

illic heu miseri traducimur!
Juvenal

Instauration®

VOL. 10 NO. 6

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Dedicating the organization's new headquarters on Capitol Hill, Heritage President Ed Feulner, Vice-President Bush, super-Zionist Lew Lehrman and the ex-Mr. Elizabeth Taylor, Senator John Warner.

THE PERVERSION OF AMERICAN CONSERVATISM

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

The black Falasha Jews were not flown to Israel in Israeli planes, but by Trans-European Airways, a Belgium-based charter outfit owned by one George Gutelman, a 51-year-old Belgian "Our Crowder" who cleaned up nicely, selling 10,000 seats at the low season in the airline business. The Israelis billed Uncle Sam \$15 million for resettlement expenses, which naturally we paid promptly. Anyone who has lived in as many Jewish neighborhoods as I have must have observed one thing about the Chosen -- they must have a black domestic for momma and a black to do the yardwork for papa. Scarsdale, Miami Beach and Beverly Hills may be the ultimate destination of the Falashas.

077

I think sometimes *Instauration* has more appeal than my wife. I'd rather read it than make love. The Mrs. also reads at least half of the mag, and she's a flaming liberal. And I mean flaming.

208

I am thoroughly disgusted by the current media portrayal of Vietnam veterans as a bunch of either borderline psychopaths ready to start sniping from the nearest observation tower or else weepy psychological cripples hugging each other in front of Jane Fonda's lugubrious Washington wall. Have these very same media outlets forgotten so quickly that it was their own portrayal of these very same veterans as "baby-killers" and "My Lai perpetrators" when they were actually in Vietnam, to say nothing of their incessant agitation for an American defeat, which in no small part contributed to the unique and unpleasant contemporary status of these men?

761

Liberal observers of American racial history are wont to bewail the fact that our racial dividing lines have always been sharply drawn; even a relatively small percentage of Negro ancestry leads to one being classified as a Negro. The example of Brazil is usually given as the happy alternative to our own Anglo-Saxon rigidity on these matters. The many racial gradations commonly classified in Brazil are seen as much more logical and humane. Is one entirely out of place in suggesting that the yes-or-no American classification scheme has not been without considerable benefit to the American Negro? For example, perhaps only in America could Vanessa Williams be advanced as an example of Negro beauty. In Brazil she would be seen, correctly, as an attractive mulatress, and her various qualities ascribed to her European as well as her African background. Similarly, the whole host of part-white American Negro leaders: Malcolm X, Walter White, Julian Bond, W.E.B. DuBois and Frederick Douglass would, in Brazil, have become leaders not of the Negro masses, but of the mulatto class. A great deal of what has been wrested from American society for the Negro has been accomplished by the efforts of mulattoes, a direct result of the inability of the American mulatto to attain a separate and distinct racial status.

915

Can anyone think of anything more blindly dirt-level stupid than for a white man to bomb an abortion clinic in Washington, D.C.?

362

Desperate to revive their old coalition, blacks and Jews have decided to beat up on South Africa, Israel's only friend in Africa. Blacks have missed the Jewish donations; Jews ache for another opportunity to show their moral superiority. Even Louis Farrakhan can't say anything good about the South Africans.

906

I was thumbing through news magazines in the doctor's office recently. One had a rather long article on the half-forgotten Russo-Afghan war. The photos stirred images of a possible, dark future wherein the last straggling pockets of whites carry on a fight to the death with the 21st- or 22nd-century minority-run U.S. I could truly see the last of our descendants making a last stand in some god-forsaken stretch of the Rockies or Ozarks. This is the same kind of mood in which I watched *Red Dawn*. Ignoring that some of the "American" main characters looked as though they had a dose or two of Amerindian and that the story line was about a U.S.-USSR World War II, all I saw was a movie in which it did not matter if the conquerors wore a Red Star or a White Star.

293

We all know why black leaders clamor all over the place about South Africa. The real cause is South Africa's success -- success not for its whites, but for its blacks, success that no black nation could have achieved in a million years. Indeed, all these black leaders realize that white South Africa is the greatest blessing ever to have been bestowed on black Africa. Realizing that literally everything, including their self-awareness and their physical existence (if it were not for white doctors, medicine and nutrition, most of their forefathers would have expired from disease or malnutrition before reaching sexual maturity) was a gift from the whites, makes them boil with envy.

917

I am reading certain sources to find out where the German generals were when the Allied armies made their giant landing in Normandy. What I found is tragically amusing. Was it design or sheer carelessness? Let us not forget that some high German officers wanted the landing to succeed. I knew Rommel at the time he was a Hauptmann (infantry captain) in the Olga Grenadiers at Stuttgart. He played a role in putting down the Kapp Putsch.

355

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□ Cholly Bilderberger has the most outrageous and drily hilarious sense of humor I've ever encountered on the written page. Also, he's quite a mysterious character, rather like the author of *The Treasure of Sierra Madre*.

606

□ I wonder if I'm the last person out there walking the streets who types those encountered by whether they are "of gentle blood." All the greatest English poets once did so, as a matter of course. (Or, read the early descriptions of George Washington.) I am aware of the dictionary's conflicting definitions of "gentle," but for me "gentle blood" means either (1) a Nordic of the refined type, slender yet sturdy, with regular or intelligent features and fair coloring, or (2) a white -- or, very rarely, nonwhite -- who only partly fits the bill, but qualifies by other physiognomic clues of fineness. Though there is a demonstrably high positive correlation between "gentleness of blood" and overall human quality, only a fool would call the two identical. Many a coarse, rugged white has shown courage, honesty and genius in the highest degree. Still, the very rapid disappearance of truly gentle blood from the white American population must give pause to idealists among us, whatever our own shade or shape may be.

217

□ Whenever the controlled media see fit to soften the Majority up further in regard to the massive influx of peoples from Central and South America, they often speak of the patriotism of Mexican Americans (the old, "they're better Americans than you" song and dance), particularly their record of military service. This is a powerful argument to the average, fair-minded Majority member. How dare we discriminate against Hispanics when they have done their duty for their country in the military; perhaps even made the ultimate sacrifice? Now, without needlessly impugning the motives of all Mexican Americans, would it be entirely too inappropriate to suggest that economics has frequently played a substantial role in their enlistments; perhaps a greater role than patriotism? This economic motivation is usually emphasized in explaining the black overrepresentation in the military, the armed services' "ladder out of the underclass." Few will argue that black overrepresentation is a result of their greater patriotism. Yet this latter point is used when speaking of Hispanics.

406

□ In *Elsewhere* (Dec. 1984) you ran a picture of the late West German film director, Rainer Fassbinder, whom you described as a "mongrel . . . impersario who recently died of a drug overdose." Quite true, but while you were at it, you might have mentioned that he was also a self-admitted homosexual (though perhaps you felt that the picture rendered the words superfluous on this point). In any event, no surprises here. When the media praise a German to the skies (as they have Fassbinder), we can have a pretty good idea of just what sort of German he or she (e.g., Beate Klarsfeld) is. He will be an instinctive traitor or an instinctive degenerate -- or both.

186

□ I was surprised and more than a little dismayed to see the following phrase appear in the "Last Page" (Nov. 1984): "the ballot does not provide Majority members an opportunity to express their feelings directly on such vital issues as busing, immigration, black crime, school prayer and racial quotas." My surprise is in finding school prayer on this list. School prayer is a "vital issue"? Surely it is for the fundamentalist kooks, cranks and troglodytes engaged in the bombing of abortion clinics. But not for Instaurionists. Many of us have been so strongly attached to Instaurion because it dared to articulate a progressive philosophy for a progressive race. In this it stood in sharp contrast to the dumb bozos of the so-called "Christian Right," who now combine an odd blend of reactionary social philosophy, servile pro-Zionism, traditional conservative fiscal sentiments, along with cowardly silence about the American racial crisis. Instaurion has also refrained from taking the sort of hardline anti-Christian position which many pro-Majority groups are now taking, thus not alienating those of us who feel uncomfortable with such a stance and, perhaps more importantly, not splitting the ranks with theological disputation at a time when we can least afford it. There are many things going on in America's public school classrooms which are of infinitely greater significance to us than school prayer.

028

□ One generally associates the "sensitive white male" with the 1970s. But I wonder. I was a child back when Robert Young starred in *Father Knows Best*. He was a good and decent character, but he had something that produced in my child's mind a total disaffection. And because this something was such a fundamental part of being an adult male, I felt nothing but contempt for him as a man. I detest him to this day. He seems almost the stereotype of his class and his generation, just as Alan Alda is of his. To me, Robert Young is the prime symbol of the white man who frittered away America, the Western world and the white future.

301

□ The work habits of two friends here in the Chicago area explain a lot about our troubles. Each lives in a northern suburb. They hop on the train that takes them to their offices; they eat lunch in the company dining room; then they catch the train back. During the day they have not spent one cent in the city. Oh, maybe they buy a paper to read going home. Their wives shop exclusively in the suburbs. No city can hope to remain financially sound unless it gets those who work there to spend money there. Chicago's future is to become the midwestern version of the South Bronx.

610

□ I can't agree with Zip 365 in your April issue about seeing white flight as a legitimate strategy to buy time. If whites, my parents and grandparents, had drawn the line and stood their ground, there would be no need to "buy time" now. How can abandoning our cities and institutions to minorities be seen as anything but cowardice when we voluntarily vacated the driver's seat?

223

□ The education of our citizens has been so abysmally poor that, after I had remarked that the reason we added a black astronaut to our shuttlecraft crew was to sit on the safety valve, I had to stop and explain to my audience what a steam engine was.

478

□ It is not hard to find people who agree that the contemporary West is rotten to the core, nor is it hard to find people who hate those who have rotted it. But it is almost impossible to find anyone who will turn his back upon the system or will even consider an alternate path. Our side is fixated in its thinking. Our system constitutes the known universe and it is beyond our abilities to even think about another universe. I know a man who has devoted his entire life to prowhite activities and whose mother and father did the same. I don't suppose many people have spoken more words about the "Negro problem" than he has. Out of curiosity, I asked him if he would support a true, radical Third Party (not just a minor, single-issue rehash of the two major parties), vote for taxes for African resettlement, or give up his home state for the resettlement and creation of an all-black North American nation. His answers? No, no and no. The man has absolutely no plan whatsoever. He has wasted his entire life. He has never even made a convert. All he has done has been to find people who agree with him and then kill their spirit with the vacuum of his tactics and strategy.

756



□ The consumer society is bad for people's discipline. It says, "The only thing relevant in life is the acquisition of material goods and the superficial titillation of your nervous system." The main purpose of work is to devise a racket by which you maximize income and minimize arduous work. The ultimate goal is a big house in the suburbs, a Mercedes, BMW or Volvo and all the flitty refinements that Bloomingdale's has to offer. When the material standard of living is in place, you then become attractive to a woman who is willing to marry you and perhaps even bear your children. Once the creature comforts and a steady sex life are to be had, then you can escape the pressures and boredom of a technocratic-bureaucratic job by doing cocaine, by getting drunk, by promiscuous sex, by eating tastebud-tingling junk food, by watching mindless TV/movie/video entertainment, by reading wasted pulp in the form of Sunday supplements and detective/fashion/movie star tabloids.

208

□ In regard to the incident at the Zoo City subway corral, one member of the quartet is never going to tapdance his way to stardom!

792



□ Life in this multiracial monstrosity would be so much easier to take if we knew that there was a state of 300 million racially conscious Nordics somewhere -- a state with a healthy birth-rate, a vibrant culture and a prowhite foreign policy. Such a state would be a sort of "cornerman" for the American Majority, providing us with a swig of water and a pep-talk between the rounds of our racial boxing matches here. Instead, we are left with nothing but the terrible knowledge that there is no such nation, that the global prospects for Northern Europeans will probably be decided right here within the next century, and furthermore that we are only being realistic when we state that those prospects do not appear to be good. Indeed, it often seems these days that we don't even stand a Chinaman's chance.

211

□ All the current hassles in Central America could be said to stem directly from American irresolution in the matter of Cuba. Should we successfully stamp out the fires in El Salvador, we can be absolutely certain that similar subversive, Marxist movements will break out elsewhere in Central America and the Caribbean as these countries become ever more overpopulated with the genetically impoverished. The whole song and dance that we are now getting from the liberal-minority coalition in regard to El Salvador and Nicaragua is destined to be repeated again and again in the years to come. How different things might have been had we decisively supported the corrupt but friendly Battista in the late 1950s. Or had we acted decisively to depose Castro as soon as he began to reveal his true colors in the latter part of 1959. We repeated the same scenario with the same mistakes in 1979 with Somoza and Nicaragua (thanks to the waffling Jimmy "Open Arms/Human Rights" Carter). It is becoming oh so obvious that a nation with a large and powerful anti-nation in its midst can have neither a foreign nor a domestic policy based on its long-term interests.

228

□ I have found the Jews to be a mixed bunch. Some are pretty good eggs, while others are boorish and ill-mannered. What annoys me is that you never see a bad Jew on television or in the movies. They are always Good Guys. That's why I like Instauration, which tells about the bad Jews. After all, there is no such thing as an "all good" people.

128

□ We cannot conceive of or fathom the mental attitude of the Old South or of white men of that era in general. We were different creatures in the ages before we were gelded by liberalism, apologetic conservatism and social Christianity. Possibly our ancestors were "barbarians," but who gives a damn? They ruled the earth; they had not lost the will to live; they were not on the verge of sniveling themselves into a disgustingly ignoble racial extinction.

293

□ OK, Diminutive Don (Dec. 1984), I really do not understand your problem. I am 5'8", have brownish eyes and hair that once was auburn. I think blue eyes are the greatest and that people taller than I are better enhanced. There are four brown-eyed misfits in my immediate family tree: myself, a cousin, an uncle and my great-grandmother who did the unkind service of injecting that horrid brown into the blue-eyed range of Lees, Johns, Coles and Franz's. I have an aunt who would hardly speak to me because she felt anyone without blue eyes should have been drowned at birth. My great-grandmother was strikingly beautiful, and it showed through those tintypes, but she had those damned brown eyes. Curse her. After the passage of time, I was gradually forgiven for not being totally nifty. My youthful freckles were often used as a quasi-proof that underneath it all there was some blue somewhere. Often on brilliant winter days, Grandpa would stand, look and sigh at the beautiful scene that God had created. The clean white skin of snow, topped by the golden hair of the sun, surrounding the brilliant blue eyes of the sky -- that's how he talked of it. He said that if one sought that which was created in the image of God, he would have to look for the same harmonious combination in humans. Created in the image of God also implies that what you'll find is also a creator.

I am not sure what I'd do if I were Italian. I've been lied to and cheated by Randazzos, Cappelinis, Spiottas, Mirriones and Campobellos. I have never been lied to or cheated by a Houseknecht, Householder or a Holnbeck, nor a Szczepanski, Pcionek or Tokarczyk. Frequent the northern peaks of Canada, as I do, and notice the look of those exploring the bush. In years of canoe-packing, I've yet to see a Mediterranean. There's something about traveling north. Yes, there are only two kinds of blonds -- good and better.

Don, I enjoy your articles and appreciate the space Instauration grants you, but I'm not sure how I'd react if I were in your shoes. Perhaps it would be similar to my response to one lady's query that followed what she interpreted as a disparaging comment about our black brothers. "What would you do if you were black?" she asked. My reply was, "Each day I'd thank God for the white people who invented the Buick I drive about; for the hospitals they build to patch up my breaks; for the mountainous piles of food they grow; for the TVs they dreamed up; for treating me better than I'd be treated in my roots-land; for letting me fly the friendly skies; for placing me in jobs I couldn't get on my own; for getting me the hell out of Africa; and especially for keeping me from being a victim of my heredity."

142

□ I know many people who, like your magazine, consider George Bush to be the epitome of a Majority wimp, yet those who seem the most vociferous in their condemnation of him show no more courage themselves when it comes to standing up and being counted. Bush has much more to lose than these people by showing racial pride. What is their excuse?

244

□ A recent reference in Newsweek to William Shockley's "much despised genetic theory" has put me in mind of his spiritual mentor, a sinister Central European called Gregor Mendel. Experiments with sweetpeas by this apparently innocuous abbot, puttering about in the garden or reading in his gilded library, provided ostensible justification for Charles Darwin's implicitly racist theories. Such is the banality of evil, as Hannah Arendt has taught us, that it is difficult for the uninstructed to perceive the enormity of Mendel's wickedness. But for sensitised persons the very banality of his behaviour is scary. It is but a short step from Mendel to Mengele, as the similarity of their names suggests. In fact, I have sometimes wondered . . . but no -- that way madness lies.

Of course, Mendel had no scientific qualifications at all, and his findings, as reported in an obscure German journal during the 1860s, found no response among holders of coveted doctorates in botany or biology. University professors either ignored or smiled with contempt at the findings of this obscure provincial amateur. It all goes to show how careful we have to be.

Mendel is reported to have died in 1884, but such reports have often proved to be unfounded. He may be hiding his shame in Paraguay, concealed by the powerful Spider network of the SS. Jewish charity organisations such as the B'nai B'rith deserve the support of every decent, thinking person in their insistence on his immediate extradition. At the age of 163, he should be loaded with chains and sent back to his native Moravia, where the Czech government will know how to deal with him. There are some crimes for which no forgiveness can be expected.

British subscriber

□ In spite of all the media blather about Reagan's appeal to the "hard-working, family-oriented Hispanics," the simple rule of thumb was "the whiter the Hispanic, the more likely the vote for Reagan." The white middle-class Cuban voted for Reagan, the dark Lower East Side Puerto Rican lumpenprole didn't. I wouldn't be at all surprised to find a similar racial stratification in the Mexican vote: the more Spanish in the mixture, the more Reagan-leaning; the more Indian, the more likely the vote for Mondale.

893

□ Tell Shorty ("A Diminutive Instaurationist Speaks Up," Dec. 1984), I think he's real cute just the way he is.

803

□ Although I feel an impulse to relate how it happened years ago that life's experiences weaned a young man from rural North Dakota away from the egalitarian environmentalist outlook he had picked up from college sociology and psychology courses plus popular news-magazines, today is a busy day and I will forego it save to note that the final absolute death of such illusions came during a one-year residence in a 40%-black military barracks, Newfound-land, 1954-55.

565

□ Below are two illustrations from a poster promoting a film, Streamers, by that vile cineast known as Robert Altman. Two fists, one black and one white, are shown clenching some



streamers. The black fist is higher and has a firmer, more forceful grasp than whitey's fist, which looks wimpy. Note also the latter's fingers are thinner and less muscled. Talk about graphic racism! A million and one such subliminal messages are dumped on us each day.

456

□ With only some 7,000 Jews in the entire state of Oregon, the odds of having two Jewesses, Ms. Gold and Ms. Katz, run the State Assembly must be astronomical. Aren't we lucky! Both are your standard leftwing feminists. The state senate president is a gay-rights advocate (bach-elor) named Kitzhaber, ethnic derivation unknown, but suspected. All of the above put top priority on taking care of the deprived, implementing tough new racist and queer-rights laws, and so on and so forth.

974

Thanks!

About half of all Instaurationists sweeten the pot to the tune of \$5, \$10, \$25 or \$50 when they renew their subscriptions. In polite society, each case should call for a personal thank-you note. But we just don't have enough people to observe the amenities and write letters to all those who have given a little -- or in some cases a lot -- extra. So we ask these generous subscribers to consider these printed words a heartfelt acknowledgement of their donations.

□ In his book, India: A Wounded Civilization, V.S. Naipaul makes the point that it was Gandhi's South African sojourn which impressed upon him a strong racial consciousness, and that it was out of this racial consciousness that his future campaign against British rule in India was born. Naipaul's point is important, for Western liberals invariably seek to portray their various Third World divinities -- Gandhi, King and now Tutu, as fighters for vague universal principles like freedom and justice, whereas in fact they are simply racial leaders out to advance their own people at the expense of you-know-who. There is nothing wrong with this; indeed, human history is more or less the chronicle of various successes and failures of various peoples in their competition with other peoples. Yet it is only in this era that the note of complete dishonesty has entered the picture; the dishonesty whereby the liberal and the Jew portray racial consciousness and racial leadership for Asian Indians and African Negroes as universal and good, whereas for Northern Europeans it is very close to being the most wicked thing on earth.

802

□ Once I actually disdained the Nordic "white bread and mayonnaise" look: it was dark eyes that intrigued me, sallow skin, black hair, "otherness." Having spent my 20s pursued by (and pursuing) alien "exotic" types, I am relieved to find that now, when it comes to love, my type is my type. That is, I am glad and grateful to have discovered race -- both as an aesthetic and as a genetic imperative -- before it was too late and I was too old to benefit from the discovery.

Looking back, I see that early on I'd swallowed hook, line and sinker the Jewish conceit of superior intellectuality and "soul." I was long a fervent philo-Semite, thoroughly convinced that Jews were, in the words of historian Ernst Nolte, "the historical process itself" -- and of course one had always to be resolutely on the side of History, hadn't one? From high school on I fell under the sway of a succession of Jews who went after me (the blonde "shik-se") with a bizarre, unsettling mixture of reverence and hatred. I learned the hard way: I was not a real, flesh-and-blood woman to be loved, but an object of irresistible fascination, a symbol, to be alternately coveted and degraded in an ever repeated ritual. Until, at long last, I sickened of the repetition.

It is a wonderment to me now, looking back, how pervasive Jewish influence is in all walks of American life, not simply in the media and the professions -- the "expert" classes of every description -- but perhaps most powerfully, most fundamentally in the way one is brought up, in the images one internalizes, in the heroes one is taught to worship, in one's basic apperception of the world, right and wrong, what is to be valued and what condemned. Who in America grows up thinking of Jews as anything but saints, bodisattvas come down to earth to lead other people in the paths of righteousness, to teach us how to think and how to feel -- indeed, to teach us what it is to be truly "human"? Thus, having struggled, as I say, against all odds, to shake the disorienting self-hatred which is the concomitant of this bold and shameless Semitic attack upon the objects of their acute and fruitless envy; a self-hatred that made of me for years a pathetic, groveling Marxist bullied and cajoled out of my own vitality; I can appreciate how extraordinarily difficult it is to regain an affirmative, sensual, organic sense of one's Nordic self. America has never been a place where people went to find roots, of course. But the American experiment has now been in existence long enough to necessitate, in the name of vitality, the rediscovery of basic racial truths, a rediscovery all those of Northern European ancestry should be encouraged to make. And I applaud the commitment of Instauration to this goal.

205

□ This rapidly increasing rate of the never-married is not a good omen for us. Marriage is, as a general rule, a virtual prerequisite for both the mental health of the male and his effective participation in the larger society. The unattached rogue male is a danger both to himself and to society, whereas becoming the head of a family makes him think about the future and forces him to have a stake in social stability.

070

Payola to Israel hits all-time high

NONE DARE CALL IT EXTORTION

As the U.S. continues to dive into the red at a furious pace, at the very time a political hurricane is supposed to be whirling us in the direction of reduced spending, along comes mendicant Israel with its outstretched palms to demand and get a huge annual boost in foreign aid. The fact is, our annual tribute to the Jewish state seems to grow in direct proportion to the total irresponsibility of the Israeli economy. We (or rather our corrupt legislators) seem to be locked into giving a camorra of warmongers, land grabbers and high livers a free hand to conduct an annual raid on the U.S. Treasury.

Apparently, it's easier for our senators and representatives to yea-say every dollar Israel wants than to stand up to media cat-calls of anguish and the attacks of millionaire Jewish constituents at home. So we pay -- and pay -- and pay -- and the more we shell out today, the more we will shell out in the future. And every time we up the ante, we have to do the same for Egypt. For signing the Camp David accords, which resulted in the Nobel Peace Prize for Menahem Begin and a Nobel and a hail of bullets for Anwar Sadat, Egypt was promised billions of dollars, which Sadat considered a suitable payoff for betraying the Arab League.

How much is the payola for fiscal 1986 for Israel? Right now it's \$1.8 billion in military aid and at least \$1.2 billion in economic aid, up at least \$400 million from 1985, all of it in outright grants. At the same time, Israel is asking for a supplementary \$800 million to "stabilize its currency." Egypt, which has to be paid off in proportion, will get \$1.3 billion in military aid for fiscal 1986 and \$815 million in economic aid, up \$125 million from 1985.

But this treasure trove is only part of the mordida. There is the just-signed Free Trade Agreement, the only such altruistic deal the U.S. has made with any foreign nation. All tariffs on Israeli products entering the United States will be removed within the next decade. If there ever was a time when we needed to protect our threatened industries, rather than continue to expose them to low-wage, state-subsidized, cutthroat foreign competition, it is now when our trade imbalances are falling through the national spread sheet.

It's all so devious that when potato-face Shultz, the Secretary of State, presented the administration's fiscal 1986 Foreign Aid package to Congress, his figure of \$15.3 billion was less than that of the previous year. The catch was that economic aid for Israel had been deliberately omitted. The ostensible reason was that the President had not yet decided on how much to give Israel. When this little item of \$1.2 billion is added, 1986 foreign aid will be considerably higher than the previous year.

There is a bank vault full of other hidden perks for Israel that go well beyond the "official" government grants.

Item: the tax-deductible status of Jewish organizations, which makes it possible for U.S. Zionists, their friends and those they lean on, to forward another billion or so dollars a

year to the bottomless financial pit at the far end of the Mediterranean. Just let a WASP try to give a million dollars to a British organization and see how far he gets when he tries to deduct it from his income tax.

Item: the 30-year loan payoff. This only applies to loans (\$14.7 billion) already made, since all present and future aid to Israel will be in the form of grants. Most other nations are given only 13 years to pay.

Item: \$900 million to help Israel develop and build the Lavi warplane, which will compete with U.S. planes on the world arms market. If it competes successfully, hundreds if not thousands of American jobs will be lost.

Item: cash-flow financing, which allows Israel, alone of all foreign buyers, to order weapons even before Congress has appropriated the money and to pay for its purchases, in installments instead of cash on the barrelhead.

Item: the commitment of Congress that the U.S. will always provide Israel with enough economic aid to pay the interest on its debts.

Item: beginning in fiscal 1984, Israel was given its military and economic aid in one lump sum, not four times a year like other debtor nations.

Item: aid to Israel is not earmarked for special purposes as is the case with other countries. The Israelis can spend what they get any way they like, including the financing and building of illegal settlements on the West Bank, which is directly contrary to the express wishes of the Reagan administration.

Item: the proviso that allows Israeli companies to bid on the Pentagon's overseas projects -- another concession that costs large numbers of American jobs.

Item: in return for placing orders with American firms, orders paid for by American taxpayers, the Israelis have the right to demand rebates, such as having the seller agree to build hotels in Israel or buy Israeli products. Not long ago it was found that Israel had forced such rebates on as much as 45% of the U.S. aid it spends in America.

How is this mammoth swindle possible? Very simple. As a recent study of the American Jewish Congress stated (*Washington Post*, March 6, 1985, p. A5), Jews, 2.7% of the American population, contribute *half of all funds that flow into the pockets of Democratic candidates for the presidency and Congress*. But this is by no means all. The study also showed that Jews provide up to one-quarter of all such Republican campaign funds. So it boils down to the oldest of political rackets -- influence buying. Give four- or five-digit dollars to all your friends in Congress and they will repay you by sending your cousins in Israel ten-digit dollars (\$31 billion since 1949, according to the State Department). The tribute for fiscal 1986 alone will amount to between \$5,000 and \$6,000 for every Israeli family. Yet we continue to be told by the very same politicians who vote for the massive giveaway, that tens of millions of Americans are below the poverty line.

It all adds up to a gargantuan yearly shakedown. Never yet, however, has the political leadership of either party dared to call it extortion.



THE PERVERSION OF AMERICAN CONSERVATISM

As the American Republic fades into the twilight of history, the responsibility for our national, civilizational and racial decline can be attributed to many different forces. Liberals, radicals, committed Marxists, uncommitted parasites and organized minority and deviant interest groups all share part of the blame. But if and when some future Edward Gibbon undertakes the chronicle of our decomposition, he will surely reserve a lengthy chapter on the role of the American conservative movement in promoting the abandonment of the racial heartland of America to its internal and external enemies.

A recent issue of *Human Events* illustrates what has happened to political conservatism in the United States. Partially owned and edited by Allan H. Ryskind (son of Marx Brothers scriptwriter Morrie Ryskind), *Human Events* styles itself "The National Conservative Weekly" and generally fulminates against big government, welfare, communism and other right-wing bugbears. In the last few years (i.e., since Ronald Reagan became president), however, *Human Events* has increasingly carried articles praising minority contributions to American civilization, urging looser immigration laws and pushing for more conservative wooing of blacks and Hispanics. This trend culminated when the issue of February 23, 1985, carried an article by John Lofton, a New Right, born-again hack who also writes frequently against the theory of evolution, on how blacks were responsible for the re-election of Senator Jesse Helms in North Carolina. Relying extensively on the claim

of black conservative activist Bill Keys, Lofton declared that 13% of North Carolina blacks supported Helms and thus provided the margin of his 52% victory over Governor Jim Hunt in November. Lofton's column is in effect a transparent effort by politico Keys to claim credit for Helms's re-election. The fact is that Helms received nothing like 13% of the black vote (it was more like 1 to 2%). Indeed, the *Washington Post* repeatedly acknowledged that Helms was considered a sure goner until he launched an outspoken attack on Martin Luther King Day about a year before the election, and that since then he persistently campaigned on a barely concealed racist platform that linked Hunt, Jesse Jackson and "New York money" in a nationally coordinated plan to defeat him. (The Senator was essentially accurate in this.) It might be nice if conservative journalists would give proper credit to the millions of white Middle Americans who either voted for Helms or gave generously to his multimillion-dollar campaign instead of falling for the boasts and mendications of minority nobodies who want to cash in on the victory at the last minute. Unfortunately, the real social and racial base of American conservatism is increasingly being ignored and betrayed outrightly by the pundits of the right.

In the same issue as Lofton's misconceived effort, *Human Events* published an article entitled "How Would [Martin Luther] King Have Felt About South African Disinvestment?" by Republican Congressman George Wortley of New York. The gist of the article is that the hallowed Dr.

King would have opposed disinvestment because it would harm South African blacks; therefore, from this questionable premise, it is inferred that we (i.e., conservatives) should also oppose disinvestment and sanctions on South Africa.

The assumptions implicit in Wortley's article, for a conservative, are simply incredible: (a) that what King thought about South Africa or anything else is important; (b) that the economic welfare of South African blacks is a proper criterion for American foreign policy; and (c) that the rabble-rousing and wenching Reverend King was seriously interested in the welfare of blacks or in anything besides his own overweening ambition and appetites. Only a handful of conservatives opposed King's canonization in 1983 (Wortley voted for the MLK holiday), generally on the lame libertarian excuse that the holiday would cost too much. Now they come forward to endorse the very un-libertarian "Sullivan principles," by which U.S. businesses in South Africa are required to promote desegregation in their employment practices.

Human Events, in the scheme of things, is not a very important periodical, but it does tell many American conservatives what to think on the current issues of the day. With a readership of 40,000 (including, it is said, the President), the paper's articles, like those of Lofton and Wortley, can exert an insidious multiplier effect on the American conservative mind.

A far more important conservative institution, however, is the Heritage Foundation, established in 1973 by beer baron Joe Coors and a handful of conservative and New Right operatives in Washington. For the first few years of its existence, Heritage was virtually unknown and creaked along on a budget of less than a million dollars. In 1977, however, one Edward J. Feulner Jr., a former aide to Phil Crane, became president, and the Foundation began to acquire big money and big headlines. Promoting itself as a "conservative think-tank," Heritage spewed out a series of short papers and monographs on public policy issues and began to publish a quarterly journal, *Policy Review*. Washington insiders soon began to notice subtle differences in Heritage publications: increasing attention to hardware defense and budgetary issues and a falling off in articles and papers about the social issues that created the "New Right" and which underlie American populism. When Reagan came to office, these subtle changes began to accumulate. Drastic increases in the Heritage budget from establishment foundations and corporations accompanied equally drastic changes in the pre-Feulner staff. Knowledgeable, experienced and longstanding experts were quietly fired or encouraged to leave while new faces, unknown to the Old or the New Right, began to appear.

Chief among the new faces was that of Burton Yale Pines, a former associate editor of *Time* magazine and, despite his WASPish-sounding name, a Jew, who became vice-president of Heritage under Feulner (whose wife is the former Miss Linda Leventhal) and Director of the Research Department, the heart of the Foundation's work. Pines soon managed to get rid of the old editor of *Policy Review*, install himself as the quarterly's associate publisher, and hire one Adam Meyerson from the *Wall Street Journal* as

editor. Pines also set up a "United Nations Assessment Project," to monitor the transgressions of the UN against Zionism. A Romanian Jewess was enthroned to help run the project.

Pines was also able to displace the head of the foreign policy area of the Heritage research department by kicking him upstairs and to replace him with a Jewish former aide to liberal Republican Senator John Heinz. In charge of public relations at Heritage is another Pines crony, Herb Berkowitz, who presides over the remarkably good press that Heritage began to receive soon after the tribe moved in. Just to make sure that the Foundation remained under the proper control, Lew Lehrman and Midge Decter, wife of *Commentary* editor Norman Podhoretz, were appointed to the Board of Trustees, which controls the funding and direction of the Foundation and which originally consisted largely of conservative businessmen from the Sunbelt.

American conservatism, at least since the 1950s, has always refused to deal with racial issues forthrightly and has conjured up a variety of constitutional, sociological and economic arguments against integrationism and racial leveling. Regardless of the merits of these conservative arguments, they did for a while present at least a small obstacle to coerced egalitarianism, and conservatism did try to preserve America as an extension of Anglo-Saxon and Northern European civilization through a defense of the Constitution, economic individualism and traditional Christianity.

What passes for conservatism today, however, is progressively abandoning or diluting even these anemic principles. Presided over by the Heritage Foundation, with its \$10.6 million budget, American conservatism is rapidly becoming a stalking horse for mass consumption and private gratification in which there is no concept of a public order for which citizens are expected to sacrifice or control their personal appetites. Of course, the abandonment of traditional cultural norms and standards for an ethic of produce-and-consume fits very well with the minority agenda for America that is the real direction of groups like Heritage. The degenerate form of libertarianism that is replacing traditional conservatism was well expressed by Dr. Stuart Butler, the director of domestic policy studies at Heritage: "In general, we're in favor of letting people make money by themselves and deal with their problems by themselves."

In keeping with the ideal of a society bound together only by the opportunity of filling one's pockets, yet another Heritage Hebrew, Julian L. Simon, an economist at the University of Maryland and a Senior Fellow at the Heritage Foundation, has published a steady stream of articles and papers advocating the termination of virtually all restrictions on immigration. "There are very large benefits" from immigration, wrote Simon in a 1984 Heritage paper that won praise from Teddy Kennedy, who even inserted the whole thing in the *Congressional Record*. According to Simon:

Improved productivity, as a result of the increased production volume that flows from immigrant purchasing power as well as from the additional supply of ingenious inventive

minds that immigrants bring, is one of the most important such benefits. It quickly dominates all the short-run costs.

Even if this tautology (increased productivity is the result of increased production) were true, there is no way to measure the "short-run costs" of immigration in non-economic factors. The flooding of America by hordes of non-white ne'er-do-wells -- often illiterate, usually speaking no English or a degenerate form of their native language, and not infrequently diseased, criminal or violent -- presents an immense cost to the traditional social and institutional character of American culture that cannot be measured economically. But the mentality of what Edmund Burke called "sophisters and calculators" that counts as real only what can be measured, and which characterizes Simon and his egghead supporters at Heritage, cannot acknowledge this kind of argument.

If some Heritage pundits drag out libertarian arguments to explain why they *don't* defend certain traditional conservative principles, others, like Adam Meyerson, voice some very un-libertarian sentiments that show the real direction of present-day conservatism. In a recent article on "Conservatives and Black Americans" in *Policy Review*, Meyerson wrote in defense of the Reagan administration's civil rights policy:

No previous administration has articulated a more fair-minded philosophy of racial justice than the Civil Rights Commission of Clarence Pendleton and Linda Chavez and Morris Abrams. They are articulating the vision of society expressed by Martin Luther King Jr., and Roy Wilkins, and Thurgood Marshall in his brilliant arguments against segregated schools -- a society where the law does not look at the color of your skin, where individuals are judged as individuals and not as members of groups, and where constitutional rights of all individuals are protected by federal law, if necessary, as the president says, "at the point of the bayonet."

Never mind that Meyerson's heroes King, Wilkins and Marshall are all liberals and promoters of minority dominance; never mind that they all consistently defended and even initiated affirmative action, reverse quotas, forced busing, integration and every other minority power-grab of recent history; never mind that even non-radical conservatives have consistently opposed such programs and with one voice rejected the doctrines of King, Wilkins and Marshall; and never mind that conservatives from William F. Buckley to George Wallace have opposed federal civil rights legislation and its enforcement as blatantly unconstitutional and a threat to freedom -- here is Mr. Meyerson to pontificate to us what "conservatives" believe and think, without the slightest predicate or justification.

That Jews -- most of them without any conservative identity or credentials -- dominate Heritage and *Policy Review* is clear from a cursory examination of the names of the major contributors to the Winter 1983-84 issue. The table of contents exudes such names as Robert W. Kagan, Midge Decter, Oscar Handlin, Alvin H. Bernstein, John D. Waghelstein, Eric Meltzer, S. Fred Singer, Allan H. Meltzer, Adam Meyerson and Rachel Flick, with a piece by born-again Senator Bill Armstrong of Colorado for balance.

Needless to say, hardly an issue of *Policy Review* appears without multiple endorsements of Israel and Israeli-related policies, and this has become true of Heritage in general. Among the "high-ranking international figures to speak at Heritage during 1983," according to its annual report, was Israeli Defense Minister Moshe Arens. Domestic Zionists in the persons of Jeanne Kirkpatrick, Irving Kristol, Lew Lehrman and former UN Ambassador Charles



Israeli Defense Minister Moshe Arens lays down the party line to Ed Feulner

Lichtenstein (like Simon a Senior Fellow) also abounded. Heritage "backgrounder" papers present a weekly flood of print on how Moscow is taking over the Middle East, how the American media "misreported Lebanon," how to "scotch" the PLO, and how to "stand firm in Lebanon."

Probably the most overt pro-Zionist article ever published by Heritage, however, is the chapter on the Middle East in the Foundation's *Mandate for Leadership II* (1984) volume. Written by Daniel Pipes, son of warmongering Jewish emigré Richard Pipes of Harvard, the chapter proposes that "the U.S. should respond to local initiatives by facilitating communications, serving as an honest broker, and helping to ease the burden of those Middle East nations that take risks for peace." In the next paragraph, however, Pipes also recommends that the U.S. "provide Israel with the arms necessary to assure its military predominance over Syrian forces in particular and any likely combination of Arab forces in general" -- not, mind you, providing adequate defensive arms to Israel but enough weapons to "assure its military predominance." Some communicator; some honest broker! Pipes ends his advice to American policy-makers with the dictum, "The essence of the Arab-Israeli problem lies in the Arab refusal to recognize Israel."

Yet another indication of the heritage Heritage is really defending is a symposium in *Policy Review* (Summer 1984) on "Sex and God in American Politics: What Conservatives Really Think." While the symposium did include professional conservative gumbeaters such as Paul Weyrich, Phyllis Schlafly and M. Stanton Evans, it was largely composed of Jews and their political valets: Midge Decter (again), Irving Kristol, Milton Friedman, Howard Phillips, R. Emmett Tyrell, Senator Orrin Hatch and Congressman Jack Kemp (the last two among the most zealous Zionists in the Congressional zoo). To round out this in-depth examination of conservative thought, the symposium also included Rev. Jerry Falwell and one Rabbi Seymour Siegel, Executive Director of the U.S. Holocaust Memorial Council. What the portly rabbi's conservative credentials are, we are never told.

While the symposium functioned largely as an excuse for serving up conservative bromides in reply to such burn-

ing questions as "What would you recommend to an unmarried pregnant woman?" there was a series of interesting responses to the query, "Would you call America a Christian country?" The answers from the Christians should tell us something about their ideas of the role of religion (and which religion) in American society:

Hatch: "America is a moral, good country founded on the Judeo-Christian ethic."

Kemp: "... we have no established national religion, though Judeo-Christian values have profoundly influenced our development and our constitutional form of government."

Falwell: "We are a nation under God founded upon Judeo-Christian principles."

Phillips: "America was founded on Judeo-Christian principles."

Ron Goodwin (of the Moral Majority): "This country enjoys a Judeo-Christian heritage."

While most of the *goyim* hedged in their answers and were careful to qualify any Christian identity they might ascribe to America by preceding it with "Judeo," only Rabbi Siegel came forth with a firm reply: "No."

These responses are of interest because the Christian conservatives have pounded their chests the most in recent years about the importance of religious traditions and beliefs in conserving the social order. In general, they are probably right about this, regardless of the content or intellectual sophistication of the particular established cult. Most of the Christian right-wingers at their public meetings pray loud and long and insist that their staffs and employees also profess some religious faith. The fact that most of them gave at best equivocal answers to the question and

that they felt the need to dilute the identity of their own religious professions with the modifier "Judeo" suggests who these holy Joes regard as the real master. Rabbi Siegel, of course, does not have to equivocate and is free to boot Jesus out of the country altogether.

What has happened to the Heritage Foundation (and to American conservatism in general) is a takeover by Jews whose explicit commitment to traditional conservative principles and values is at best equivocal. They are manipulating the American right, old and new, into a political engine for the advancement of Jewish and minority interests. The shallow and decadent version of libertarianism espoused by most mainstream conservatives today is tailor-made to serve minority interests and effectively prevents any serious resurgence of political or racial nationalism or any serious solution to verbal and violent subversion by minorities. American conservatives have always been unwilling to confront the racial challenges of our time forthrightly, but the professional conservatives' tepidity and cowardice of the 1950s and 1960s have now been transformed into an active commitment to our racial enemies. To call this movement "conservative" or "right-wing" in any sense other than a positional one (they are further "right" than the actual political left) is therefore a glaring misnomer, since its basic ideas are drawn from the vocabulary and ideology of liberalism and a humanistic universalism and its real program is to establish the power of hostile out-groups over the American Majority. Needless to say, the "conservative" movement will not change its label, since it helps to legitimize the minority invasion and to give it a deathgrip on the limited political dialogue that is currently permitted in the United States.



EZRA POUND -- IN MEMORIAM

Pound Data File

The year 1985 marks the centennial of the birth of poet Ezra Loomis Pound, a native of Idaho and a graduate of the University of Pennsylvania. The first of his 40 volumes, *A Lume Spento*, was published in Venice in 1908. Although retaining his U.S. citizenship, Pound spent most of his life in London, Paris and Rapallo, Italy.

In 1939 America's maverick poet, who was attracted by the philosophy and monetary theories of the Social Credit movement, returned to the U.S. in an abortive attempt to prevent our entry into World War II. Back in Italy, despite a certain amount of antagonism from Mussolini's fascist government, he obtained permission to broadcast his "personal" opposition to the war policy of FDR, a not-too-rewarding pursuit given the fanaticism and bellicosity of the times. He continued his radio broadcasts after the U.S. officially joined the European bloodbath, on the condition that he never be asked to say anything contrary to his conscience as an American citizen. Both the Italian government and Pound kept the bargain.

After Italy had surrendered in 1945, Pound was arrested by the American troops, put in an iron cage in Pisa and then shipped back to the U.S., where he was declared "psychologically unfit" to stand trial and was confined by a federal court to St. Elizabeth's mental institution in Washington in February 1946. All this, of course, was a clever stratagem of the government to avoid the stigma of having to hang one of the country's greatest poets -- something that only uncouth Nazis were supposed to do. While in the loony bin, Pound was awarded the Bollingen Prize for poetry, but was later denied the Emerson-Thoreau Medal of the American Academy of Arts and Sciences because of his anti-Semitic and fascist sentiments. Released from St. Elizabeth's in 1958, Pound returned to Italy. He died in Venice on November 1, 1972.

To Ez

You met the savaged beauty, Clara,¹ her Benito,² Eva³ too;
You were ever loyal to your land, as honorable men knew.
But it was your fate to fall athwart
The unforgiving few.

Victim of the times, as we are victims all;
The loving Christian's apple so much worm-shot gall,
Brought back in chains to Sam's land of the free,
To face the Hiss⁴ and venom of those who will not see.

If *blut und erde* be treason, let time show
That blood and soil meant little then, as now.
But blood will out, as Crick⁵ and Watson⁶ tell,
They received a Nobel, you a madman's cell.

W.B. Yeats⁷ vaguely muttered some faint plea,
While catsman⁸ Eliot⁹ stayed Thames-side, drinking tea.
Old Ez, you suffered much for what has proven true.
We unsuffering ones were not as wise as you.

Septilingual scholar,¹⁰ white stag,¹¹ proud till your last breath,
You kept the faith, you braved it till your death.
Now noxious bookmen, with centennial gold in offering, agree,
With noisy literary spite, "Ez fathered modern poetry."

Idiosyncratic minstrel of the West,
Too much a man to die of self-consuming hate.
They will lie and wail, but yours will be
A more than literary victory.

Footnotes

1. A reference to the loyal, beautiful (if somewhat empty-headed) Clara Petacci, mistress of the latter-day Caesar. She was shot by self-described "partisans" in 1945, then hung by her feet in a Milan public square. Beside her dangled the battered corpse of Mussolini.

2. Benito Mussolini (1883-1945). Born in Predappio, he started a small newspaper, *Lotta di Classe*, in 1911 and later edited the socialist journal, *Avanti* (1912-14). After his expulsion from the Socialist Party, Mussolini (with French financial help) founded his own paper, *Popolo d'Italia*. In World War I he fought in the ranks of the Bersaglieri (Italian army infantry unit) until wounded in February 1917. In 1919 he organized his followers into the first Fascio dei Combattimento, which by 1922 had over 4 million members. On October 28, 1922, he engineered a coup that made him prime minister of Italy. Il Duce pursued an aggressive foreign policy which half-heartedly attempted to rebuild the Roman Empire. His alliance with Germany helped cause his downfall on July 25, 1943. Placed under surveillance by his successor, Marshall Pietro Bodaglio, he was rescued by German parachute troops and put in charge of a Nazi puppet state in northern Italy. When Germany collapsed in April 1945, a gang of Communists tried Benito by summary court-martial and shot him (and mistress Clara) on April 28, 1945.

3. Eva Braun, born February 7, 1902. For years the inamorata of the Führer, she joined him in a double suicide in his Berlin bunker, April 30, 1945. They were married in a civil ceremony a few hours before they took their lives.

4. Crypto-Communist Alger Hiss, a World War II adviser to President Roosevelt and the darling of the liberals, was convicted on a perjury charge in a federal court and served time in Leavenworth prison.

5. Francis H.C. Crick (1916-). Born in Northampton, England, Ph.D. in physics at Cambridge, he worked with Watson on DNA research and shared the 1962 Nobel Prize in medicine and physiology with Watson and Wilkins.

6. James Watson (1928-). Harvard biochemist who labored with Crick at the Cavendish Laboratory, Cambridge, from 1951 to 1953. In 1968, Watson became director of the Cold Spring Harbor Laboratory of Quantitative Biology in New York. He is the author of *The Double Helix* (1968), the story of the discovery of the structure of DNA, "the genetic blueprint of life."

7. William Butler Yeats. Irish poet (1865-1939). T.S. Eliot called him "the greatest lyric poet of the century."

8. *Cats*. Broadway hit, 1983-84. Broadly based on Eliot's collection of feline poems.

9. Thomas Stearns Eliot (1888-1965). Born in St. Louis, Missouri, the poet lived most of his life in England, becoming a British subject in 1927. Ezra Pound was both his poetic sponsor and the editor of Eliot's most famous poem, *The Wasteland*.

10. Fluent in English, Latin, Greek, Italian, French and German, Pound translated (or interpreted) the Chinese poems of Li Po from the Japanese *Rihaku*.

11. Pound poem by that name.

THE SHORTEST WAY HOME: TOWARD A POLITICAL STRATEGY FOR THE MAJORITY

The most serious problem facing the American Majority is its political weakness -- its inability or unwillingness to develop a collective consciousness, organization and strategy capable of seriously seeking and exercising political power in the United States. This weakness has often been the subject of comment by Majority activists, and some have suggested that it is a racial trait, that Northern Europeans are too individualistic to combine effectively into a racial collective unit. Whether this is the case is largely irrelevant to the political power and dominance of the Majority in the United States. It may be true that Northern Europeans, on a worldwide basis, are incapable of uniting politically, but it is obviously not the case that particular groupings of Northern Europeans are unable to unite on ethnic or national bases. Within the American context, it is the kind of unity that is necessary to assure Majority survival, and it is all that is necessary.

The principal reason that the Majority in the United States has not evolved a serious political strategy is that the best minds among Majority activists have been misled by false analogies with the National Socialist movement in Germany, by illusory romances with racial mysticism and by an understandable but mistaken exaggeration of biological realities to the exclusion of cultural and historical factors. Nordics in the United States -- especially those who are potentially most useful to Majority survival -- are not culturally identical to the European Nordics of the early twentieth century, and in so far as they have shown a positive response to Majority causes, it has not been because they have been influenced by Nietzschean, Spenglerian, Odinist or Yockeyite values, or even by the work of Jensen, Shockley or Robertson. This kind of work and thought has its own intrinsic value that I am the first to recognize, but as far as the political dominance of the Majority is concerned, it is useless. It is useless not only because it immediately falls into the hands of anti-Majority forces, but also because it elicits no vibrations at all among the Majority masses.

The Majority in the United States will not take power through a *coup d'état* or a sudden political transformation. If it is to retain the power it has left and to regain power, the Majority must work through what remains of the democratic system and within (though against) the establishment, as impossible or distasteful as this may seem. In order to do so productively, however, the Majority and its leaders must begin to think politically and strategically.

The British strategist B.H. Liddell Hart argued that

effective results in war have rarely been attained unless the approach has had such indirectness as to ensure the opponent's unreadiness to meet it. The indirectness has usually been physical, and always psychological. In strategy, the longest way round is often the shortest way home.

Frontal attacks or attacks along the enemies' "line of natural expectation" almost always fail. The key to successful conflict, in Liddell Hart's theory, is to throw the enemy off balance by attacking him indirectly, and this theory of the "indirect approach" is, in Liddell Hart's words,

as fundamental to the realm of politics as to the realm of sex As in war, the aim is to weaken resistance before attempting to overcome it; and the effect is best attained by drawing the other party out of his defences.

The classic example of the application of the "indirect approach" to politics is probably the Fabian Society, which combined an expurgated "outer doctrine" of democratic socialism with ruthless conspiratorial tactics to exert a dominant influence on 20th-century Anglo-American government.

The most serious error committed by Majority activists is their neglect of the indirect approach in their effort to appeal to a non-existent racial consciousness and to relate American Majority aspirations to those of Europe. In doing so, they have played straight into the hands of their enemies, whose constant propaganda line is that anyone who opposes them is a Nazi. The fact that Majority activists respond to this charge by denying it has not helped either, but since it is impossible to defend National Socialism in contemporary America, it is the only feasible response.

An application of the indirect approach to Majority activism would avoid an immediate effort to make overtly racial appeals to the Majority and instead would seek to develop issues that are meaningful on two levels -- on one level, a reasonably respectable or acceptable meaning, and, on the second level, a racial meaning.

In fact, since the 1968 Wallace campaign, American politics has largely revolved around these issues, and to date the New Right and the Republican Party have been the main beneficiaries. The value of these issues to the Majority has been negated, however, because neither the New Right nor the Republicans want to take these issues beyond the first level of meaning. When they attack affirmative action, it is because they are really concerned about "equality of opportunity," and when they attack minimum wage laws, it is because they really are concerned that the minimum wage leads to black teenage unemployment. And, when they are accused of racism by the Left, the response of the New Right and the Republicans is to huff and puff and show off their Hispanic receptionists or a black economist.

The real value of these "bivalent issues" to the Majority, however, is that they can lead eventually to a shared perception of a racial threat by the Majority *en masse*. Exactly how they can lead to this depends on circumstances, available resources and the proper organizational

vehicle. They will be completely ineffective, for example, if used by groups or individuals with overt racist connections. They can be effective only if those who use them are completely untainted.

There are a number of such bivalent issues that are already active in the American political theater. Each of the following issues has both a "respectable" (i.e., non-racial) rationale as well as a covert racial meaning:

1. Immigration
2. Violent Crime
3. Corruption (especially in local government)
4. Welfare
5. Education
6. Taxes, inflation and budget issues
7. Busing, affirmative action, housing, etc.
8. Terrorism and internal security
9. Public health
10. Moral Issues (e.g., pornography, homosexuality, the family)

This list might seem to include all the currently active issues on the national scene, but there are some national issues that do not lend themselves easily to a second (racial) level of meaning. Most hardware defense issues do not (although the volunteer army issue does), nor do most foreign policy issues. There are some foreign policy issues that do have bivalent meaning, however (e.g., foreign aid, especially to Third World semi-countries; the Third World debt; protectionism; military sales to Communist China; international narcotics traffic; Soviet aid to antiwhite "national liberation movements").

Majority activists who seek to make use of these issues should do so largely without reference to other, irrelevant issues. Their appeal should not be to the "white race," but it should be intentionally divisive and polarizing -- the point is to create in the minds of the Majority the idea and image that the Majority has enemies. The perception of an enemy is the most effective way to instigate a collective consciousness. Hence, activists should appeal to "the productive (or) working people," to Middle Americans, the Heartland, or some such codeword that will be subliminally understood by the Majority. Unlike most New Right groups, activists should avoid religious appeals and categories. Appeals to religion do nothing to move the issues toward their racial level of meaning and in fact create polarization along the wrong lines. Furthermore, there is no reason why the right kind of appeal on these issues should not be directed beyond the rather marginal sectors of American society on which the New Right is based and toward the more upwardly mobile sectors.

It is reasonable to expect that an articulate and accurate presentation of these bivalent issues as the platform of a "third party" with sufficient electoral and financial support to be taken seriously would have the effect of drawing the minority coalition "out of its defences." In fact, this has already happened to a large extent due to New Right pressures. The Left finds it increasingly difficult to present itself as the voice of reason, progress and humanity and tends toward more blatant appeals to the self interests of its

constituent minorities (racial and non-racial). From a nationalist perspective, this kind of appeal to particular interests (factionalism) is a bad thing, since it places special interests above the general interest. In the contemporary political context, however, the Majority is at best just one more special interest rather than the nucleus of Western civilization. Hence, from the perspective of the Majority, the breakdown of the national consensus and the concept of "public interest" is a good thing that can be exploited to reassert the legitimacy of its own aspirations, interests and values and to re-enter political contests as one more special interest. By forcing the minority coalition out of its defenses of egalitarian ideology and into the open as a coalition of racial interests, the Majority can provoke a legitimization of racial unity.

Aside from the appeal on the basis of the bivalent issues, there is also a need to evolve a coherent political ideology, reasonably consistent with traditional American symbols, that would allow for sufficient authority and discipline to enforce the correct resolution of these issues and which could enjoy reasonably broad popular support. Neither libertarianism nor mainstream conservatism can do this today, since their emphasis is entirely on self-gratification. What is needed is an ideology that can rationalize sacrifice or postponement of gratification in deference to a larger collective unity and which does not make the welfare of the individual the central value. There are elements of nationalism, populism, traditional religion and traditional conservatism that can be helpful in this respect, but the ultimate goal should be the development of an indigenous fascist ideology. Donald Atwell Zoll some years ago suggested that

One of the reasons why many Americans do not fear a domestic dictatorship is that they assume dictatorship would take some exotic form similar to those they have observed in Germany, Japan, or Russia, and they cannot imagine such conditions as an indigenous set of arrangements and customs. An American dictatorship would be no more like Nazi Germany in style than it would resemble the Zulu empire of Chaka -- it would be dictatorship American plan, complete with George Washington, Valley Forge, the Stars and Stripes, the "home of the brave," the World Series, Captain Kangaroo, and Mother's insipid apple pie. It would appear to be the apotheosis of democracy -- and, of course, in a sense, it would be.

Fortunately, a corrupt democracy offers opportunities to its enemies on the Right as well as on the Left, although, unfortunately, the Left has always shown itself to be more adept at subversion than the Right. The development of an indigenous authoritarian political ideology that would not simply regurgitate the symbols of European fascism but would strike some chords in the American Majority is essential if Majority activists are to escape the current Left-Right monopoly of political dialogue. This too would represent an application of the "indirect approach" strategy, since once such an ideology was formulated and generally accepted, a great many explicitly racial values would emerge, fall into place and appear far more reasonable than they seem to most members of the Majority today.

TORONTO'S "TRIAL OF THE CENTURY"

The victors lost and the vanquished won in the great Ernst Zündel trial of 1985. That was the all-but-universal verdict of the Canadian mass media to the February 28 conviction of the Toronto revisionist publisher on charges of "knowingly" disseminating "false news" on the Holocaust, news likely to endanger social harmony. Given a 15-month sentence and jailed overnight until his lawyer could file Notice of Appeal, Zündel was acquitted on a related second charge, in which his allegedly false news pertained to an international conspiracy of Zionists, Freemasons and bankers.



A Canadian cartoonist's perception of the defendant

Long before the eight-week trial was over, the Canadian establishment realized that it had opened a Pandora's box by giving the revisionist history movement its "day in court." A parade of courtroom witnesses for the defense, flown in from all over North America and western Europe at Zündel's expense, presented an unorthodox view of German guilt in World War II to a national audience of Canadian Press wire-service readers and Canadian Broadcasting Company viewers and listeners. Though Toronto residents in particular were assured that the trial which was capturing daily headlines in their city was an international media event, the sorry truth is that, at least in the United States, the coverage was almost zero.* Some major American papers restricted their reporting to one short article following the conviction. But in Toronto, at any rate, the literate populace was exposed to two full months of provocative headlines like "Holocaust on Trial." Since Zündel and his brilliant defense attorney, Douglas Christie, plan to appeal the verdict as far as the Canadian Supreme Court, the publicity is far from over.

The great fear of the defense was that District Court Judge Hugh Locke would take "judicial notice" of the Holocaust, making it an unassailable "fact" like the earth being round. This would have forced the jury of 10 men and two women to accept that roughly six million Jews were gassed and otherwise killed by the Nazis, regardless of any counter-evidence tendered by the defense. Indeed, many key defense witnesses might have been forbidden to give testimony, had Judge Locke so ruled. But he did not, perhaps

* Cable News Network's *Crossfire* carried an interview with Zündel, in which "liberal" Tom Braden and "conservative" Robert Novak distinguished themselves by screaming insults at their guest for 25 minutes, although normally they never agree on anything.

because of a blunder (one of many) by the prosecution. Peter Griffiths, counsel for "the Crown" (which brought the case, having taken it over from a private Jewish group), goofed by asking Judge Locke to take "judicial notice" of the Holocaust only *after* his side had spent nearly a month presenting its evidence. This timing, reasoned McGill University law professor Irwin Cotler, was "fatal," because the judge's acceptance of Griffiths's bid would have been perceived (correctly) as grossly unfair. The result was, as Cotler put it, a "world conference of the Holocaust revisionist movement" which all of Canada got to follow on a day-to-day basis.

The Jewish Defense League helped assure a large audience for the proceedings by attacking Zündel and some supporters as they climbed the courthouse steps on opening day, January 7. The usual eggs and punches were thrown, and four JDLeers were arrested. A court order kept them at a safe distance for the rest of the trial, but security remained very tight, down to Zündel's bullet-proof vest. The amount of hate at large in Toronto was revealed by the experience of a young local attorney bearing the same name -- Doug Christie -- as Zündel's advocate. In the time it took this other Christie and his wife to eat lunch one day, eight life-threatening calls arrived at their house. The threats poured in despite the fact the "wrong Christie" had persuaded Toronto's major media to keep identifying Zündel's Christie as a British Columbia native. Happily, the local Christie also received up to a dozen misdirected letters a day supporting Zündel's position on the Holocaust.

In all, there were 35 witnesses in the trial, counting Zündel himself. Two of the prosecution's 13 witnesses -- University of Vermont political scientist Raul Hilberg and Royal Bank of Canada executive John Burnett -- were formally designated "experts," as were three of the defense's 22 witnesses -- University of Lyon (France) professor Robert Faurisson; Rochester, New York, psychiatrist (and onetime Belsen liberator) Dr. Russell Barton; and DuPont chemist William Lindsey. However, Judge Locke cautioned the jury that the "expert" tag attached to these men's names did not mean their testimony carried more weight than that of others. Still, after years in the media wilderness, it was refreshing for revisionists to see headlines in the *Toronto Globe and Mail* (billed as "Canada's National Newspaper") like this one about Faurisson on February 6: "Gas was not used in prison camps, expert tells court."

Such headlines had many Canadian Jews feeling apoplectic. Their reactions spurted messily all over Canadian newspapers and airwaves only in early March, however, when the trial was over and trial-bound considerations of "fair play" in the media could be forgotten again. Before March 1, the reporters for Toronto's three major dailies, especially the *Globe and Mail's* Kirk Makin, were remarkably objective in their coverage. They, and some of the local TV newsmen, deserve the gratitude of truth-seekers everywhere, who might be forgiven for thinking they would "never live to see the day."

Revisionism's \$6 Million Man

Ernst Christof Friedrich Zündel was born in an ancient house in a small Black Forest town in 1939. His most vivid early recollection is "the cold, stark terror of air-raid sirens and the droning of bombers, anti-aircraft fire, searchlights in the sky and Allied bombers limping back across the Black Forest, sometimes in flames." At war's end, Zündel's father, an army medic, was kept in a POW camp for three years. His home was looted and his three sisters were treated as "spoils of war." In school, the boy was loaded with guilt feelings, stories about the Hitler era which didn't jibe with what his father taught him. It was guilt and confusion which caused him to flee to Canada in 1958.

Not long after his arrival, Zündel met Adrien Arcand, leader of

the Quebec-based, far-right National Unity Party, who let the young Ernst spend many hours in his vast library. The experience changed Zündel's life, though it was only later, during a 1963 visit to Dachau concentration camp outside of Munich, that he vowed to spend the rest of his days retrieving Germany's honor. Zündel vividly recalls standing with other tourists in a reconstructed model of "the Dachau gas chamber." Nearby was a new sign admitting that nobody was actually gassed there -- but *not* that millions of visitors had been duped for 15 years. (At the Zündel trial, 22 years later, at least one prosecution witness was still describing "the gassings at Dachau.")

In the 1960s, Zündel became a popular figure in Toronto and Montreal, appearing regularly on a radio talk show and as a speaker at church and fraternal gatherings. "I was Mr. Clean in those days," he recalls. He was also a highly successful artist who produced covers for *Maclean's*, the Canadian equivalent of *Time*. His wife, of French-Canadian background, bore him two sons.

A second major turning point in Zündel's life came about 1970, when he wrote a far-out book called *UFOs -- Nazi Secret Weapon?* for his new publishing house, Samisdats (Russian for "self-published") Press. The first 2,000-copy edition sold out in two months, and six more printings have followed so far.

As Toronto's organized Jewish community began holding mass demonstrations outside his 206 Carlton Street home and office, and fighting him legally in various ways, Zündel's old accounts with firms like *Maclean's* began to vanish. The mood got so ugly that when Max Lipson, the Jewish former news director of CHUM radio, dared to allow Zündel on his program, his own life was destroyed. His wife moved out (as did Zündel's), he was blackballed by the media, and eventually checked into a mental hospital. Today, Lipson remains a "broken wreck."

The stout-hearted Zündel is a lot more resilient, even in the face of a new campaign to deport him to Germany. Admittedly, that would not be the worst fate for a man who never sought Canadian citizenship, and says, "I carry my German ethnicity like a snail house." But Zündel also told the press, following his conviction, "I keep my pain to myself. We consider it manly, and, may I say, Aryan. Now there's a headline for you." Earlier he had said of the Zionists, "They seem to have a copyright on pain."

In 1981, a suit brought by the Holocaust Remembrance Association led to Samisdats' mail rights being revoked for nearly a year. Though a court later found the revocation unjustified, there was no compensation and Zündel's publishing business has yet to recover fully. It was this same "survivor's organization," led by Jewess Sabrina Citron, which sued Zündel again in December 1983, this time under the archaic Criminal Code section 177, which provides that "every one who willfully publishes a statement, tale or news that he knows is false and that causes or is likely to cause injury or mischief to a public interest is guilty of an indictable offense and is liable to imprisonment for two years." The only previous conviction under the statute came about 1900. Citron, and later the Crown, which quickly adopted her case as its own, challenged two publications specifically: a four-page tract by Zündel entitled "The West, War and Islam!" and the much better known booklet *Did Six Million Really Die?*, written by the Londoner Richard Verrall under the pen name of "Harwood."

Zündel's defense, which he expected to cost \$60,000, proved at least twice as dear because of the trial's length. But the \$6 million in free publicity (to choose a nice round familiar number) made it a bargain. The bill would have been far steeper without the unstinting and almost free labor of dozens of men and women, foremost among them Doug Christie.

The man they call the Battling Barrister was born in Winnipeg in 1946. His father was a tailgunner in the Royal Canadian Air Force in World War II. Though he wasn't exactly popular as founder and leader of the separatist party Western Canada Concept (WCC),



Left to right: Doug Christie, Jim Keegstra and Ernst Zündel.

Christie says of the Zündel trial, "I've never been called on before to do anything dangerous for the sake of freedom."

Christie is a familiar figure in courtrooms throughout British Columbia and Alberta. His flashing dark eyes, stern military bearing, strong, staccato voice, and abrasive, almost merciless, manner of questioning foes has left some witnesses in tears. But it's always for a good cause -- against forced bilingualism, for the Union Jack, against book-banning. "I don't think it is the role of counsel to be intimidated," he says.

During the Zündel trial, Christie's first case in Ontario, he and Judge Locke locked horns on a daily basis. The pugnacity was essential because Locke overruled nearly every photograph, display model and slide exhibit offered as evidence by the defense. Locke repeatedly tried to embarrass Zündel's witnesses and even refused to let Christie ask potential jurors whether they had anti-German prejudices or strong Zionist loyalties.

Just after Christmas, Christie moved into his client's crowded home and boned up on hundreds of revisionist and anti-revisionist WWII books and documents. Later on, when a court session had adjourned, he would give the faithful a pep talk or gather everyone around the piano and lead them in singing. At 38, he says a wife and children are impossible -- he could never subject them to the hectic life he has carved out for himself. "I never quit," he says. Still, "every day is a holiday if you are doing what you like."

Christie's appeal of the Zündel verdict will be based on 25 different grounds, including the insults, bias and improper personal opinions he says Judge Locke expressed in court. A good example of the latter was Locke's one-and-a-half-day-long "charge" to the jury at the end of the trial. At one point, Locke recalled Zündel's testimony that the German people were as much victims of the later stages of the war as the inmates of the concentration camps. Locke then reminded the jurors of the horrific one-hour U.S. Army propaganda film, "Nazi Concentration Camps" -- complete with "gassings at Dachau"! -- which the prosecution had used to summarize its case:

I'm sure when you recall the film, you will recall seeing German civilians being brought from the town [to view the state of the camps and their inhabitants]. I'm sure you will compare what those civilians looked like in terms of the health of their bodies with the health of the bodies of those inside the camps.

Locke might have pointed out that the peak years of German malnutrition came in 1945-47; or he might have asked the jurors to "compare" the inmates' bodies with the charred remains of civilians in Dresden, Hamburg and a hundred other cities; or reminded them of the brutal, forced removal of 12 million Germans from their ancestral homes. Clearly, the Germans *did* suffer about as badly late in the war as any other population group. Zündel's testimony was correct. But Judge Locke disparaged it in his official role. Indeed, he advised the jury that, in his opinion, "the evidence is overwhelming" that the Holocaust (meaning the systematic gassing of millions) occurred. He did so after having refused to allow the defense to show its exhibits.

Christie never denied that Jews suffered horribly under the Nazis or died by at least the hundreds of thousands from various causes. He never tried to justify the German use of concentration camps. With other revisionists, he merely questioned that there was a government policy of Jewish extermination and that mass killings by gas had occurred.

Crown counsel Griffiths was impressed by the strength of Christie's case: "I've been surprised at the degree of Mr. Christie's considerable preparations, which were exemplary. It's been superb. I take nothing away from him." Indeed, the trial took many pounds off Griffiths's frame as he studied late into every night.

Christie agrees with those who are calling the Zündel case Canada's "trial of the century," not only because of the vast publicity it generated but because, as he says, "There is more at stake here than has been at stake in any other trial, probably in Canada's history."

The Crown's Case

The prosecution knew it was in for a long ordeal at least by January 11. That was the day when witness Arnold Friedman, 56, an Auschwitz survivor, triggered what one reporter called a "shockwave" in the courtroom by conceding that the smoke and flames he had seen above a crematorium chimney might have had a cause different from the rumored one. "Yes," he told Doug Christie, "there could have [been another explanation than gassing]. If I had listened to you at the time when I was listening to other people [in the camp], I might have listened to you. But at the time I listened to them."

Friedman had testified that he and other young people at Auschwitz believed they could tell whether fat or skinny people, Poles or Ukrainians were being cremated by the color of the smoke, which, with a stench of burning flesh, hung over the camp sometimes 24 hours a day for weeks. "Couldn't there have been many other explanations [for the smoke and flames]?" asked Christie. "Yes," said Friedman, there could, but it was his "understanding" that Jews were being exterminated inside the buildings. "I know the information [that was] circulated in the camp," he said. Christie confronted him with the patent for the Auschwitz crematoria, designed by Topf and Son, which showed them to be, like all other cremation facilities everywhere, technically incapable of giving off flames, smoke or odors.

Christie cited a book written by a nurse at Auschwitz, which described 3,000 babies born at the women's camp without a single death. Friedman, who sometimes passed food to the camp, said, "never have I seen any babies."

The prosecution heaved a collective sigh of relief when Friedman left the stand. A more effective witness was Professor Rudolph Vrba, who had changed his name from Walter Rosenberg because he "wanted no connection with so-called German culture, which I saw in Auschwitz." After two years at the camp, Vrba and fellow inmate Fred Wetzler escaped in April 1944 and made their way to Slovakia, where they told their fantastic story to the Jewish Council. Later, Vrba wrote the book *I Cannot Forgive*, which, he told the court, was an "artistic" rendering of Auschwitz

conversations that he had not actually heard. At one point, the book has Gestapo chief Heinrich Himmler gleefully presiding over a mass gassing held just for him.

Christie closely questioned each Holocaust survivor on whether he had actually seen a gassing or just heard rumors. Vrba, two weeks into the trial, became the first to say he had "seen" gassings, and cremation pits as well. He had watched an SS officer "leisurely" pop gas cannisters through vents leading into the chambers. Vrba also said that he developed a memory technique to help him keep count of the 1.765 million Jews he says he saw being led toward the chambers over the months.

Christie went for the jugular: "You had to develop a memory technique to keep your lies straight."

"Are you calling me a liar?" asked Vrba.

"Yes," replied Christie.

Came the indignant reply: "To consider someone who fought the Nazis a liar is a misuse of a free court in Canada."

Vrba also said he had a rare opportunity to see three "burning pits" in December 1942, which were filled with charred bones and the unburned heads of babies. "I learned later," he testified, "that children's heads have so much water they are difficult to burn." (Defense witness Thies Christophersen, an agronomist stationed at Auschwitz during 1944, observed later that the land thereabouts was so swampy that even a small hole soon filled with water.)

The star witness for the prosecution was Professor Raul Hilberg, acclaimed author of *The Destruction of the European Jews*, which, since its initial printing in 1961, has become the authoritative text on the Holocaust for the "exterminationist" side. Hilberg has calculated that about 3 million Jews died in Nazi death camps, mainly by gassing, and that slightly more than 5 million Jews died during World War II from all causes.

Hilberg pointed out several errors in *Did Six Million Really Die?* which, one hopes, will either drive it off the revisionist market or stimulate a radical revision. For example, he personally had never cited the figure of 896,892 "Jewish casualties" during the war, either in or out of print, as the text maintains. Also, the figure of 3.375 million reparations claimants registered with the West German government is presented in the Harwood work so as to suggest that all were Jews. In fact, most were Germans who claimed the Nazis had persecuted them in some way, and many of those claims were rejected. Only about 300,000 Jewish claimants had surfaced by 1965.

Hilberg learned a great deal himself at the trial -- facts which had eluded him during 36 years of Holocaust research. Christie introduced as evidence an article written for *The Progressive* in 1949, by Judge Edward L. Van Roden. As a member of the Simpson Commission, formed to investigate U.S. misconduct surrounding the so-called Dachau Trials, Van Roden had helped uncover the massive use of torture to extract Nazi confessions. His own investigation of 139 German prisoners found that 137 had been "kicked in the testicles beyond repair. This was standard operating procedure with our American investigators." The Americans almost routinely drove burning matches under the ex-Nazis' fingernails, broke their jaws, threatened to hand them or their loved ones over to the Soviets, and posed as priests to extract confessions. When Hilberg insisted he was unaware of the fairly well known allegations, and of Van Roden's report, Christie retorted: "You set yourself up as an expert to say that articles my client published are fanciful. Then when I ask you about books, you say you haven't read them."

Judge Locke let the witness off the hook, saying quickly, "You don't have to answer that."

Was it not coercion, asked Christie, when the Americans told the Germans they must confess or be handed over to the Soviets?

"I don't know if I would characterize that as coercion or tor-

ture," said Hilberg. "Maybe torture -- much as I was tortured yesterday by the choice of continuing to testify or go home to my classes," he laughed.

An unamused Christie replied, "So you would compare your having to stay and testify to the situation for the Germans [at the war crimes trials]?"

On the same day, January 17, Hilberg admitted, "There is no single scientific report that shows a gas chamber." Nor was there a single scientific report of one person who was gassed. Nor was there one German war document referring to "killing" Jews.

The day before, he and Christie had fiercely debated the Nazis' use of the word "resettle," which the professor said meant "annihilate."

"To me," said Christie, "[relocate] doesn't mean annihilate."

"That's the difference between you and me," rejoined Hilberg hotly. "I've read thousands of documents. I know what it means in the context."

"You alone understand, right?" asked Christie sarcastically.

Earlier in the day, they had squared off over Hilberg's extensive use of the testimony of Kurt Gerstein, a deranged Nazi SS officer who finally hanged himself. Gerstein is notorious for wild "confessions" about how Germans, for example, killed 25 million Jews in two small death camps. "Don't you think it reflects on an author that some statements are absolutely ridiculous?" Christie asked Hilberg. No, said the latter, one could pick and choose, and use only those of Gerstein's recollections which were corroborated by independent sources. Besides, he added, Gerstein was "one of the few" who knew about the gas chambers at the Treblinka and Belzec camps.

Hilberg's most effective testimony came during his first day on the stand, January 15, when Peter Griffiths put gentle questions to him. Some of the clearest evidence for genocide, he said, was the German railroad records, which show hundreds of thousands of one-way fares to odd little places in Poland which were really death camps. The railway wanted to be sure it was paid. (In his testimony the following month, the revisionist Robert Faurisson suggested that some hundreds of thousands who had entered the camps by rail left later, during the war's chaotic finale, by truck or, more often, on foot.)

The Revisionist Case

Perhaps the most stunning testimony in Zündel's behalf was offered by Dr. Russel Barton, a psychiatrist whom the diligent defense team turned up in nearby Rochester, New York. Years earlier, Barton had published an article in a British journal stating that, as a British medical student, he spent one month at the Belsen camp just after its liberation. The sights, sounds and smells had been indescribably awful. Thousands of corpses and living skeletons lay everywhere. It was only after some time, and as he began talking with the inmates, that he realized he had been "brain-washed" to regard the horrors around him as "deliberate and vicious inhumanity."

The truth was that Belsen had been well administered until very late in 1944, when, with the German army being overrun, about 60,000 inmates from eastern camps had been packed in alongside Belsen's normal quota of 3,000. The camp administrators, including, Barton wrote, "many Germans who were kind and sympathetic," resented the big squeeze, and took the best care of their original 3,000 inmates. When the Allies arrived, the camp commander stayed behind. "I thought he felt he had done a good job to the best of his ability . . . I don't think he felt for one minute he was responsible for the deaths." He was hanged nonetheless.

There was never any deliberate starvation at Belsen, Barton testified. Huge cooking vats and careful food and sanitation records were the reality. The dislocation and disease of the war's final months was a tragedy which Allied journalists exploited to

the fullest.

The strongest testimony for the defense came from the lips of Professor Robert Faurisson. Had Judge Locke permitted him to testify on the structure and operations of gas chambers, alleged and real, to describe the chemical nature of the alleged fatal gas, Zyklon B, and to show his many exhibits, the trial might have lasted another week. Even with none of that, he was devastating on certain points.

Why, asked Faurisson, were the first extermination stories which appeared after World War II usually about mass "steamings" and mass "electrocutions"? Why did the "gassing" allegations surface only later, as a rule? And whatever became of these earlier claims?

Twenty-five years of research had convinced the professor beyond any doubt that not one gas chamber ever existed in a Nazi camp. The only scientific analysis of a purported gas chamber performed after the war was made by a doctor who tested bodies from the Struthof camp and took wall-scrapings. He found no evidence of gas, but his report later disappeared from the French archives.

Between 200,000 and 350,000 Jews had died in all the German camps, Faurisson calculated, most in the war's final months. The German "final solution to the Jewish problem" had been a "territorial" one, with the eastern camps intended as transit camps, and the goal one of moving the Jews still further east. Himmler's notorious 1943 speech to Nazi troops, demanding the "extermination" of the Jews, lest their children wreak vengeance, was, said Faurisson, "war talk" of the sort heard in many embattled countries. "Yes, Jews were persecuted, there were ghettos, slaughters, but there was no difference in how Germans acted in 1939-1945 and the French did in their colonies."

The Harwood booklet was wrong in calling the Holocaust an invention of "postwar propaganda," however, because it was concocted *during* the war and deliberately spread as a rumor, one which has since grown fantastically. "Read the [Toronto] newspapers yesterday," Faurisson challenged the court at one point. "Babies boiled in the fat of their parents, the eyeballs of twins pinned to a wall . . ." He was referring to the latest accounts of the search for Dr. Mengele.

"A Nazi is a man," said Faurisson, "a Communist is a man, Jew is a man, and I am a man." But he had not been treated like one. Years of vilification had sorely tempted him to wimp out. He confessed that there were times when he wished he had never even heard of the Holocaust. Although he was an anti-Nazi, his life had been made unbearable. The dilemma for Germans in the late 1940s had been much worse. It was hardly surprising that many a Nazi officer sang his captors' tune when the alternative was seeing his family shipped to Russia. Faurisson had seen his own wife hounded, and his son, who planned on becoming a judge, forced to resign. The implication, he felt, was that a "Nazi confessor," almost by definition, was someone who "cannot be believed."

During cross-examination, Faurisson admitted that he had not yet carefully examined several important aspects of the Holocaust, including the *Einsatzgruppen* ("action groups"), which followed the German army into Eastern Europe, and, by Raul Hilberg's calculations, shot 1.4 million Jews.

"[Y]ou didn't consider that," asked Griffiths.

"I considered it, but it's not my speciality," said Faurisson. He would wait "for a real study on *Einsatzgruppen*, when two sides are available." Consequently, he would offer the court no estimate of how many Jews died in that way, or in the various ghettos.

The media had a field day with the testimony of Ditlieb Felderer, the Swedish forensic researcher who has prowled around Austria nearly 30 times, snapping some 30,000 pictures along the way. One *Toronto Star* headline read: "Prisoners at Auschwitz

dined, danced to bands, Zündel witness testifies." As Felderer, with his piping, singularly innocent voice, described the various swimming pools, saunas, theaters, orchestras and other amenities which the lucky Auschwitz guests once enjoyed -- "seemingly oblivious to Peter Griffiths's gruff sarcasm," as one reporter acutely phrased it -- friend and foe alike could not help giggling nervously, and, occasionally, doubling over in laughter.

Felderer remains an utterly unique fixture on the revisionist circuit, watched warily by many who appreciate his legitimate and verifiable findings yet distrust his unintentionally "comic" ways. At Auschwitz's dance halls, Felderer told Griffiths, they even had "their own music . . . the Auschwitz Waltz." Maybe so, maybe so. Then he bounced back with a solid discovery: the so-called "Block of Death" at Auschwitz, where 20,000 were allegedly shot, had not one bullet hole in it.

Early in the trial, Felderer was expelled from the courtroom as a spectator when guards caught him handing out leaflets. Later, he called the Holocaust story as "phony" as the theory that Indians once scalped white settlers. It was the whites who did all the scalping, he insisted! Felderer testified that he was born in an "internment camp" in 1942 to a Jewish mother, that his family was persecuted by the Nazis, and that he and his Filipino wife have lately been persecuted by anti-Nazis.

Other defense witnesses included professor Gary Botting of Red Deer College in Alberta; revisionist James Keegstra, the former mayor and history teacher of Eckville, Alberta; Doug Collins, a popular Vancouver journalist; and Thies Christophersen, a former German officer stationed at Auschwitz.

Botting, a prolific playwright whose father was killed in World War II and is buried at Belsen, said he had reached no definite conclusions about the Holocaust. One thing he did know was that Albertans who asked too many questions became "social outcasts." Last September 25, the Mounties impounded his class's copies of Arthur Butz's Holocaust-doubting book from the college bookstore. This, said Botting, was "thoughtcrime" as Orwell had defined it -- the same Orwell who himself questioned the gas chamber story in 1945.

Keegstra said, "I endeavored to teach both sides of the Holocaust. The students got both sides." The media had misquoted him "very viciously," but his chance to confront the government's "hate" charges was coming in April, with Christie defending.

Journalist Doug Collins, who escaped from German POW camps four times, asked the jurors, "Can you read Mr. Zündel's mind?" How else, he wondered, could they presume to know what he honestly believed? "False news" surrounds us daily, he advised the jury: consider Santa Claus, TV weather reports, political promises. Zündel's "crime" was precisely like Martin Luther's when he denounced the Pope. "What we're talking about here is heresy. And Mr. Zündel is a heretic." His fellow journalists knew about revisionism but were terrified of broaching the subject, since that meant a "prompt visit" from their local Jewish representative.

Thies Christophersen, 67, said he had heard rumors of the burning of "millions" of Jews at Auschwitz even while he was stationed there in 1944, with the Kaiser Wilhelm Institute's synthetic rubber research plant. So he got on his bicycle and peddled all over the vast complex, looking for burning or killing sites. He found nothing. In 1973, he wrote a book describing his wartime experiences. Later the West German government arrested him for publishing his endeavors.

Zündel's most interesting testimony in his own behalf concerned a letter dated February 29, 1944, from the British Ministry of Information, which he described as a "cornerstone" document on which many Holocaust lies were based. Originally addressed to the clergy and press of Britain, it was signed by H. Hewet, the assistant secretary, and later reprinted in Edward Rozek's book,

Allied Wartime Diplomacy. The letter expressed concern about the barbaric behavior of the Soviet army.

We cannot reform the Bolsheviks but we can do our best to save them -- and ourselves -- from the consequences of their acts. The disclosures of the past quarter century will render mere denials unconvincing. The only alternative to denial is to distract public attention from the whole subject.

Experience has shown that the best distraction is atrocity propaganda directed against the enemy . . . your co-operation is therefore earnestly sought to distract public attention from the doings of the Red Army by your whole-hearted support of various charges against the Germans and Japanese which have been or will be put into circulation by the Ministry.

Those charges have been repeated so often, said Zündel, that they are almost universally believed, so that anti-German feelings are "more polarized and more vicious now than in 1942." He had set out in the early 1960s to change the situation, but "here I am, 20 years later . . . treading like a hamster in the water."

Zündel may have prejudiced his own case with several candid admissions. Yes, he told Peter Griffiths, he had a "master plan" of sorts to deliver "Aryan man" from the clutches of Zionism. It was all on a tape sold by Samisdat Press. The white race needed to be freed, he said, "from the shackles of lies and brain manipulation, so we can once again be ourselves."

Earlier, several character witnesses from Toronto's German-Canadian community had described Zündel in the most glowing terms imaginable. Armin Auerswald, who had been abused at work for his German heritage, said that Zündel was an utterly honest man without a hateful bone in his body. Tiudal Rudolf called him "the best German I ever met." Young Jurgen Neumann, who once changed his name to Jerry Newman to avoid taunts of "Nazi," said that Zündel's deep love for the German nation had made him more, not less, tolerant of other races. Hans Schroeder, who went to Zündel for help after his children were called "little Hitlers" at school, joined the rest in praise of Zündel as kind, diligent, sincere.

Perhaps the most poignant moment in the trial came when tiny Frank Walus of Chicago testified how the entire world turned against him when 11 "eyewitnesses," brought together by Simon Wiesenthal, swore in court that he was the SS general who had killed Jews and Poles right before their eyes. It took a miracle to clear his name, after he had lost \$120,000 and all his friends (neither loss recoverable), been assaulted 15 times and suffered two heart attacks. When Christie asked Walus how his wife and children had been affected, he wept openly and said in a strangled, heavily accented voice: "Many times crying, like little kids we was crying. We was praying, asking our Lord for help." Walus was eternally grateful for the \$5,000 Zündel had sent him at his lowest ebb, the one thing which gave him hope. The Justice Department witch-hunters dropped the case when it turned out that Walus had been working on a German farm during the war.

Aftermath

The Toronto press in January and February was a miracle of fairness. But a different tone entirely had gripped it by March 3. Gone were the neutral recitations of the courtroom reporters. In their place came dozens of splenetic columns, damning Zündel as "insane . . . sick . . . mad . . . misfit . . . infecting . . . plague . . . hateful . . . poison . . . gang . . . garbage . . . obsessed maniacs, twisted by hate, defeat and guilt."

The March 4 headlines showed vividly where Canada is headed. One story told of a special journalism conference addressed by Julian Sher, a CBC producer who authored a radio documentary on Zündel. "If the courts gave Zündel a platform," said Sher, "the media gave him a bullhorn." In such cases, he continued, the

"basic rules of fairness" do not apply: "We don't always have to give two sides to something that doesn't have two sides."

Across town, a no less ominous scene was unfolding. From the *Globe and Mail*:

Toronto politicians from all levels of government are making emotional calls for the deportation of publisher Ernst Zündel

At a Toronto regional council B'nai B'rith breakfast yesterday, representatives of provincial, federal and municipal governments repeatedly called for the deportation

Zündel must go, it seems, but as for Canada's many Third World immigrants with serious criminal convictions -- they will stay. The Toronto newspapers admit as much. Though deportation is sup-

posed to be almost automatic when a non-citizen receives a six-month or longer jail sentence, the immigration lawyers almost always manage to keep them in the country.

As scores of media commentators branded him worm, snake, toad, rat, roach, pig, dog and every other sort of beast, Ernst Zündel, ever undaunted, announced plans of his own to sue a Toronto publisher for spreading "false news" about the German people:

I want to see if the law is as accessible to Germans as it is to Jews. I want to see how they weasel out of that one I will exact from these people every embarrassment that I can because I think they are creeps.

Abortion Agenda

The pro-life crowd is getting wackier than ever. In addition to bombing abortion clinics and running horror movies of "murder in the womb," some hardcore anti-abortionists are showing their true colors by coming out against contraception and even sex itself. Apparently what they want is what they and all of history's strait-laced saints and Puritans have never been able to get -- cohabitation for the purpose of children only. It's too bad that God didn't listen to them at the Creation. He could have solved their problem by taking the fun out of the act. But he didn't, and the pro-lifers, like all their antecedents, have to battle against instinct and feeling in their eternally losing struggle against doing what comes naturally.

Meanwhile, the Pope, who is an able ally of these fundamentalist fetalists, many of whom still harbor unfriendly thoughts about Rome, jets around the world, urging his colored congregations never to abort, never to resort to contraceptive devices -- in other words, just keep proliferating until they run out of food, like the Ethiopians.

The Pope's minions in the U.S. support their fundamentalist colleagues in the anti-abortion movement, though the National Conference of Catholic Bishops differ sharply in their attitudes toward capitalism and nuclear weapons. You don't have to read between the lines of the manifestoes to get more than a whiff of the bishops' socialism, equalitarianism and hopes for unilateral disarmament.

Archbishop John Roach of Minnesota, onetime president of the National Conference and one of the driving forces of the organization's left wing, didn't help his cause too much when he got arrested in February for drunken driving and had to spend the night in a local hoosegow in Lindstrom, 35 miles north of St. Paul.

Another "liberal" priest, 50-year-old Mel Balthazer of Boise, Idaho, also recently fell afoul of the law. He was sent to jail for seven years for lewd conduct with a 15-

year-old boy. Apparently Balthazer had been plying his loathsome trade for 20 years. Since his church refused to discipline him properly, a secular judge threw the book at him.

There are good and bad people on both sides of the abortion fight, but as usual in such matters, the hypocrites make the most noise. Jerry Falwell wants to save whatever is alive in the womb, even if the mother is totally incapable of motherhood and even if the fetus is horribly diseased and defective. On the other hand, he is quite willing to kill it when it grows up by sending it to die for Israel. For its part, the abortion-boosting, pro-choice crowd closes its eyes and ears to the fact that white women, by

practicing wholesale abortion, are helping to make their ever less numerous race an endangered species.

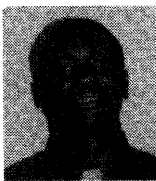
It is the opinion of *Instauration* that intelligent, responsible women have the right to decide for themselves what to do about a pregnancy, wanted or unwanted, without some male judge, politician or holy man looking over their shoulders. But ghetto brood mares who load the welfare roles with the products of their irresponsible promiscuity have no such right. In the meantime, it should be made plain to all women that those who belong to overbreeding races should have a more restrained attitude toward childbearing than those who belong to underbreeding races.

IT'S TIME FOR A CHANGE!

VOTE

JURELL HORNE

PROBATE JUDGE
Independent Candidate



**Is
Bisexuality
a Qualification
for
Probate Judge?**

This political ad appeared in the Telfair (Georgia) Times (Oct. 31, 1984). Fortunately, Jurell Horne was not elected. But the mere fact that he was a legitimate candidate should be exhibit A in a lobbying effort to rescind the Voting Rights Act.

I am Jurell Horne, your candidate for Probate Judge. Unlike my opponent, I have prepared myself for public office. I have six years of college studies in government. I am presently an evening law student at John Marshall Law School. This study is very important because the office of Probate Judge calls for the interpretation of state law. I have spent many years of faithful and honorable service in the United States Army. I have worked with many people from a supervisory standpoint at Savannah State College and Atlanta University. In my past experiences, I have worked very hard and diligently to resolve community problems and devise community programs. I have a multitude of public experiences: religious, social, bi-sexual, bi-racial and various handicapped. These experiences will help me better serve the total county population. I have versatile cultural experiences. I have visited abroad. I have a broad and general world outlook. Yet, I can see the needs and direction of our small county. Even though I have not given you a total description of my preparation for public office, I ask you, how well has my opponent prepared himself? Where will Telfair County be four years from now? There is no limit. Let's make a futuristic choice. Some sweet lady asked me how much was I paying per vote. Well, I've heard and I've read various southern historical books. It has been revealed that in earlier years the price of a southern vote was a fish sandwich and 1/2 pint of shine liquor. I guess through the years inflation has taken over because I am willing to pay four hard years of public service per vote.

VOTE JURELL HORNE
for Probate Judge on November 6
and get paid the inflated price for it

Three Films of More -- or Less -- than Passing Interest

The Bostonians

The Bostonians is a motion picture based on the novel of the same name by Henry James. Although written in 1886, its heavy feminist theme makes it a natural for 1985 Hollywood. The setting is Boston, Martha's Vineyard and New York City in the year of the Centennial of American Independence.

In a flawless performance Vanessa Redgrave (see page 24), *Instauration's* favorite actress, plays Olive Chancellor, a Back Bay Brahminess whose suppressed lesbianism has made her a man-hater and financial angel of feminine causes. Basil Ransom, acted surprisingly well by Christopher Reeve of *Superman* fame, is a Mississippian and Confederate veteran who has moved to New York to practice law, one of the number of Deep Southerners who migrated to Yankeeedom after the Civil War and attained considerable success in the professions. If you can't beat 'em, do business with 'em, but never be like 'em.

No doubt Henry James created his male protagonist, who has no use for feminism, to provide a dramatic contrast between the representative of a patriarchal, agrarian society and the representative of a liberal, urbanized, overeducated, somewhat emasculated society like Boston.

Another theme in *The Bostonians* is the New England Yankee reform tradition, which might be called the Boston Inferiority Complex and is personified by an aged spinster, Miss Birdseye, delightfully portrayed by Jessica Tandy, who in her younger days made herself unpopular in the antebellum South with her early-day freedom marches to distribute Bibles to the slaves. New Englanders like Miss Birdseye did exhibit a great deal of moral and physical courage in those touchy times, but it was not the kind of rhetorical courage possessed by "drawing-room liberals" like Olive Chancellor. The loony side of Yankee fascination with wacky ideas and cults is represented by Verena Tarrant's father, a spiritualist and fake medium who batters on the spiritual needs of the desiccated descendants of the Puritans. Such eccentrics filled the void left by the loss of their ancestors' dynamic Calvinist faith to Unitarianism, transcendentalism and Christian Science.

The most level-headed character in *The Bostonians* is a woman physician, Dr. Prance, who attained professional success on her own without any help from the feminists. Early on she utters this precept, which seems to be Henry James's final judgment on the matter.

Men and women are all the same to me. I don't see any difference. Neither of them is up to the standard.

Tightrope

I doubt very much that I was the only Instaurationist who left the theater totally disgusted by the latest Clint Eastwood film, *Tightrope*, a failed attempt at a film noir of the 40s, which, although set in present-day New Orleans, aimed to show the "dark side of Dirty Harry." Eastwood plays a divorced detective (not Harry Callahan) with two young daughters who has been assigned the task of finding the serial killer of a number of local hookers and *demi-mondaines*. The chief psychological twist of this otherwise wholly routine police drama is that the protagonist is something of a sexual degenerate himself, as any number of smuttily done scenes attempt to establish. We have Eastwood tying up prostitutes (the bondage freak); Eastwood haunting massage parlors; Eastwood canvassing the New Orleans netherworld in his obsessive search for kinkiness.

Eastwood alternates these nocturnal escapades with diurnal spates of domestic life as the single parent of two young daughters. This is his "daytime self." Yet even this has a "dirty" tinge to it, so prolonged and perverse is the rest of the film. The serial killer seems to be shadowing Eastwood so closely that we are given the idea that Eastwood himself just might be the killer. He's not, of course, and the film ends with the standard chase scene.

Critics have always been uneasy about the "Dirty Harry" character, and Clint Eastwood has come to be that character even when he is playing another role. No matter how many black, Hispanic and female sidekicks Hollywood carefully sanitizes him with, Harry Callahan provides us with a wistful reminder of a world in which the white man once cut a somewhat more virile figure than currently provided by the likes of Phil Donahue, Alan Alda, Walter Mondale and George Bush. The enemies of Inspector Callahan are our enemies -- swarthy sidewalk savages and the weak-kneed, bird-brained liberal establishment which coddles and encourages them. As such, Eastwood-Callahan has been a real threat, albeit a profitable one, to the values which Beverly Hills minoritydom has sought to implant into the captive heads of the American people. In *Tightrope*, Dirty Harry has come back to the pack, a stereotypical degenerate in need of nothing so much as a warm and caring Jewish psychiatrist.

Suburbia

Suburbia, an ambiguous "message" movie, climbs a few millimeters out of the rut. Some rays of honest, charismatic light occasionally flicker through the overall cloudiness of this ennui-ridden film. Like many modern movies, there's not much plot; just the conveyance of a situation. The story focuses on several teenage runaways who, for various reasons, end up living with a motley assortment of antisocial punks in an abandoned house in suburban California. They form a gang called "T.R.," The Rejected.

At first glance the TRs and their blond leader, Jack, seem to be a rather pathological group of malcontents, derelicts and hoodlums. However, as the zoom lens unzooks back to include the social milieu surrounding them, we acquire a modicum of sympathy for them, as well as a greater understanding of how they came to adopt their nihilistic, aimless, savage lifestyle. One ran off to escape his divorced alcoholic mother. Jack's biological father was killed in Nam, and his mother remarried a black cop. This obviously pathological home life drove Jack to seek an alternative. Another character felt compelled to leave his divorced, homosexual father who was always "entertaining" flitty visitors. The abandoned son remarks that his former digs were "fag city."

The ample leisure time of the TR gang is spent rather frivolously, going out to punk-rock nightclubs, committing petty thievery, engaging in mindless hooliganism and vandalism, and watching TV. Intermittently, some incredibly vapid, banal ads and public service announcements emanate from the boob tube. The most memorable line in the movie, a phrase used to get people off their butts, was, "Wake up and smell the coffee, man!"

The overall picture is bleak, but it does show the fumbling, awakening, instinctive, angry reactions of a bunch of young Majority members to the permissive, lib-min, produce-and-consume hellhole they were born into. There are no minorityites in the TR gang.

Skinner, the TR skinhead, is fiercely anti-drug, and he brutally beats a boy who supplied the hard stuff that caused a girl's death from an overdose. The proficiency and willingness of the TR kids to engage in street fighting would freak out many wimpy, peace-at-any-price Yuppies.

