporters are staunch advocates of growth at any cost, who see the value of everything in what it can be sold for. Many of them are incapable of even understanding why anyone would want to stop them from killing bobcats and raccoons, cutting down redwoods, paving over meadows, or saving a little money by dumping toxic wastes into the nearest stream.

Growth advocates are great optimists when it comes to the question of the depletion of natural resources, whether farmland, fossil fuel, or essential metal ores. They point out, quite correctly, that science has always been able to show us new ways to obtain greater utilization from old resources or has found new substitutes when old resources were finally exhausted.

What they tend to ignore are the additional costs involved when one is obliged to switch from easily obtainable, high quality resources to scarcer resources or to those of lower quality. One of these additional costs Americans will soon be paying is more air pollution, caused by a move to dirtier fuels.

Unfortunately, however, it is not just the Republican-capitalist types in the population who are responsible for what is being done to America's environment and natural resources. The average citizen, when it comes to saving a tree or saving a dollar, all too often chooses the dollar — especially when he is worried about his supply of dollars, which inevitably will be the case even more in the future than it has been in the past.

As real spendable earnings continue to fall, protecting the environment will seem like an unaffordable luxury to more and more people, regardless of whether there is a Republican or a Democrat in the White House.

Depressing and frightening as are these economic and environmental prospects, they are all overshadowed by the racial prospect. There are few large cities left in the United States which have not witnessed a dramatic increase in non-White population since the Second World War. Most communities have not experienced Washington's change from a three-quarters White city in 1940 to a three-quarters Black city today, or Miami's change from 4 per cent Hispanic to 40 per cent Hispanic during the past 30 years (with a corresponding White drop from 83 per cent to 44 per cent), but the trend is the same everywhere: more Blacks, more Hispanics, more Asiatics, more Levantines.

Even were it not for the hundreds of thousands of these non-Whites coming into the country each year as legal immigrants or "refugees" and the estimated one million slipping in illegally, their prodigious birthrates — nearly twice the White birthrate, in the case of Hispanics — must inevitably lead to an environment which is more and more non-White.

Fools may babble endlessly all the trendiest cliches — "cultural enrichment," "racial justice," and so on — but the fact remains that the population of the United States is becoming uglier, less intelligent, less creative, less self-reliant, and less capable of sustaining a civilization or even maintaining its own national existence as it grows less White.

Is not the destruction of America's racial basis an even greater sin against Nature than the destruction of the country's forests and wildlife and the poisoning of its air and water?

Is there any more terrible legacy we can leave to our descendants than a nation in which they are a minority, at the mercy of an irresponsible, incapable, and hostile mass of non-Whites?

The tragedy of what is happening to our world seems compounded by the knowledge that it need not happen: economic decline, environmental decline, and racial decline *can* all be reversed. But not unless those who wield the power in this country are at least able to face squarely and unblinkingly the causes of what is happening and have the will to tackle those causes.

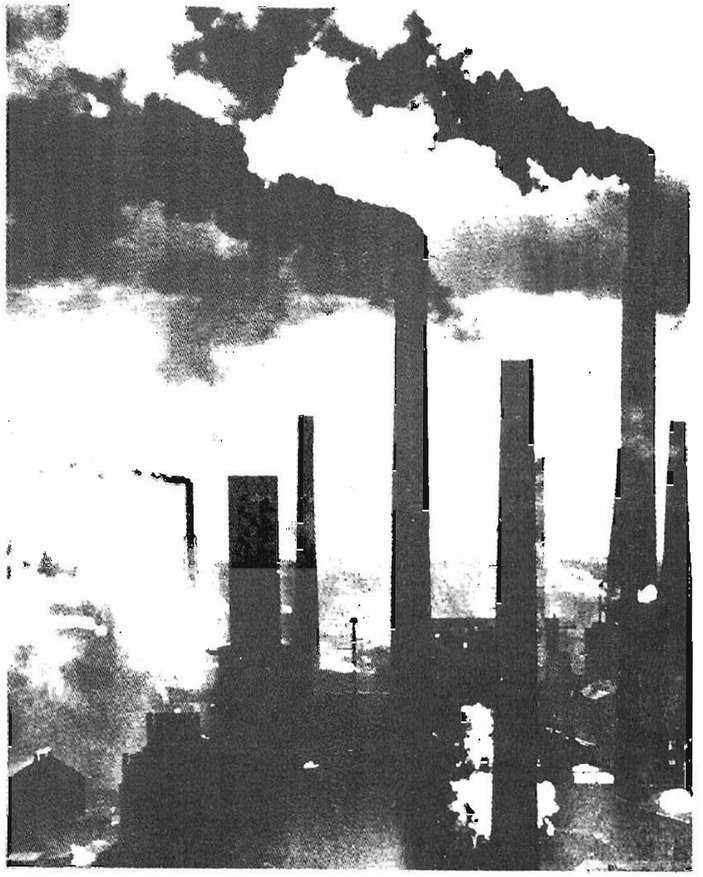
Mr. Reagan and the other politicians certainly want to halt the economic decline, but that's about all that can be said for them. The condition of the environment is clearly of very little concern to them, and they dare not even acknowledge the fact of racial decline.

Can one expect a President who reacted in the shamefully abject way Mr. Reagan did to the minority-liberal criticism of his recent announcement on tax exemptions for White schools to show even the least bit of courage in dealing with racial issues?

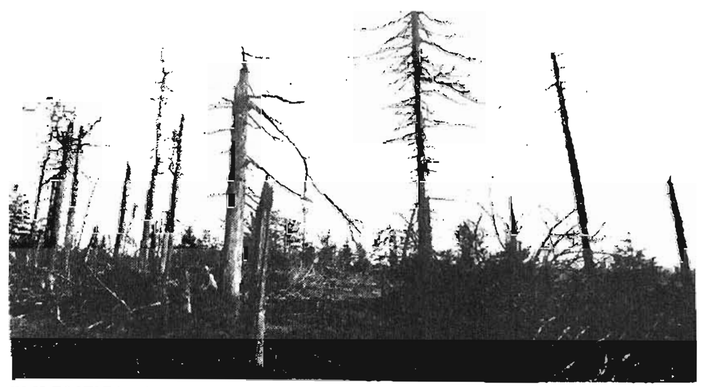
And since the declining moral and racial quality of the American population lies at the root of the declining economy, the prospects are hardly bright for a long-term solution to the one problem Mr. Reagan does want to solve. Fiddling with Federal budgets cannot give us a more productive labor force. Talking about "supply side" economics cannot reduce the vast financial burden of crime and social services associated with the enormous growth in racial minorities in America.

What the politicians are doing to our world — economically, environmentally, and racially — cannot be halted until we have men in charge who are not afraid to ask the right questions and face the real problems.

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DIRTIER AIR is just one of the penalties Americans will pay for a worsening economic situation. As fuel costs continue to rise and unemployment mounts, the political pressure for scrapping environmental protection laws will increase. The use of high-polluting fuels, restricted now, will grow, and the lack of effective pollution control equipment increasingly will be excused or overlooked.



THIS FOREST is being destroyed by acid rain, a consequence of the continuing use by U.S. industries of high-polluting fuels, which pour millions of tons of sulfuric and nitric acids into the atmosphere from factory and power plant chimneys every year. Growing economic pressures will lead to even more use of such fuels in the future, and most U.S. forests and the wildlife in them will be increasingly threatened.