

δύστανε, μοίρας ὅσον παροίχη.

Instauration®

VOL. 15, NO. 1

DECEMBER 1989



IS THERE ANYTHING WRONG WITH THIS CHRISTMAS CARD?
(See Page 4)

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

I guess I might be surprised (pleasantly) at the great numbers of Christians who read *Instauration*, even though it's sometimes very critical of their beliefs.

657

I wonder where Anthony Ludovici (*Instauration*, Oct. 1989) got his information on child-birth and raising children. Certainly not from his wife. Not only did she never have any children, but, according to friends, Ludovici never wanted any. He was a good talker, but I prefer to read the writings of a man who knows whereof he speaks -- firsthand.

241

As an occasional visitor to the U.S., I get the impression that white patience with blacks is about gone, although media efforts to disguise this are increasingly frenzied. Surely the performance of Asian countries like Taiwan, South Korea and Singapore must be a factor. In Spike Lee's movie, *Do the Right Thing*, there is a Korean family whose spotless grocery seems to be the only well-run business on the black block, except for the white pizzeria. After the blacks burn down the pizzeria, they turn on the Korean, who has the guts to face them down (the whites cover across the street). The Korean yells, "I'm black, too!" Of course, he isn't black, but he isn't white either, and it's a fair question why the Asian rim countries are not basket cases like black Africa. How is it that South Korea can mass market the Hyundai, while Nigeria can't even make a goat-cart? The standard explanation for black backwardness is white oppression. Didn't whites ever oppress Asians?

Belgian subscriber

In a brief summer vacation this year on the Maine coast, my inn of choice turned out to be the summer "cottage" of Andrew T. McClintock, the millionaire, turn-of-the-century WASP coal baron of Wilkes-Barre (PA). This 12-bedroom, 8-fireplace rustic behemoth, extending 300 feet across a manicured lawn overlooking a private sailing cove, gave ample evidence of how refined Anglos of the day enjoyed the fruit of Polish coal-mining labor. Thousands of Slavic men and boys worked countless thousands of man-hours in the dangerous, dirty and unhealthy McClintock mines to create all this luxury. In the 1940s, I witnessed McClintock's minions trudging their way home from his mines to a rude company house whose rent usually exhausted a coal miner's weekly paycheck. It wasn't a nice sight. These men were poorly educated, poorly dressed, grimy, even emaciated. A two-week vacation at McClintock's summer spread would have done them a world of good.

220

During the special *Black in White America* show, ABC correspondent George Strait bewailed the fact that taxis in Washington (DC) refuse to stop for him solely because he is a black male. What Mr. Strait conveniently forgets to tell the audience is that the racists driving these cabs are overwhelmingly blacks, Asians, Hispanics and Middle Easterners. When's the last time anyone saw a white driving a taxi in the District of Columbia?

200

A fellow *Instaurationist* told me that when he was being shown around Stockholm by a Swedish lady, he commented, "You know, people can't walk around freely like this in an American city." Deeply concerned, the Swedish lady replied, "Why not? Would the KKK get them?"

British subscriber

The Holocaust is a simulacrum!

191

Israeli troops are under strict orders to shoot into the air when confronted by unarmed Palestinian kids. Apparently, this includes the air in the children's lungs.

026

A friend tells me that Margaret Heckler, recent U.S. Ambassador to Ireland, ruffled a few feathers in Washington by saying: "It would be of far greater benefit to my country if immigration visas from Northern Europe were increased to 75%, and Negroes, Spaniards, Italians and Asians [relegated] to the remaining 25%." To add icing to the delicious cake, Madam Ambassador is reported to have added, "What we need is fresh European blood like the Irish." Two weeks later, the charmingly naive Mrs. Heckler was recalled. Rumor has it that her next diplomatic posting will be Coventry!

Irish subscriber

The Christian Children's Fund, which begs shamelessly for help for the Third World, has little time for German children. When asked if it had any thoughts of helping East German refugee kids, the answer was a quick "no." Why do members of the Majority insist on aiding and comforting every unfortunate of the Andes or Ganges, only to ignore their own brethren in their time of peril? Aren't homeless tots from Leipzig or Dresden "Christian" enough? Or are they just not dark-skinned enough?

981

For *Majority Renegade of 1989*, please consider South Carolina's tawdriest toady-touting, draft-dodging, race-mixing, David Duke-bashing pork chop politico, gutter guitarist and war wimp: Lee Atwater. When defining Democrats and Republicans in America, the two-decade-old words of the once sane George Wallace still ring true today: "There's not a dime's worth of difference . . ."

208

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□ How can we lose with such happy buccan-
eers as that Instaurationist who papered his
Jewish-captained ship with IHR's "66 Ques-
tions on the Holocaust." On nice days, I used to
grab a fistful of leaflets -- "66 Questions" or
"Was There Really a Holocaust?" -- and skip off
to country club parking lots. Enjoyed just tuck-
ing them under wiper blades and knowing that
at least one, sometime, would penetrate the
suffocating cordon of ignorance and score a hit.
Must get some more.

Canadian subscriber

□ Against my better judgment, I have main-
tained a subscription to the conservative publi-
cation, Human Events, for a number of years. I
knew about its pro-Israeli, pro-Jewish bias, but
agreed with many of its stands against the left-
liberal bunch who are far along in the process
of ruining this country. However, the treatment
of Days of Rage on PBS as though it were a
Palestinian hoax is the last straw. I have can-
celled my subscription. You may want to urge
any other Human Events subscribers who read
Instauration to do the same.

301

□ In the article, "Some Wheat from Much
Chaff" (Oct. 1989), you briefly touched on
Glen Jenosone's book, Gerald L. K. Smith, Min-
ister of Hate. One of the most interesting inci-
dents of Smith's life is unmentioned by Jen-
osone, perhaps because of its incredulity. I re-
fer to that part of GLK's autobiography, Be-
sieged Patriot (Elna Smith Foundation, Eureka
Springs AR 72632), in which the fiery preacher
tells of a secret three-hour meeting he had with
General Douglas MacArthur after the latter had
been removed from his command in Korea and
had returned to private life. If, as Smith claims,
MacArthur, who was considering running for
president, was in complete agreement with
most of Smith's racial and nationalistic views,
then, if he had ever made it to the White House,
he might have stopped minority racism dead in
its tracks, aborting affirmative action and the
other social ills and barbs that are reducing the
American Majority to second-class citizenship.

553

□ I see that Al "the dwarf" Pacino and Dustin
Hoffman have had leading roles in Shakespeare
plays. All to the good, I say. Now the Nordics
can play Italian gangsters and Jewish fiddlers.

300

□ Barney Frank should marry Gerry Studds,
with Fat Face Kennedy as best man. Frank then
should retire in favor of Kitty Dukakis, the pills
and booze survivor. The state that gave us John
Adams, John Hancock and Henry Cabot Lodge
now chooses to elect emotional and psycholog-
ical cripples. This whole crowd should be
packed off to the Betty Ford Clinic.

550

□ Majority Renegade of the Year? I propose a
group award to the entire Supreme Court for
the flag-burning case, a deliberately designed
decision issued just after the Webster decision,
to take the heat off the abortion question. A
cheap stunt carefully crafted to push our but-
tons.

761

□ I think the climate in this country is changing
in our favor at the grass roots level. I live in
northern Virginia, attend George Mason Uni-
versity, and am a member of the Virginia Na-
tional Guard. Believe me, everyone I talk to is
very concerned about the nonwhite tide flow-
ing into our country, both legally and illegally.

223

□ The contents of Waspishly Yours (April
1989) causes me to protest the author's incor-
rect opinions and judgments regarding North-
ern European mathematical abilities. These are
typical American opinions, which are the result
of ignorance, opportunistic Jewish propaganda
and petty European jealousies. All significant
contributions to the mathematical sciences
have been made by Caucasians, including the
number system, which many erroneously attri-
bute to the Semites. The only original Muslim
mathematics was done by Omar Khayyam,
most probably a Caucasian.

Science's condition is terminal. It is infected
by American materialism, Jewish stupidity and
British, French and Russian jealousies. When
Bertrand Russell accused Gödel of being Jew-
ish, most people believed him. The fact is, Gö-
del was not Jewish. Eric Temple Bell, in his
biographies of mathematicians, makes the same
mistake when referring to George Cantor,
who was not Jewish; nor were his parents. In-
stead of hating Werner Heisenberg, the Jews
should love him, since it is more than likely that
Heisenberg deliberately prevented the Ger-
mans from making atomic bombs. A postwar
analysis and study by the U.S. Army indicated
the Germans should have had the atomic bomb
two years before the U.S.

It is interesting to note that a recent study of
worldwide math placed the U.S. 24th out of 24
countries, and Israel 23rd. The African nations
were ranked separately for obvious reasons.
The most common statement describing Ori-
ental intellectual characteristics, by people well
acquainted with them, is that they are dull. One
reason they do well academically is that they
are persistent and work harder. Then, of
course, they are spared the nugatory effects of
our own genetic cesspool.

Eric Temple Bell's Men of Mathematics is
hardly more than fiction. The Cosmic Code by
H. Pagels puts Einstein in proper perspective.
He was a lousy mathematician. To cover this
deficiency, all of his assistants were math
Ph.Ds. But Einstein was a truly outstanding phys-
icist, even excluding relativity, much of which
he owed to Ernst Mach.

908

□ The African-American star of Miami Vice,
Philip Michael Thomas, has nine children by
five different women. Thomas didn't marry any
of them, making all his offspring, I presume,
illegitimate. Nice father! I've come to the con-
clusion that we and blacks have a different
definition of fatherhood. If Thomas were white,
he would be spending lots of time in court,
attempting to save his money from the clutches
of women wanting child support and emotional
damages for themselves. Yet, it seems Thomas
and other African-Americans escape such an
ordeal. Could it be that the welfare system is
supporting this millionaire's progeny?

606

□ Francis Fukuyama, deputy director of the
Policy Planning Staff of the U.S. Department of
State, believes that the Cold War is finally wind-
ing down and that "peace" is breaking out all
over the world. "What we may be witnessing is
not just the passing of a particular period of
Cold War history, but the endpoint of man-
kind's ideological evolution and the emergence
of Western ideological democracy as the final
form of human government." According to Fu-
kuyama, the gradual unification of Europe and
the "capitalization" of China and Russia mean
that ideological conflicts between nations "will
be replaced by economic calculations, environ-
mental concerns and satisfying of consumer
demands." No longer will individuals be willing
to risk their lives "for a purely abstract goal that
once called forth daring, courage, imagination
and idealism." Fukuyama predicts further that
Japan, following the U.S. lead, is creating a
"truly universal consumer culture, the symbol
and the underpinning of the universal homo-
geneous state."

Maybe it is finally time white racialists accept
that the universalist state is inevitable, and that
our goal must now become a more limited one:
instead of striving for a nostalgic Volksgemein-
schaft of like-blooded co-racialists living by
themselves in their own state, we should con-
centrate on white survival within a long-term
multiracial society. I know this is not our ideal,
but it may be reality, due to the immense pres-
sures and influences of modern ideology, eco-
nomics and technology. Question: Is white sur-
vival still a worthy goal without a "folk com-
munity"? Or do we want all or nothing: Volks-
gemeinschaft or extinction? I would opt for
white survival under any and all circumstances.

700

□ Day care centers are unanimously perceived
as "good." In reality, they are just one more
indication, particularly to the "underclass,"
that "society will take care of my child," and
that it's perfectly all right to keep on breed-
ing with no thought of responsibility for the
child(ren).

Satcom Sal

□ I think we have a convert in Pat Buchanan.
It's nice to see a major columnist coming
around to our viewpoint. The worst thing that
ever happened to the Buckleyite crowd was the
welcome they gave to the neocons.

629

□ In "The Other Münchhausen Movie" (In-
stauration, July 1989) the writer states, "The
American filmgoers' chances of seeing the Ger-
man version of Münchhausen are slight." Any-
body who has access to a 16mm sound pro-
jector can view this film. The German version
of the movie, in glorious color, can be obtained
for a rental fee of \$10 from West Glen Films,
Attn: German Feature Films, 1430 Broadway,
NY, NY 10018. Telephone: (212) 921-2800. I
have their 70-page catalog covering at least 70
years of German films, from the silent as well as
the Nazi era. Another source of German films
on video cassettes (for rental or purchase) is:
German Language Video Center, 7625-27 Pen-
dleton Pike, Indianapolis, IN 46226. Tele-
phone: (317) 547-1257

070

A recent Washington Post editorial says that the U.S. is obliged to admit as many Soviet Jews as wish to come, and notes that their "departure from the Soviet Union has been near the center of U.S. foreign policy for 20 years." Does anyone stop to ask why a central concern of American foreign policy should be the interests of a group of foreigners on the other side of the planet? Would not dozens or hundreds of other groups also wish to come here? Are there not many more pressing concerns? The great mystery of America is how it continues to be as relatively prosperous as it is with a government so little concerned about the interests of its own people.

117

I liked the October issue very much. Lots of good stuff, even the back-page cartoon. I guess I'll never be able to convince WASPs like the editor of *Instauration* that an Irish American feels no affinity with the Irish in England and Ireland. Gads, what goofy people! Elvis, not St. Patrick, is my patron saint.

805

Please try to be a little gentler on the Slavic peoples in general and on the Eastern Slavs in particular. As Slavs, we are still Europeans and are much closer to Northern Europeans in terms of culture, history and temperament than many non-Slavs choose to believe. Certainly, much closer than some Mediterraneans. We've had our share of grief at the hands of the Asiatics and the Chosen. It's about time we linked our arms in the common defense of our culture, history and heritage -- equally white, European and Northern -- instead of raising our arms against each other to the delight of our foes.

190

Editor's Note: I believe the pan-Slavic Dostoyevsky was the greatest novelist ever and that Solzhenitsyn, another Slav, is the greatest living human being.

I was reading a collection of interviews with author William Styron and he flatly states the baby doc, Benjamin Spock, is Jewish. I never thought of that angle myself, but somehow it fits. He was a Freudian shrink before he wrote about babies and he was an extreme Vietnam War dissenter. Proving once again, I guess, that the distance is short between Allen Ginsberg and the so-called assimilated Jew.

203

I live in Inglewood, a suburb of Los Angeles, in a kitchenless bachelor apartment. After the \$325 monthly rent, utilities included, I have a little over \$100 a month to live on. With billions of HUD dollars being wasted by corrupt and inefficient bureaucrats, with welfare benefits being provided for illegal aliens and "persecuted" refugees, it seems ironic that some of us who have spent our lives working and living responsibly in America can't obtain even the smallest amount of aid. We have become strangers in a strange land.

903

The European press never addresses this question: Is there any limit to immigration which mediocrats would consider reasonable? If 1.2 million foreigners in Italy are no cause for concern, would 12 million be equally welcome?

Italian subscriber

Neil Simon's autobiographical film, *Biloxi Blues*, has a cute blonde girl who inexplicably seeks out the protagonist among many better-looking young recruits at a WWII USO dance. Together, they have their first innocent romance. The hero goes off to fight for the Red, White and Blue, but, at the end of the film, he mentions that his Nordic dream girl finally wed a "Dr. Rosenberg." Casting the blonde as first love, and the emphasizing that a Jew finally won her, are interesting psychological demonstrations of the prize trophy that is the Nordic woman.

401

Instauration's editor is all wet about the neo-anti-Slavic thought paradigm. Go to northern Russia, northern Poland and northern Byelorussia and then look me in the eye with that foolish talk. Oh, if the East gives us another million Jews, you and me can give the West the Godfather kiss. Do you really think the U.S. could handle another million?

060

I met Senator Mark Hatfield on a flight from Chicago to Portland last spring. He was traveling with his wife and she seemed to be quite charming and their relationship normal. He was very candid about who had terminated the careers of Senators Percy and Fulbright.

952

It is frustratingly difficult to find a stenographer to type anything critical of blacks and Jews. White males and females are petrified of both. I find this disgusting.

722

Guess what magic practice provides the solution to teen pregnancy, AIDS, abortion and herpes? The old and nearly obsolete practice of celibacy.

303

I am a white person in a predominantly black prison. So, naturally, I hear much talk about the KKK. But when I can, I say, "Oh, you mean the Jews? KKK stands for Kosher Conservative Klutzes. They still run the country."

Zip withheld

Re the September *Instauration*: Former Dreamer is still dreaming. Yes, genetic engineering is wonderful stuff, but if the mothers who carry those genes are not properly fed, it will be a third-rate product -- and that is where the whites have been falling down. There is need for a new appreciation of the old saying, "You can't make a silk purse out of a sow's ear." The mother has to have the proper quality foods to produce a first-class child. I have seen it in livestock. I've seen many third-rate farmers with a scroungy herd of pigs give them high-quality feed and the next year have a crop of pigs that were better for growth, health, meat quality and what have you than the purebred breeder's herd across the road. Now good feed won't turn a Duroc into a Hampshire nor a Poland China into a jackrabbit, but it will kick in the genes that make for a superior animal.

606

The moral mandate to have 13% black brain surgeons on the staff of every hospital and 13% black astrophysicists on the faculty of every university is bumping up against the reality that there are far too few to go around. The IQ distribution of blacks is such that a great many are suited only to sling hamburgers in the local McDonald's. Therein lies the problem. Many blacks don't want to work for "chump change." A nationwide newspaper recently had an article about a black youth trying to break away from his drug-dealing past. The gist was this: whites mostly have nice offices and get fancy salaries for easy jobs. The blacks know that from TV. Since whites prevent blacks from getting one of those \$1,000-a-week jobs, their only solution is to earn an equivalent salary dealing drugs. The newspaper reported all this with rapt respect, never pointing out that such a job might be all the young man was qualified for. Since the good life is passing most of them by, and since they are assured it isn't their fault, whose fault can it be?

090

Well, Colin Powell's first test under fire was the messed-up coup in Panama. Something is wrong with the Pentagon. It needs \$500 million planes, yet can't dethrone a tin-horn gangster next door to a U.S. Army base.

482

I have every issue of *Instauration* going back to the very first. Your new Index makes it far easier to find specific articles on particular subjects. Thank you for providing us with such meaty information, unobtainable anywhere else. Your presentation is in good taste; your prose is of the highest level -- equal to that found in the great literary classics of the English language.

916

Editor's note: Ah, if only 'twere true!

Hybridizing Christmas

The photo on the cover of this issue, taken from some art produced by the Wiener Werkstätte (Viennese Workshop), graphically illustrates what has been happening to Christmas in what used to be considered Christian countries. If the six-pointed star can be featured in Christmas cards sold by the Metropolitan Museum of Art, how long will it be before the stars in the Stars and Stripes grow another point?

□ Members of the yellow race -- Chinese, Vietnamese, Japanese and Koreans -- are in reality no more yellow than whites are white or blacks are black. In addition to being darkened to different degrees by the brownish skin pigment, melanin, humans can also be "tinted" by the presence of yellow-red carotene, which is related to Vitamin A, a common substance in plants and animals. (The word is derived from carrot, a vegetable loaded with it.) In skin, the color of carotene is blocked out by the deeper, darker shade of melanin. Some East Asian ethnic groups tend to have epidermis rich in carotene and relatively poor in melanin, which sults in a yellowish hue.

Prison Inmate

□ Being both a Christian and an Instaurationist, I always find it disturbing to read your anti-Christian remarks, which seem to derive from misunderstanding what Christ actually taught about the Jews. While it is true that the Israelites were the Chosen People in the Old Testament, their special status ceased after Christ began his ministry. From then on, God's Chosen People are those who believe in Christ. I urge my fellow Instaurationists, who have not already done so, to read the New Testament. There is nothing that Christ taught that supports the televangelists' love affair with the Israel of today. Christ never supported any "dispensation theory" regarding modern Jewry (i.e., Jews are not held to the requisite of belief in Christ for salvation). Please do not judge Christianity by what anyone who claims to be a Christian says, any more than you would accept an interpretation of the Constitution by the ACLU. (This letter was written at four in the morning, after not being able to put down the latest Instauration.)

456

□ I met a young medic from South Africa who tells me his countrymen now have two new methods of riot control: (1) They've added blue dye to their water cannons; (2) They've developed a fast-moving vehicle that spews out big loops of barbed wire about six feet in diameter and can completely encircle a crowd in a few minutes.

384

□ Instauration's profound appeal is that it makes us feel "not alone." How often at business functions and parties are we seated beside people who early on indicate that certain subjects are off limits. Instauration lets us talk to and hear from kindred spirits everywhere.

462

□ A woman from the Midwest is visiting Santa Barbara, which has its own modest homeless population. She sees a young woman lying on a beach surrounded by all her pitiful worldly possessions in a couple of trash bags, and her heart goes out. She runs across the street to a deli and buys a meal to go. She returns to the homeless girl and says, "It's really none of my business, miss, but you look like you could use a good meal, so I bought you this plate of lasagna." The homeless girl opens one eye and says, "Is it meatless?"

615

□ Boy, wouldn't it be grand to welcome the East German refugees here! It does my heart good just looking at them. These people have guts.

128

□ Here's my opinion of the crackdown in Tiananmen Square. For years, few immigrants have been getting here from mainland China. I say, "Thank you, Commies, for keeping those hordes off our shores." If China ever became democratic, we would be swamped. I hope those old-time Maoists keep control in China and keep their coolies in their little boxes.

554

□ As a classroom teacher for 30 years, I have witnessed firsthand the lowering of education expectation standards in order to accommodate those student groups who have proven to be uneducatable. Lowering standards has removed a key motivation force for all but the relatively few self-motivated students who will always be the academic leaders. As currently structured, public education has opted for the evil called "mediocrity." And we blindly support this mess through our tax dollars. Ugh!

863

□ I am appalled but not surprised that so many "movement" (what movement?) people vehemently reject Richard McCulloch's ideas in "Creating a Moral Image" (Aug. 1989). Too many Majority activists are angry little men with masculinity hang-ups who fantasize about race war, violence and revenge. What, I would like to ask, has their talk and their approach ever accomplished? I firmly believe that McCulloch's proposal to moralize the struggle is a breath of fresh air to blow away the hot air.

700

□ George Bush is my nominee for Renegade of the Year. His voting bloc is white and largely over 60. The first thing he did was slap us with a huge tax for "catastrophic illness," a euphemism for fairies with AIDS.

022

□ The most creative people in Hollywood are accountants, especially those who know how to turn a "profitable" film into a loser. Sony may have purchased Columbia Pictures, but put your money on the accountants. I'm sure their largely Chosen maneuverings will force the Nips to quit Tinsel Town within five years.

996

□ A recent letter from a relative, a retired Rhodesian who is now a British South Africa Police Superintendent, predicted that when the Lancaster House accords expire, Robert Mugabe will order "all farm land to revert to black Africans." The dreadful ending to Rhodesia is only a clue to what is ahead for South Africa and for us, if we let it happen.

941

□ A healthy organism can tolerate parasites, but when it is no longer healthy, look out! Seldom mentioned in Instauration is that ghetto crime, porous southern borders and billions to Israel are only dimly perceived as problems or threats by Joe Six-Pack. When busing started, Joe moved to the suburbs. He may grumble at brown faces and Spanish accents, but most faces he sees are still white. The Mexican border is still a long way away. Sure, life is getting more expensive, but his wife works, and maybe he has an extra job. The only real question about the next severe recession or depression is when will it hit. When it does, and Joe is no longer getting by, will he still tolerate his parasites?

662

□ Richard McCulloch's ideas about casting our movement in morality are sound, as long as wimpiness and surrender aren't allowed to predominate. His essay was anticipated by Wilmot Robertson in the excellent "Morality as a Weapon" chapter of Ventilations. All Instaurationists should have a copy of this lesser-known follow up to The Dispossessed Majority.

223

A collector's item and unexcelled reference source!

Fourth Auction of a Complete Set of Instauration!

Our first three auctions were quite successful. Three subscribers managed to obtain all the back issues of Instauration, and Howard Allen made some money in the process. Now, once again, a generous Instaurationist has presented us with a complete set of the magazine (Dec. 1975 through November 1989) -- 168 issues in all. These are not xerox copies, but the original magazines in good, clean, readable condition.

As in the three previous auctions, the highest bidder will receive a priceless, fact-cramped anthology of news and happenings largely ignored by the minority-obsessed media -- thousands of pages of original articles, shorter pieces, book reviews and foreign reports that shatter the most sacred taboos -- left, right and center.

There is only one catch. No bid can be less than \$500, plus \$75 for shipping and handling. Please mail your written bid to Howard Allen Enterprises, Inc., P.O. Box 76, Cape Canaveral, FL 32920, on or before Feb. 1, 1990. The winner, whose name will be kept confidential, will be notified by letter on or before Feb. 15.

STARTLING NONWHITE-ON-WHITE CRIME STATISTICS

IT SHOULD HAVE BEEN the lead story on all the network news programs. It should have been plastered over the front pages of the Washington Post and the New York Times. Instead, it was reduced to one small paragraph on page 7 of a little-known and less-read Department of Justice publication, *Criminal Victimization in the United States, 1987*. Here is the meat of the almost invisible paragraph:

[M]ost violent crimes committed by white offenders were against white victims . . . whereas only half of the violent crimes committed by black offenders were against black victims.

Table 43 in the cited publication tells us that whites were victims of 3,454,930 violent crimes in 1987, and that 15.2% of the offenders in these crimes were "perceived" to be black. Multiplying 3,454,930 by 0.152 indicates that blacks committed 525,149 violent crimes against whites. But that's not the whole story. The "other" category, which presumably committed 5% of the crimes against whites, is also nonwhite. So 3,454,930 x 0.05 or 172,746 needs to be added to the previous total. Now we have 697,895 violent crimes committed against whites by nonwhites (blacks, Hispanics, Asians) in 1987. That's not an inconsiderable number, but it is still not the whole story. About half the violent crimes that occur in the U.S. each year are never reported to the police and other law enforcement agencies. Doubling the 697,895 gives us the grand total of 1,395,790 criminal acts.

But this is still not the whole story. Murder has not been included in the Justice Department's report because the victims are usually "gone" before they have a chance to tell anyone the race of their murderers. There were 20,100 murders in the U.S. in 1987 (*World Almanac 1989*, p. 819). On the basis that blacks and other nonwhites commit homicide against whites in the same proportion that they commit other violent crimes, 20,100 x (0.152 + 0.05) or 4,422 should be added to the number of total crimes of

Table 43. Personal crimes of violence, 1987

Percent distribution of single-offender victimizations, based on race of victims, by type of crime and perceived race of offender

Type of crime and race of victim	Total	Perceived race of offender			
		White	Black	Other	Not known and not available
Crimes of violence					
White (3,454,930)	100.0	78.5	15.2	5.0	1.4
Black (638,430)	100.0	11.7	82.0	4.5	1.8 ^a
Completed					
White (1,180,040)	100.0	78.9	14.9	5.0	1.2 ^a
Black (239,220)	100.0	7.2	89.9	1.1 ^a	1.8 ^a
Attempted					
White (2,274,880)	100.0	78.2	15.3	5.0	1.5
Black (399,210)	100.0	14.3	77.3	6.6	1.8 ^a
Rape					
White (81,350)	100.0	78.4	14.4 ^a	7.2 ^a	0 ^a
Black (40,260)	100.0	11.1 ^a	70.4	18.5 ^a	0 ^a
Robbery					
White (396,770)	100.0	53.4	37.9	6.9	1.8 ^a
Black (157,400)	100.0	8.1 ^a	86.0	3.0 ^a	3.0 ^a
Completed					
White (241,260)	100.0	52.1	40.3	5.6 ^a	2.0 ^a
Black (102,330)	100.0	8.4 ^a	87.2	2.5 ^a	1.9 ^a
With injury					
White (102,540)	100.0	57.4	36.2	3.7 ^a	2.7 ^a
Black (37,020)	100.0	9.8 ^a	90.2	0 ^a	0 ^a
Without injury					
White (138,720)	100.0	48.2	43.2	7.1 ^a	1.5 ^a
Black (65,310)	100.0	7.6 ^a	85.5	4.0 ^a	2.9 ^a
Attempted					
White (155,510)	100.0	55.3	34.2	9.0 ^a	1.4 ^a
Black (55,070)	100.0	7.5 ^a	83.7	3.9 ^a	5.0 ^a
With injury					
White (38,800)	100.0	75.1	20.0 ^a	4.9 ^a	0 ^a
Black (23,530)	100.0	17.5 ^a	82.5	0 ^a	0 ^a
Without injury					
White (116,710)	100.0	48.8	39.0	10.3 ^a	1.9 ^a
Black (31,540)	100.0	0 ^a	84.5	6.7 ^a	8.7 ^a
Assault					
White (2,976,810)	100.0	81.8	12.2	4.7	1.4
Black (440,780)	100.0	13.0	81.7	3.8	1.5 ^a
Aggravated					
White (877,390)	100.0	78.4	14.3	6.2	1.1 ^a
Black (188,260)	100.0	9.4	83.7	4.3 ^a	2.6 ^a
Simple					
White (2,099,420)	100.0	83.2	11.3	4.0	1.5
Black (252,520)	100.0	15.7	80.1	3.4 ^a	0.8 ^a

NOTE: Detail may not add to total shown because of rounding. Number of victimizations shown in parentheses.

^aEstimate is based on about 10 or fewer sample cases.

violence listed above. In the case of murder, however, the doubling factor must be ignored because only a relatively few homicides are not reported. So we end up with a figure of 1,395,790 plus 4,422 or 1,400,212 violent crimes committed against whites by nonwhites in 1987.

Somehow, TV anchormen, editors and crime reporters don't feel that this figure rates a headline or even a mention on the evening news. When they do talk or write about crime, they simply call it a "crime wave" and let it go at that. The only statistics

they use have to do with black-on-black and white-on-white crime. The mathematics of interracial crime is totally ignored.

Instauration chooses to describe what the media call a "crime wave" as a minority war against the Majority. Should anyone think that this is exaggerated right-wing rhetoric, let him consider the following.

The Vietnam War, which lasted more than eight years, was responsible for 200,624 U.S. casualties (153,303 wounded, 47,321 deaths). Divide by eight and the average annual casualty rate turns out to be 25,078 -- far less than the yearly casualties now suffered by all races in the so-called "crime wave." Even the annual rate of Vietnam battle deaths, 47,321 divided by 8, or 5,915 is far less than the 20,100 homicides in the U.S. in 1987.

A breakdown of the types of crime also appears in Table 43. Examining the various categories, the numbers have an even greater impact. The 81,350 white victims of rape "perceived" that 14.9% of the offenders were black and 7.2% were members of "other races." That implies that $81,350 \times 0.221$ or 17,978 white women in the U.S. were raped by nonwhites in 1987, some two-thirds of these rapists being black and one-third Hispanics, Asians and other nonwhites. Applying the nonreporting factor, which may well be much larger than two in the case of rape (white women don't like to admit they have been raped by blacks), we find $17,928 \times 2$ or 35,856 whites were violated by nonwhites in 1987.

It will be noted that in the categories robbery and burglary,

some crimes are listed as "attempted." Such crimes, even if they don't come off, almost always involve some kind of physical confrontation, often physical injuries, blows, threats and other traumatic experiences. An attempted crime of violence can be just as shattering to the victim as a "completed" crime.

A lot of arithmetic can be applied to other numbers in the table. It can be shown that blacks are the victims of most violent crimes committed by blacks and that there are more white-on-white violent crimes than crimes of the black-on-white variety. But that shouldn't detract from the fact that nonwhites, mostly blacks, are committing or attempting to commit a grand total of 1,400,212 violent crimes on whites each year. A little additional arithmetic will also show that, when it comes to interracial crime, the number of black-on-white violent crimes, 702,317 -- ignoring the doubling factor, since that would not change the ratio -- is more than nine times greater than white-on-black violent crime ($638,430 \times 0.117$ or 74,696).

The racial classification of Hispanics continues to muddle federal statistics. When only black and white categories enter into head counts, Hispanics are generally counted as whites, even though they may be part black (Puerto Ricans and Cubans) or part Indian (Mexicans). Hispanic nonwhites who have crept into the white column in Table 23 consequently decrease the number of the authentic white victims of violent crime. But this increase of Hispanics is, at least partially, balanced by the subtraction of Hispanics from the white offender category.

PUBLIC ENEMY 'FIGHTS THE POWER'

WHEN JEWISH FASHION dictator Diana Vreeland died last August, Jewish fashion photographer Richard Avedon pronounced her "the only genius fashion editor." In her 1984 autobiography, *D.V.*, Vreeland stated, "I'm a great believer in vulgarity -- if it's got vitality. I think we could use more of it."

Physiognomy adepts were not the least bit surprised by the declaration, given that Vreeland had a Lillian Hellman-like profile which even the New York Times obituary likened to a "cigar-store Indian."

The Times also called Vreeland "an oracle, the high priestess of fashion, a myth maker." As she and her crowd increasingly came to determine the cultural fare of Americans, she wrote (in *D.V.*):

I sometimes think there's something *wrong* with white people. We're in the *wrong* place at the *wrong* time. Blacks are almost certainly the only people I can stand to look at nowadays.

Black people are indeed at the center stage of "Western" pop culture today, even in South Africa, and all their "vital vulgarity" must have pleased Vreeland no end in her sunset years. The quintessential Negro art form in this Negroid age is rap music. Chuck D, the leader of the rap band, Public Enemy, says, "Never before have you heard so many black male voices yelling at the world."

Most of these "voices of color" (don't you dare say "colored voices") just happen to be sexist, racist or anti-Semitic, but the trendies at the Village Voice, Rolling Stone and Bob Guccione Jr.'s Spin magazine don't seem terribly upset. One critic who is concerned is M. Scot Skinner, who blasted the L.A. rap band N.W.A. (Niggers With Attitudes) in the Arizona Daily Star (Aug. 4, 1989):

Throughout N.W.A.'s songs, their feelings about women are made crystal clear: Females are to be used for the only thing

they're good for, often violently and against their will, and then dumped on the curb.

In concert it would have been completely characteristic to see them spit on the young women in the front rows. And here's the baffling part: The ladies would have smiled, wiped the spit from their faces, and screamed even louder for the rappers who called them bitches and whores all night . . .

[N.W.A.'s] current album, "Straight Outta Compton," was named by the Los Angeles Times as one of the 10 best albums of 1989.

More representative than M. Scot Skinner of the music industry's attitude is Washington (DC) promoter Carol Kirkendall, who recently explained that N.W.A. is "the most professional, clean-cut group out there today. I kid you not." Sample "clean" lyrics:

Without a gun and a badge, what do you got?
A sucker in a uniform, waitin' to get shot
By me, or another nigger
And with a gat, it don't matter if he smaller or bigger.

Ice Cube will swarm on any mother..... in a blue uniform
A young nigger on the warpath and when I finish
It's gonna be a bloodbath of cops dying in L.A.

It's a sign of Diana Vreeland's times that the one and only form of rapper vulgarity which is being stoutly resisted is a less-than-genteel anti-Semitism.

Last May, a mulatto reporter for the Washington Times, David Mills, sat down at a local cafeteria with Professor Griff (Richard Griffin), "minister of information" and warm-up for the rap group called Public Enemy, and let his tape recorder roll as the Prof expounded on the "wickedness" of Jews. Two weeks later, the paper ran extensive "takes" from Griff's lucubrations:

The Jews have power . . . [They] have their hands right around Bush's throat. He won't make the wrong move. You understand what I'm saying? The Jews have a grip on America. We can't tell our story. But if we could, we'd probably make a brass monkey shed tears.

One of Griff's main sources, he explained, was Henry Ford's *The International Jew*, now widely available at Black Muslim bookstores. Another was Steve Cokely, the black militant who lost his job as an aide to Eugene Sawyer, mayor of Chicago at the time, for telling tales about Jewish doctors injecting black babies with AIDS. Cokely, like Professor Griff and the rest of Public Enemy, follows Minister Louis Farrakhan.

The Washington Times reporter asked Griff why he spoke out publicly against Jews after his record company advised him to hold his tongue. "Because I'm a black man and I'm free," he answered, "and I say and I do what I want to. And I'm prepared to suffer the consequences."

After portions of the Mills interview were reprinted in the Village Voice, enormous pressures were brought to bear on band leader Chuck D to fire Griff, an old chum since elementary school days, who had converted him to Farrakhanism. Griff was officially dropped on June 21, and days later, Public Enemy was reportedly "disbanded." Its "street credibility" was seemingly reduced to zero. Abraham Foxman of the Anti-Defamation League gloated about Chuck D having "done the right thing."

By early August, however, Public Enemy was together again, performing in Kansas City (MO), with Professor Griff, who even gave an interview on August 3, saying he stood by all his past remarks since they were "100 percent pure." Days later, in Dallas, Chuck D explained that his band had "been laying low" simply to help Spike Lee, whose movie, *Do the Right Thing*, had for its theme song the Public Enemy anthem, "Fight the Power" (from the million-selling album, "It Takes a Nation of Millions to Hold Us Back").

It is not exactly surprising that the outcry against Public Enemy's anti-Semitism was a thousand decibels louder than the criticism of its anti-white racism.

An instance of the latter occurred at the Riker's Island Correctional Facility in New York City (August 12, 1988). In the midst of a benefit concert for a largely black group of convicts, Professor Griff addressed the white minority on hand:

When y'all lived in the caves of Europe in the Caucasus Mountains -- and you did -- you made it with animals. And you still do it today! That is the truth, brothers! Am I right or wrong?

There were cheers from the black inmates as Griff invited the 100 journalists on hand to call him a liar. Next on the concert schedule was the song, "Don't Believe the Hype," which warns blacks not to believe the hostile things which the media are saying about Public Enemy! After the concert, Chuck D elaborated on Griff's bestiality claims for Rolling Stone (Sept. 22, 1988):

"There are nicer ways of putting it, but it is the truth," he said, adding that Europe, "which is nothing but mountains," was a hostile environment that created a hostile culture of people living in caves. He claimed that Africa never had cave men and that slavery and hostility are white inventions . . .

"My job [said Chuck D] is to build 5,000 potential black leaders through my means of communication in America. A black leader is just someone who takes responsibility."

Rolling Stone is read mainly by "leaders" like Gregory Sandow, the pop music critic for the Los Angeles Herald-Examiner. Writing in that paper (Dec. 19, 1988), Sandow fed the following lies to his mass audience:

[Public Enemy is] racist, you'll hear, but let's get that straight: They're militant black nationalists. They don't hate whites; they

just think there's something approaching a state of war between whites and blacks, and that whites started it. Maybe you disagree, but still you should recognize that their position is based on history, not on hate . . .

The pop music critic for the Seattle Times had this to say about Public Enemy (Nov. 29, 1988):

Chuck D, Flavor Flav and Professor Griff of Public Enemy are fans of black separatist Louis Farrakhan and claim the Caucasian race "made it with monkeys" in prehistoric times. Ignore their off-the-wall analysis of history and enjoy their wall-of-noise hip hop, possibly the coolest thing on the planet.

Keeping "art" and politics separate was fine as long as whiteness was getting gored. Things changed after Griff's famous cafeteria interview. Public Enemy records for the Def Jam label, whose chief promoter is one Bill Adler. The owner is a black man named Russell Simmons, who bought out former partner Rick Rubin. But Simmons's current CEO is named Lyor Cohen. More importantly, Def Jam has a distribution deal with giant CBS Records, where the CEO and president is Walter Yetnikoff. It was he who apparently came down hardest on Chuck D.

Bill Adler, who lately has been torn over whether to quit the anti-Semites who lay those golden eggs, also serves as publicist for the big-bucks rap band, Run-DMC. When the movie, *Tougher Than Leather*, starring the latter group, triggered a bloody riot in Detroit, Adler calmed the press: "Anything can touch off this kind of violence. It could have happened at a picnic, a ball game, or a church social."

A New York Daily News critic asserted (Aug. 10, 1988):

[R]ap is one of the first forms of black American music whites have been unable to copy and dilute for "mainstream" appeal.

"They can't copy it," Chuck D says. "Rap is a feeling and an attitude."

Rap group LL Cool J (Ladies Love Cool James) suffered a minor reversal in August when a singer and two crew members were arrested for raping (one "p") a 15-year-old Minneapolis girl who had attended their post-concert party after going backstage on a pass won in a radio contest.

Despite their ghetto pose, Public Enemy's members actually grew up together in a middle-class black neighborhood in Hempstead, Long Guyland, along with comedian Eddie Murphy. Chuck D, whose real name is Carlton Ridenhour, spent his summers attending a camp run by ex-Black Panthers. The group coalesced in early 1987, and every song has a message. Public Enemy's platform calls for eliminating all taxes for blacks, massive repatriations from whites, a gay-bashing attitude toward black homos and kind words for white queers. "I just said gays don't do nothing for our race," explains Chuck D.

Public Enemy bozos are proud to be called the "Black Panthers of Rap." They sport a gunsight logo and have bodyguards in black paramilitary outfits and sunglasses, who often carry toy Uzi machine guns onstage. Their new album, due this winter, will be called *Fear of a Black Planet*. About half of the kids at many of their concerts are reported to be white. As M. Scot Skinner wrote of N.W.A. concerts in Phoenix:

The violently pornographic rap crews sold out two concerts at the 2,600-seat Celebrity Theater . . . The first show . . . was attended by a racially mixed crowd of young people, some of whom looked no more than 12. The kids stood there and rapped along with every word of every filthy song.



FUTURE ETHNIC RELATIONS IN THE U.S.

IT IS PROVERBIAL that those who peer into crystal balls must acquire a taste for broken glass. Obviously, an unflawed history of coming decades cannot be written now. Nevertheless, students of ethnic dynamics can reasonably hypothesize that certain possible developments are more likely than others to occur in the United States.

Some broad predictions can be made with a high degree of certainty, at least for the remaining years of the twentieth century. These result largely from projecting recent American trends in the directions most compatible with typical patterns of ethnic relations as seen in other countries around the world. They assume that at least moderately liberal immigration policies will prevail. Tight restrictions on immigration would somewhat moderate or slow the anticipated developments, while highly permissive immigration policies could accelerate or exacerbate them. Longer-term predictions with a time span into the next century can, of course, be made with less assurance because intervening factors become progressively more difficult to anticipate. Some of our later attempts to suggest future tendencies should be regarded as speculations about probabilities or possibilities rather than as prophecies.

Major predictions, most of which will be amplified below, are: (1) Ethnic conflict in the United States will intensify rather than diminish. (2) Non-Hispanic whites will begin to show less sympathy for minority demands. (3) Americans of North European descent will gradually become a self-conscious ethnic group, increasingly aware of and concerned about its own cultural heritage. (4) Ethnic conflict will increasingly permeate formerly unrelated areas. (5) Inflamed ethnic sensibilities will create a more widespread "walking on eggs" syndrome which will interfere with rational discussion of ethnic-related issues. (6) Anomie, alienation and individual selfishness will remain much in evidence because no consistent and accepted value system will emerge to replace the now eroded traditional American ethos. (7) The ethnic factor will be ever more pervasive in politics. (8) Ethnically-based value conflicts and lack of unity will continue to contribute to governmental gridlock, economic stagnation and cultural incoherence. (9) Separatist movements will attract more adherents, although their eventual impact is still unclear. (10) White flight will continue from areas with sizeable minority populations, increasing the visibility of ethnic enclaves locally and nationally. (11) Too preoccupied with internal conflict to follow principled and consistent foreign policies, the United States will face further deterioration of its once secure position of world political and economic dominance. (12) The United States will slowly take on more and more of the typical characteristics of a Third World country.

Several important factors will contribute to the intensification of ethnic conflict. Of major importance is the growing size and diversity of the ethnic mosaic. During the decades of focusing attention on the demands of its largest minority, the blacks, the United States created or increased the size of other numerous ethnic groups, most of them relatively unassimilable Third World peoples markedly different from earlier Americans both racially and culturally. Rather than melting, most of these will remain lumps in the ethnic stew. However, it is predictable that the new minorities will follow the trail blazed by the "black power" movement as soon as they attain sufficient size and sophistication to utilize protests, politics or other pressure tactics in pursuit of

economic, educational and other gains. This development is already evident among Hispanics at both the local and national levels.

A surprise for many people will be the emergence of what might be called "equal opportunity" ethnic conflict, in which any group can show hostility toward any other. The tendency of minorities to compete against each other, as well as against the dominant group, virtually insures that, in a democratic society, conflict will increase in proportion to the number and size of unassimilated ethnic groups. Although minorities will often cooperate with each other in struggles against whites, it will be an uneasy coexistence frequently marred by fights over who gets what share of the benefits expected to result from their mutual endeavors.

Black Americans will at some point react negatively to the realization that they will shortly be replaced by Hispanics as America's largest minority, with a consequent dilution of their political and economic clout. An unwelcome perception will be that the future leader of a successful rainbow coalition is more likely to be brown than black. Blacks may well feel that white Americans unfairly violated their implicit "social contract" by welcoming other large ethnic groups before resolving the problems of the oldest minorities, the blacks and Indians. It probably is not coincidental that the most numerous and violent criminal gangs of black youths have surfaced in Los Angeles, where they are hardest pressed by Asians and Hispanics in the competition for jobs, housing and other good things. Future inter-ethnic conflict is already foreshadowed by the political wrangling of Asians and Hispanics in various areas of California and in the sniping between blacks and Jews, who were closely allied during the civil rights movement.

But the biggest shocker will be the emergence of the recently rather passive whites as combatants in the country's ethnic battles. Although opinion polls have for years found virtually no public support for liberal immigration policies, most white Americans still do not fully comprehend the probable consequences. As understanding increases, tolerance will decrease.

A degree of "compassion fatigue" is also likely to set in relative to black Americans as whites see that vast expenditures of money and good will have not brought most blacks into the mainstream and that many types of social pathology have in fact become more widespread in the black community. Charles Murray, the author of *Losing Ground*, predicts that racism will reappear in coming years as middle-class whites shed the 1960s image of blacks as victims. Racism will be most obvious in the workplace, Murray believes, because whites may perceive black co-workers as recipients of affirmative action benefits unrelated to individual background or merit.

An Esquire article by Pete Hamill (March 1988) reflects even white liberal disenchantment with present welfare and social programs and a feeling that blacks must do more to solve their own problems, possibly with active assistance from the black middle class. Those who cannot visualize a leakage in the reservoir of white good will should remember the post-Civil War Reconstruction, in which government, church and other officials tried diligently to elevate the status of blacks, particularly in the South. Many types of efforts were more or less abandoned in the 1870s, after which the related issues remained largely dormant for more than half a century.

A significant portent of greater white participation in future

ethnic conflicts is seen on college campuses, where the next generation of middle-class Americans is being educated. Walter E. Massey says racial conflict is increasing to the point where "it is almost impossible to pick up a newspaper today without encountering an article about a racial incident on a college campus." Furthermore, he notes, today's conflicts are often disturbingly different from those of 20 years ago, when most involved black students protesting institutional policies. Now "such incidents usually involve students of one race harassing or attacking students of another." Harvard professor Glenn Loury argues that when black students receive "preferential treatment" (real or perceived) and then fail to perform as well academically as whites, white students and faculty are resentful. That resentment creates anger and defensiveness in black students and the seeds of racial conflict are sown.

White students have been embroiled in a number of well-publicized campus conflicts. Three who were suspended by Dartmouth College for a "vexatious oral exchange" with a black music professor were threatening in mid-1988 to take their cases to court, and received offers of "pro bono" legal services from three law firms. The problem arose after the Dartmouth Review, for which the students were staffers, published an article sharply critical of a class taught by the black professor, who allegedly talked about such issues as racism, sexism and poverty in an "academically deficient" course and also called white students "honkies." In a subsequent tape-recorded encounter, the professor reportedly "lost his temper, broke the photographer's camera flash, and challenged one student to fight."

Other white collegiate journalists found themselves in hot water after a University of California newspaper published a cartoon showing a rooster who attributed his acceptance as a UC student to affirmative action. Berkeley administrators revised admissions standards so that in 1987 and afterward, only 40 percent of entering freshmen would be selected on academic grounds alone. The purpose of the new policy was to increase the representation of minorities who could not compete on a purely academic basis. In 1984, under a somewhat more academically-oriented policy, about 700 white applicants were redirected elsewhere to make room for minorities, after which several white parents threatened to sue the university. Many recent, less well-publicized campus incidents have involved interracial fighting or verbal harassment. In one with a different focus, pro-PLO protestors disrupted a 1988 speech at Columbia University by Israel's judge advocate general.

White activists have not confined their efforts to academia. In California, where minorities may constitute a numerical majority by the end of this century, municipalities are passing zoning ordinances that tend to exclude Asians. In Monterey Park, for example, bitter battles are waged over English-only signs, condominiums (favored by Asian families), and mini-malls (ideal for new Asian-owned businesses), writes Nicholas Lemann in *The Atlantic* (January 1988). The language issue, the subject of continuing controversy in such countries as Canada and Belgium, is heating up around the United States as opponents of bilingualism struggle against proponents, usually Hispanic. A number of states have passed laws declaring English their official language, and two national organizations advocate official English policies. Interestingly, one is headed by S.I. Hayakawa, a former California senator of Japanese descent. Some minority spokesmen and, of course, bilingual educators, charge that such efforts encourage ethnic divisiveness and prejudice rather than national unity.

Ethnic conflict in the political arena will become ever more pervasive as the size and variety of ethnic minorities increase. The exact form will be strongly influenced by the number and ethnic identity of future immigrants. But minority strength is already sufficient to insure that ethnic politics will be a permanent part of the American scene. Local elections will more and more amount to censuses of ethnic groups. Local and state offices will increas-

ingly go to members of the largest ethnic group or coalition.

In our political future, much will depend upon which ethnic groups align with each other, and this in turn will depend somewhat upon the level and ethnic identity of future immigrants. Jesse Jackson has dreamed of a "rainbow coalition" comprising all major nonwhite groups, which would be a powerful political force at present and possibly a dominant one in the future if the levels of nonwhite births and immigrants remain high. Such groups are sufficiently disparate that a dominant coalition would probably be an uneasy one, conducive to the governmental instability so often the lot of ethnically-mixed countries. Before a rainbow coalition reaches majority status, it could well be powerful enough to prevent effective government by any other group or coalition, as seen in Poland between the two world wars.

The eventual response to a rainbow coalition will very likely be a rival "Viking coalition" of descendants of North Europeans, embracing most major groups of Nordic and Celtic peoples, including the English, Scots, Germans, Scandinavians, Belgians, Dutch, Austrians and Swiss. Two very important but less predictable groups are the Celtic Irish and the Poles, who probably would finally opt for their racial rather than religious kin, but could be swayed by Hispanic Catholicism. Hispanics, who will soon constitute a majority of the world's Catholics, are of great concern to the Polish pope, and he will undoubtedly continue to speak for their interests. Because of their demonstrated political skills, as well as their sizeable numbers, the Irish would be especially valuable allies in any coalition.

If unable to achieve political dominance, major ethnic groups or coalitions will try for veto power over legislation and political appointments of special interest. A recent example was what reportedly amounted to a black veto of the Supreme Court nomination of Judge Robert Bork. Eventually, most major laws and appointments may have to hurdle a sizeable array of ethnic obstacles. One result may be more of what the country has faced in recent decades -- governmental gridlock and indecisive, tardy action on major problems, such as illegal immigration.

Economic rivalry will continue with relatively poor, mostly minority, groups pressing not for equality of opportunity but for equality of outcome. These efforts will perpetuate the status of litigation as one of our major growth industries, but will interfere with economic efficiency. A relatively equal outcome for all ethnic groups would share not the wealth but the poverty, because the necessarily high levels of both redistributive taxes and government intervention would disrupt the economic system and demoralize the most potentially productive citizens.

Bruising political and economic competition with minority groups and loudly-proclaimed nonwhite coalitions probably will ultimately transform non-Hispanic whites into a genuine ethnic group. This will be facilitated by the fact that most Western European nationalities are biologically and culturally related peoples stemming from early Germanic tribes. Many American whites remain unaware of their common origins and still regard various European peoples as distinct entities. This could change as the clamor of competing minorities inspires more old Americans to seek their own ethnic identity. The pre-medieval European past is rapidly becoming more accessible, with the mingled roots of American whites being exposed in greater depth by, among other things, new archaeological findings in England, Scandinavia and elsewhere. And a fascinating history it will be to new generations of Americans, complete with Viking adventurers, castles, great land migrations and higher levels of economic, architectural, political, artistic and technological development than many had previously believed.

Some may see as fanciful the notion that American whites will come to regard themselves as an ethnic group partly on the basis of cultural and biological kinship traceable back through the centuries to another continent. Such doubters might contemplate

the emotional identification of American blacks with African blacks, from whom they have been separated by an ocean, centuries of time and often by major language and cultural differences. Or consider the Jews, one of the world's most tightly-knit ethnic groups, who for almost two millennia after their dispersion had no common land and, in time, no common language. Moreover, in addition to their European roots, many American whites have an emotional bond in common memories of their ancestors' roles in the taming of a continent and creation of the richest country in the history of the world. These memories are now finding expression as well as nourishment in genealogical research, publications and organizations, which are growing at an astonishing rate.

The level of intergroup conflict in the United States -- and the accuracy of our more pessimistic predictions -- may well depend upon whether the likely self-conscious white coalition develops in the relatively near future or in the distant future. White ethnicity may be slowed by the hostility of the establishment-oriented press, pulpits and politicians. Ethnic revivals elsewhere have often required half a century or more. However, many, such as those of the Finns and Bohemians, were carried out by peoples under oppressive foreign domination. It remains to be seen if the process will be significantly speeded by the greater freedoms of the United States, as well as by the high educational level of American whites. A quickly-unified majority could apply irresistible pressure on politicians more concerned about the often decisive votes of minority blocs than about the long-term national interest.

One nebulous factor in the equation is exactly how far back one can trace the snail-like beginnings of the white ethnic revival currently underway, although 15 to 20 years might be a reasonable guess. Among the indicators of a greater white concern about ethnic issues are several national organizations advocating immigration control and several national publications which discuss ethnic conflict and majority interests with increasing openness and often with undeniable intellectual sophistication. Another aspect of white ethnicity is country music, which was recently described by one of its popular young stars as "an American ethnic art form" that some people call "white man's blues."

As whites increasingly see themselves as an ethnic group threatened with cultural and/or biological submergence, they will contribute to the already pervasive "walking on eggs" syndrome, reacting much as other groups do to ethnic slurs. Many will object not only to such ethnic labels as "redneck," "honky" and "gringo," but also to unflattering and historically inaccurate depictions of their collective ancestors here and abroad. Historians and writers will not go unchallenged if, for example, they continue to label pre-medieval North Europeans incorrectly as barbaric savages and to report as facts discredited or debatable stories about such American heroes as Thomas Jefferson.

An ethnic revival in its early phases is largely cultural rather than political and should be clearly distinguished from a separatist movement which can, however, emerge in later phases. One writer says 200 white activist groups, some advocating a white separatist nation, are currently active in the United States. Since most have escaped national attention, it seems safe to assume that if the figure attributed to "watchdog organizations" is correct, most are small and significant largely as predictors of what may develop in the future. Experience elsewhere does suggest that an intensively-promoted nonwhite dominance movement -- the rainbow coalition, for example -- will eventually find echoes in the white population.

Possibly the most ominous portent of civil strife in our future is the budding separatism in the minds of some Hispanics in the Southwest. Hispanic demands for control of the American Southwest appear already in such publications as the *Chicano Manifesto*, which calls for an independent mestizo nation of Aztlan on the "Bronze Continent." Aztlan refers to the mythical northwestern home of the Aztec Indians who controlled a Mexican empire

prior to its conquest by Cortez in 1519. This claim is supported by revisionist historians such as Rodolfo Acuna, who compares the Mexican-American War with Hitler's invasion of Poland and describes the Anglo-Texans' treatment of Mexicans as violent and inhumane.

Religious leaders and activists in both Mexico and the United States often reflect similar attitudes. "The march of Latin Americans to the United States shouldn't be understood as a wave of anger or revolutionary passion, but more as a peaceful conquest," said Father Florencio M. Rigoni, assistant secretary for migration for the Mexican bishops' conference. An American, Father Paul B. Marx, told a Buffalo congregation: "I tell the Mexicans when I am down in Mexico to keep on having children, and then to take back what we took from them: California, Texas, Arizona, and then to take the rest of the country as well."

Hispanic claims to the American Southwest might be as ephemeral as earlier black demands for a homeland in the Deep South, except for two critical factors. One is that Mexican claims are rooted in ancestral memories of actual control of the American Southwest. Another is that Hispanics are expected in the reasonably near future to become a numerical majority in all or large parts of Texas, New Mexico, Arizona and California. If this occurs, it is predictable that separatist sentiment will thrive, as it has among the French-speaking majority of Quebec. But the situation in the Southwest is vastly more complex in that, unlike the Canadians, many Chicanos have close relatives in their homeland and have lived there or visited frequently. Furthermore, Hispanics in the Southwest are across a river rather than across an ocean from Mexico. This proximity would make it easy for the new Hispanic majorities to swell in numbers, to reinvigorate their roots by travel between the two countries and to become the targets of agitators and demagogues on both sides of the border, as well as the focal points of strained relations between the U.S. and Latin America.

Such circumstances might well encourage a separatism more militant than Quebec's. At the least, majority population status for Southwestern Hispanics would insure a considerable degree of cultural autonomy and demands for greater political autonomy within several American states. But demands could also intensify for either reunion with Mexico or the establishment of an independent Hispanic country in the Southwest. The complacent who assume no ethnic group could ever really want to leave the United States should be told that historical experience elsewhere shows that separatist demands often fly in the face of rational considerations of economic self-interest. A widespread Hispanic demand for either independence or reunification could create a challenge comparable to the Southern secession crisis that led to the Civil War.

Whether or not a serious Hispanic separatist movement achieved its goal, it would quickly encourage comparable ambitions in other dissatisfied groups. The exact identity of such new activists is impossible to predict decades in advance, but it is possible to speculate about areas which presently have favorable demographic characteristics. Separatism is most likely where a population is relatively homogeneous ethnically and culturally and has considerable concentration in a specific geographical area, not necessarily conforming to the present boundaries of American political subdivisions.

For example, South Florida might wish to become a second Hispanic nation. Montana and one or both Dakotas, possibly with some contiguous areas, might consider either independence or union with adjacent and culturally similar parts of Canada, where separatist rhetoric has already been heard. The overwhelmingly old American people of parts of Southern Appalachia might unify across the borders of up to five states, perhaps using as rallying points the historical existence of the Lost State of Franklin (1784-1789), which unsuccessfully requested admission into the Union, and/or the Watauga Association (1772-1776), the first indepen-

dent constitutional democracy in the Americas. Despite demographic characteristics currently less conducive to separatism in much of the South, loud agitation elsewhere could hardly fail to arouse dreams of "rising again" in some areas with strong ancestral memories of the Confederacy. Other candidates are Hawaii which reportedly is largely owned and occupied by Orientals; California, where white non-Hispanics are expected to be a numerical minority by the turn of the century; and Puerto Rico, where members of one separatist group have been indicted on bombing charges and intelligence officials are said to maintain a 74,000-person "subversives list."

If one break in the Union actually occurred, other secessions might well follow. As mind-boggling as the idea might be when first encountered, Balkanization of the U.S. is not even the "worst case" scenario in regard to the possible results of uncontrolled immigration. A worse horror, which might precede dissolution, would be a more or less permanent state of strife marked by terrorist acts which might escalate into sporadic guerrilla warfare. The United States might eventually find an unwanted place in world headlines alongside other ethnically-divided areas such as Lebanon, Sri Lanka, India, Northern Ireland and Israel's occupied territories.

If serious separatist sentiments should threaten the U.S. in the next century, dissolution of the Union probably would be a less likely outcome than the development of some form of regional autonomy, as seen in many other countries. The result could be a Swiss-like confederation in which all states largely control their own affairs -- a situation not unlike that envisioned earlier by many advocates of states' rights. Another possibility would be the granting of partial or almost complete autonomy only to the area or areas in which separatism had become an inflamed issue.

The common ethnic goal of a homogeneous population within its own territory can lead in directions other than formal political separatism. Voluntary individual or group migrations inspired by a desire for ethnic separation often occur on a scale large enough to alter the ethnic balance. A horrifying example was the violence-ridden movement of 12 million people across the India-Pakistan border after the British partitioned the subcontinent into Hindu and Moslem nations. A more scattered and longer-term but similarly motivated population movement has been the well-publicized phenomenon of "white flight" in the United States.

In 1988, officials in both New York City and Chicago were proposing unorthodox methods of preventing white flight from leading to almost total racial segregation. Quotas limiting black enrollment to 50 percent in certain New York schools led to fierce arguments over what constitutes the "tipping point," the level at which an influx of minorities will cause whites to flee the system. Such efforts were inspired by fears that the city is moving toward a segregated dual system of education. Earlier, a federal judge struck down a 65 percent quota for white families in a Brooklyn subsidized-housing complex. It, too, had been intended to encourage whites to remain.

Whites do not flee only from blacks. The Miami Herald has repeatedly documented white flight from parts of South Florida where Hispanics have become the largest population group. Since 1960, non-Hispanic whites have declined from 80 percent to 37 percent of the population of Dade County (Miami). Eighty-four of every 100 voters who moved out of Dade in 1984 were non-Hispanic whites. "Birds of a feather flock together," commented Juan Clark, professor of sociology at Miami-Dade Community College.

If present demographic trends persist, such patterns will be seen in most areas where ethnic groups are heavily concentrated. Such population movements may eventually increase the number of areas homogeneous enough for separatist sentiments to emerge. It should be noted that ethnic concentration could increase in many areas even without white flight. In a geographically mobile soci-

ety, if whites simply avoid moving to an area with sizeable ethnic groups, large-scale immigration and the typically high birthrates of new immigrant groups will in due time lead to greater ethnic concentration.

If U.S. borders remain virtually open, the country will almost certainly begin eventually to see an unexpected two-way traffic, with Third World immigrants coming in and older Americans departing. This different but similarly-motivated type of white flight probably would head mostly toward ancestral homelands in Europe. Such emigrants, generally with above average levels of intelligence, education and affluence, would constitute a "brain drain" for the U.S. and a "brain gain" for Europe.

Is there no way to bypass the problems that appear to loom in our future? Unfortunately, the existing ethnic composition of the United States already makes ameliorative actions so politically unpalatable that few politicians wish even to acknowledge the problems, much less suggest solutions. Bold proposals are, however, coming from intellectuals who do not have to face the voters every few years. Can these conceivably be acted upon before an unwelcome future overtakes us? Only if politicians have reason to fear a newly-burgeoning majority wrath more than the familiar minority clout.

A number of proposals embody variations on similar elements, including a moratorium or near-moratorium on immigration and the closing of the borders by the use of military forces, brought home from bases around the world, if necessary. Two Yale-based intellectuals have also brought up the question of whether babies born in the United States to non-citizens should be granted automatic citizenship. Such new citizens account for up to 60 percent of the births in some American hospitals, particularly near the Mexican border. A constitutional change probably would be necessary to make our practice more like that of many other countries, which do not confer citizenship on newborns unless at least one and sometimes both parents are citizens.

One of the most unabashed appeals for an end to mass immigration came from the late environmentalist, Edward Abbey. He wrote, ". . . it might be wise for us as American citizens to consider calling a halt to the mass influx of even more millions of hungry, ignorant, unskilled, and culturally-morally-genetically-impooverished people . . . Especially when these uninvited millions bring with them an alien mode of life which -- let us be honest about this -- is not appealing to the majority of Americans. Why not?" Because we prefer a democratic, open, beautiful and uncrowded society, Abbey answers. He adds: "The alternative, in the squalor, cruelty, and corruption of Latin America, is plain for all to see . . . How many of us, truthfully, would prefer to be submerged in the Caribbean-Latin version of civilization? . . . Harsh words: but somebody has to say them."

The above essay is the concluding part of Ethnic Conflicts Abroad: Clues to America's Future?, a monograph written by Glaister and Evelyn Elmer, both Ph.D.s in sociology. The 56-page publication may be ordered for \$3 from the American Immigration Control Foundation, P.O. Box 525, Monterey, VA 24465.

Unponderable Quote

Kunjufu, author of *Conspiracy to Destroy Black Boys*, asked, "Why is it that black boys have such a difficult time becoming black men? Could they explain why all 41 presidents in this country have been white men? To me, that's a conspiracy . . . I think that's well-planned. I don't think that's an accident."

Detroit Free Press,
April 30, 1989

DEATH AND TRANSFIGURATION (II)

The Need for a Change of Heart

The Near Death Sensation gives us a clearer picture of our true nature than does any devious Semitic religion. It is time, therefore, to cast aside the teary-eyed compassion of current Christianity, and to accept the hard realities of our mission in evolution: forward or die.

An example of the way in which this mandate works: Starting around 1960, the Roman Catholic Church had the chance to upgrade its dominant (Aristotelian-Thomistic) philosophy by incorporating certain naturally allied theories of modern cosmology, quantum physics and biology, and by pruning a small bit of now irrelevant dead wood. Instead, following its Second Vatican Council, the church hierarchy, in a visionless attempt to embrace modern fads, allowed a combination of scientifically illiterate theologians, attention-seeking bishops' conferences and Marxist Jesuits to jettison Catholicism's ancient, proven traditions and to despiritualize its religion in favor of a materialistic social gospel which promoted race-mixing. This, in turn, resulted in the catastrophic desertion of the Catholic faithful of European stock and the subsequent decision to concentrate on the nonwhite world. Had the new scientific views been given a favorable reception, they might have fired the imagination of Western intellectuals and led to a unifying and racially sound reformation of Christianity.

It is only the intellectually alive who can effect change. The masses are confined by the iron dynamics of habit and tradition, and are steered by TV propaganda. The modern death-oriented white intelligentsia prefers the somnolent safety of its Semite-fashioned prison to the cold and bracing wind of liberating truth. This is why the American federal government uses the stupor-inducing national TV networks to prop itself up and to fend off the instauration of national wholesomeness. Whenever anyone proposes stopping up the sewage pumped out by the media, the cry goes up that such restriction would cause the deaths of six million Jews. (Considering the economic ramifications, however, this claim might have some truth.)

Stupor, in fact, has become the primary goal of most American whites. Chemical stupeficients are now a national pastime, especially with the young of 1989, and the relevant political authorities on all levels unconsciously intuit that they dare not seriously inhibit the alien- and minority-run drug trade.

On top of all this, Christian televangelism is producing a gigantic number of adherents for the stupefying proposition that we should provoke the world into a war of nuclear annihilation on behalf of the Jews and their tribal god, Yahweh. Moreover, in this "media ministry," Christ's (shamanic) message that his kingdom was not of this world is ignored utterly as today's Elmer Gantry bleat for more money. And, regardless of all the Christian bumper stickers, it is becoming increasingly difficult to discover any substantive difference (other than ethnicity) between mainline American Protestantism and Judaism, since modern ecumenism has led to the practical neglect of the New Testament.

Thus, all we are left with in America is a stultifying, all-leveling, materialistic and anti-white stupor, devoid of any inner spirituality. Our race has forgotten that it is the spirit which gives life; by itself, the flesh gives paralysis.

Translation of the Near Death Symbolism

To be alive intellectually one must first understand death as it really is. Only in this bleakest of all human experiences does the

soul speak the unvarnished truth in its own, symbolic language.

One of the duties of the shaman is to act as "psychopomp," the guide of newly dead souls to their final home in the netherworld. The mythic mapping of this experience is of inestimable value for the student of the Near Death Sensations. Thus, not from the Mediterranean or Eastern religions, but from ancient Northern mythology -- the language of shamanic symbolism as interpreted with a Jungian approach -- the following emerges:

As our pre-Christian ancestors saw it, the visible world of our planet is but the surface of a greater totality of existence. Underlying the seen is a mental, morpic (in Rupert Sheldrake's sense) "dimension," which we may call the World Soul or planetary inframind. About this realm of morphogenesis and morpic fields can be said: 1) it is the source of life (i.e., it begets and guides physical form and act); 2) it is the abode of the dead, since it embraces all morpic fields of all life forms of the past -- which fields can sometimes be "recalled" through the sense of memory; 3) it is the realm of infinite knowledge -- an infinite mind -- which is what makes it possible to interpret the World Soul as "transform space," as some brain researchers have called the mathematical construct they use to denote memory storage in the mind; 4) it is the guiding hand of Destiny -- the Wheel of Weird -- since the same active principle which guides formation of zygotic molecules also determines the superordinate paths of life in the large.

As can be seen, these shamanic views are radically different from the traditional interpretations of the Middle Eastern religions of Christianity, Islam and Judaism (and their common ancestor, Zoroastrianism). But they are not all that different from the ideas of the ancient Gnostics or of the Far East. The Middle Eastern religions, however, contain a strong political component, which is what has twisted their ethics and their ideas of the nature of man. (In the Levant, the ruler usually posed as a god or his direct mouthpiece.)

For the Christian, and especially for the Muslim and the Jew, it is more important that religion be used for mind control than for mind enlightening. The Roman Empire became Christian because Constantine the Great did, and he did so for reasons of state. (Christianity has traditionally kept its faithful in line by destabilizing them with sexual, and now racial, guilt.) Islam has, from its foundations, been a vehicle of fanatical violence for political control. Talmudic Judaism demands frenzied paranoia of its adherents in order to keep them on a perpetual war footing and thus maintain its cohesiveness and politico-economic power.

Of these three major religions, Christianity allows the greatest freedom of thought, in spite of its necessary dependence on a pious lie about a physical resurrection from the dead. This is because the Semitic element was greatly diluted by the Greek phenomenon of the mystery religion (Latinized as sacrament) during its formative stage. Body-hating Gnosis, as modified by St. Augustine, also played a substantial role, albeit a lesser one, in the formation of Christianity. (As fate would have it, the Protestant Reformation threw out the mystery religion components but kept the modified, denatured Gnostic elements. These became especially strong in New England Puritanism.)

These admixtures meant that the Roman Empire's religious experiments resulted, on balance and in context, in a basically sane, culturally and mentally nourishing system of psycho-religious health, so long as Europe remained effectively isolated from the rest of the world. However, a serious weakness that finally led

to its rejection by the intellectuals was its tendency to assert that its psychological theory -- its metaphysics -- was identical with physical theory. As science grew, Christianity came to be viewed as utterly irrelevant, not only in physical science but in the psychology of the individual as well. The end result is that, with rare Catholic exceptions, no intellectuals any longer believe in the original Christian doctrines. This includes the various church hierarchies which have now turned to devising ways to achieve the suicide of the white race in order to keep their coffers full. But, for most intellectuals, Christianity itself has been discarded and replaced by nothing at all. This nihilism has now resulted in the fearsome disregard of genetic self-preservation, the acedia formerly lying locked in the abyss, which is now wafting up from the soul's black depths to destroy us all. Ironically, through TV, the Christians -- along with everybody else -- will march into annihilation behind that quintessential Antichrist, the antiwhite Zionist Jew.

Near Death Visions as Remembrance of Epistemological Evolution

To sum up: most of the juxtamortal encounter, besides revealing the mental infrastructure of the "real" world, is in fact a continuation of the remembrance of things past, or the "life review," with which the whole event begins. The unexpected fact about these memories of the past, however, is that they have become integrated into a unified whole -- the inner self or soul -- and now constitute the structural dynamics and active design of the human (or other) being. This soul (unconscious, psyche, anima or whatever one wishes to call it) is the form-begetting factor -- the morphic field -- underlying the body and its behavior. In near death, consciousness expands to recognize its full self. This full self includes not just all personal memories of the self's individual lifetime, but all of the racial memories of all its ancestors back through the earliest forms of life, to the dawn of time.

Consequently, the mental illumination which takes place at the point of death shows in the clearest possible way how evolution actually takes place: through the accretion and integration of novel memories in a pioneering segment of a plant or animal species. These memories persist and grow stronger with accretion in a realm beyond space and time, as morphic fields.

Such fields then guide the physical growth and behavior of subsequent generations flowing from the same genetic source. In ancient Germanic lore, as in the religions of many other peoples and times, this fact is mythically expressed through the doctrine of "reincarnation" (also called "metempsychosis" or the "transmigration of souls"). This is the process behind evolutionary radiation, or adaptive evolution. The guiding principle of modern biology -- evolutionary epistemology -- details the externals of this process. Evolutionary epistemology is the understanding that the evolution of all species in all their aspects is actually a *learning process*. The forms, for instance, of utterly different species may converge to a point of great physical and behavioral similarity when they have lived in similar environments and experienced the same realities over hundreds of millennia.

Up to now, it has been unknown how such learning takes place and how it is linked to the genes, through which it is transmitted. Examination of the near death process now shows us that the dynamic mechanism of evolutionary transmission is actually memory: the memories of the individual become integrated with the "phyletic," or racial, memory. (Lamarckism would be an extremist distortion of this principle, since, to be effective, the learning must take place over many generations and many individuals. Measurable change cannot be accomplished by a single individual.) This racial memory is, in the language used by Rupert Sheldrake, a morphic field. Normally, this field has its most forceful effect during the immature, growing phase of a life form. But in the case of humans, at least, it can sometimes be invoked to

produce extraordinarily rapid restitutive healing of a body. Such extraordinary events may then be called miracles.

In short, the big picture can be effectively presented by an analogy: the universe can be depicted as a vast tree whose leaves are the individual living beings. It is through these leaves that the tree as a whole lives and grows. The memories which the individual creatures acquire become part of the (morphic) "wood" of the trunk and branches, which, in turn, morphically support and guide the subsequent generations of foliage in their growth. The dead, as persisting morphic fields, thus acquire a support role in the psychic infrastructure of the planet. The same would be true for other life-bearing planets elsewhere in the cosmos.

Finally, there is the question of moral evil -- evil actively willed by a conscious human mind and soul. Rationalists claim that free will does not exist. But if that were so, true consciousness could not exist either, and the most highly intelligent humans, including rationalists, would be unreflecting robots without understanding or meaning. The everything-is-machinery people thereby poison their own well and invalidate their own reasoning.

Timid anti-think assumes that all morality is a condition of existence. In practice, however, American pseudomorality grows out of the electron gun of a cathode ray (TV) tube. But since this, in turn, depends on whatever particular mix of marketing effectiveness and Yiddish leftism is current, it is constantly shifting -- in the direction of racial and planetary suicide. The result is that the average American is as unable to distinguish between good and evil as he is to tell the difference between the music of Mozart and the sound of a garbage truck picking up a dumpster.

The juxtamortal-shamanic state of consciousness, however, which is the fount and origin of all mystical experience and uncanny abilities, is also the ultimate source and justification for any lasting moral system. This is easily evidenced by the great religions of the world: Taoism, Christianity, Islam and the many varieties of Hinduism. One reason for the popular success of Catholicism and Hinduism is that they have not only acknowledged mystical phenomena, which they appropriated, absorbed and later often diluted, but enlisted them as propaganda for their own agendas. Likewise, laws are generally described as deriving from religious ideas. But these ideas are rooted in the mind of the mystic.

This is also why mystics have historically been so feared that they have sometimes been put to death in certain highly organized societies -- Christ being only one case in point. The psychic undergirding of the world is fluid and admits of an infinite number of moral systems, as seen from the mystical, value-creating viewpoint. Whatever the mystic pours his vertiginous power into, becomes the talisman of life and morality for his followers. Such rearrangement of the value system is not often tolerated by political authorities.

We know from comparative religiology and cultural anthropology that moral systems are not fixed and universally valid, but evolve in response to the general anthropological and physical environments of their creators. Our knowledge of this relative nature gives us power over ourselves: the more thought and relativizing reflection we put into the design of our moral system -- into self-definition -- the greater our freedom. The lives of many people today are no longer dictated by the traditional moralities but by personally designed ethics. The obverse of this is that increasing numbers of people -- not all of them of mediocre intelligence -- in an allegedly "value-free" and "illusionless" but cryptically cynical, lazy and cowardly, state of TV hypnosis, are not creating a new morality at all.

Instead, they are using a narrowly egotistical and "econometric" criterion for their choice of moral principles: costs versus self-benefits, gain versus loss, pleasure versus pain. And when, in tallying these factors, it turns out that the minuses far outweigh the pluses, then these people are logically forced to conclude that life

is meaningless. Such vacuous individuals make up a large portion of the so-called "unchurched," whom the decadent religions of modern America are trying so hard and so profitably to capture and fleece. What is worse, the psychologically unstable often disintegrate entirely when faced with all this freedom and its temptations.

As the clairvoyant Friedrich Nietzsche recognized more than a century ago, our beginning age of nihilism abounds not only with disasters, but also with opportunities: specifically, the opportunity of consciously creating values.

In the end, good and evil must be defined with reference to the ultimates of existence. These include the realm unseen, which has willed the genesis of all visible creation, a creation whose culmination is intelligence incarnate and conscious. When seen from the synoptic viewpoint of high consciousness, the ultimate touchstone of good and evil -- the criterion of all morality -- must now be obvious: that which furthers evolution is good; that which frustrates it is evil.

On this planet, the conscious incarnation of intelligence is man, whose highest form is the neotenous, keen-spirited northern branch of the white or Caucasian race, although the northern (Tungid and Sinid) Mongoloids, the creative genetic strains of Korea, Japan and northern China, also highly neotenous, are

shadowing the northern whites closely. The equatorial races of the human species average hundreds of millennia behind these two in their development. Race-mixing of these disparate human subspecies hobbles the vanguard race and threatens to terminate evolution.

From the above, it should be self-evident that the essence of evil is the will to defeat evolution -- to bring to naught the evolutionary effort of the Mind which has brought us into being. This is the real road to hell. But it is precisely this distilled malevolence which is the essence of modern nihilism: the vain, antiwhite, anti-evolutionary antagonism of the Western rationalists, leftists and produce-and-consumists whose strongholds are the media, the universities, the legal systems and the great business enterprises. Our impending planetary doom is a direct outcome of their intellectual criminality.

It is from death itself that we learn the meaning and the mission of life: to learn and to act in accord with our learning, so the world-tree may grow to ever greater heights. That this end requires self-discipline, ecological abstinence and eugenics, not racial suicide, cowardice, sloth, greed and dysgenic sentimentality, is a lesson we are apparently unwilling to learn. The alternative, however, is extinction.

O'REGAN

Holiday Tips for Instaurationists

In the April issue, Zip 407 suggested that Instauration run an article on suitable vacation spots. His friend had just returned from Jamaica, where the antiwhite feelings of the natives had spoiled his holiday. As a travel addict and fanatical Instaurationist, I would like to point out there are still many places where we can vacation, free from surging crowds of nonwhites and the cloying palaver of Marxist-Zionist conversationalists.

Many holiday havens fall into the category of what I call the Out-of-This-World World, which, as opposed to the First, Second and Third Worlds, consists of isolated bits of Western space fortunate enough to have been forgotten by time. Such obscure pockets of whiteness can be found in the Hebrides, the rugged northwest coast and Highlands of Scotland, the western coast of Ireland, Brittany and remote corners of the Austrian Tyrol.

Several years ago, my family and I spent two weeks in the first three areas mentioned above. The scenery was among the finest in the world: rugged cliffs falling to jagged rocks battered by Atlantic waves, hauntingly moody lochs, mountains blue with heather.

We took the ferry from Oban to Craignure, the little port of the island of Mull in the Hebrides. The bus ride across Mull was the longest sustained view of beauty I ever experienced. Words cannot describe the ethereal loveliness of the island.

Iona, the seat of the abbey of St. Columba, who Christianized the Scots in the Middle Ages, has a population of only 200.

Unfortunately, a colony of loony leftists has usurped control of the abbey, but it's not too difficult to avoid them. Iona, the burial place of the first kings of Scotland, is redolent with memories of the Dark and Middle Ages. Old tombstones and Celtic crosses still abound.

In Ireland, we were especially enthralled by the little village of Doolin, a center of Irish traditional music. Of particular note were the awesome cliffs of Moher, which plunged hundreds of feet straight down into the raging Atlantic surf. We had a delightful seafood meal, including smoked fish, at an inn in Doolin. Afterward, we went and listened to fiddlers and singers performing old Irish tunes. No rock music, no Muzak, no protest songs, no Barbra Streisand. Call it white soul.

Because I stayed away from the beaten track, I booked into no Holiday Inns, no palaces of Leona Helmsley, no Donald Trump casinos. The only accommodations were generally bed and breakfast homes or hotels run by the locals. Consequently, my stays were much more *gemütlich*, as well as much less expensive. In fact, one of the great boons of vacationing in the Out-of-This-World World is that you can save money while being with your own racial cousins. In two weeks, we saw only one nonwhite.

We never heard a rude word from the people, who were neither haughty nor humble. No snarling, cursing Jews, as in New York City; no cringing, terrified waiters, like those who slave in Helmsley hotels

-- just honorable, pleasant, upright people!

It was great to be in countries where whites did their own manual labor. The hearty, wholesome Irish and Scottish fishing folk restored my faith in our race. In Ireland, we were treated with the warmest hospitality, even though our group included some cousins who live in Ulster.

My visit was vastly enhanced by the superb Blue Guides to Scotland and Ireland. These books are designed for the travelers who drive, as they minutely describe the scenery and historical places along the highway routes.

Similar white Shangri-las are to be found in America, as well as in Europe. The Southern Appalachians, old resort communities in the Rockies, remote New England fishing villages -- all these hold delightful surprises for the white vacationer who wants to be with other whites and not be submerged in a sea of color.

Such are my ideas and suggestions. I would be interested to hear from other Instaurationists on this subject.

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Unponderable Quote

For a hundred years before the Sicilians reached Ellis Island, America was run by two notoriously vicious murderous WASP gangs -- the southern plantation owners and the northern factory owners.

Ron Rosenbaum.
Manhattan Inc. (Feb. 1986)

When Browns Enslaved Whites

The number of Muslims in Western Europe is now estimated at 11 million, with perhaps as many as 6 million more in the U.S. This alien bloc has begun agitating for, and sometimes receiving, special rights in education, law and other fields. Given the chance, Muslims will bitterly bewail the Christian Crusades and the Victorian academic concept of "Orientalism." To hear them tell it, European Christians are history's great aggressors, and they were among the innocent victims. The truth is otherwise, as several recent books have helped to demonstrate.

The harem system was abolished in Turkey in 1909, but Alev Lyttle Croutier saw its last reflections as a little girl growing up there in the 1950s. Now she has written *Harem: The World Behind the Veil* (Abbeville), which explains that the *odalisques*, or sex slaves, were frequently captured in Russian lands because of their fair complexions.

Equally revealing is *Slavery in the Arab World* by Murray Gordon (New Amsterdam Books), which notes that in Moslem lands, fair women "were almost always in greater demand than Africans," right down to the mid-1800s, when the supply mercifully dwindled (perhaps due to the liberation of Russia's serfs). According to Gordon,

The most common and enduring purpose for acquiring slaves in the Arab world was to exploit them for sexual purposes.

Islamic law conferred upon the owner of slaves full control over their sexual and reproductive functions as well as the fruits of their labor.

Prime targets of the Arab slavers were the fair peoples nearest at hand, including some groups in the Caucasus Mountains and the various Circassian colonies scattered across Asia Minor.

A third book protects us against self-righteousness by showing how the brown slavers were sometimes assisted by Europeans preying on their racial cousins. This is Michael Wood's *In Search of the Dark Ages* (Oxford, 1987). Wood explains that, "apart from war, slavery was the best business in the Dark Ages." From the mid-800s, thousands of fair British and Anglo-Saxon slaves were seized by raiding Norsemen and sold to the "Spanish Arabs." Ireland was especially hard hit.

The Irish Viking towns were clearing houses, exchange ports for this [slave] trade. At first glance if you landed at the quay of Viking Dublin in 950 you might see little difference from the Viking quarter of York But Dublin was quite different in character from the settled life of York. The Dublin Norse colonists lived on the edge of Irish society, never occupying the land to any great extent; they were fewer and wealthier than in Britain, entrepreneurs, "nabobs rather than settlers" they have been called, men with a diplomatic and exploitative relation with the interior An Arab traveller of

[the] time who came to Spain remarked on the great numbers of European slaves in harems and in the militia. The palace of the Emir of Cordoba in particular had many white girls, though chiefly Frankish and Italian. Of these unfortunate people the Vikings were undoubtedly a major source of supply: they had the easiest access to Christian captives and they had no scruples about enslaving them. The Arabs in Spain saw the long-term potential of this trade, and as early as the 840s sent a diplomatic mission to Scandinavia to put it on an organized basis. Most British slaves though seem to have ended up on the Russian river route to eastern Islam

The extent of this commerce, and the speed with which it spread, are astonishing. We find Swedish dealers on the Caspian in 922 and by the 940s they had penetrated to Bukhara, Merv and Samarkand The numbers involved are also eye opening. From eastern Europe where Otto of Germany was ruthlessly extending his *reich*, thousands of captives came west from the defeated Slav tribes (the word "slave" is derived from "Slav"), to be "processed" by rich Jewish and Syrian merchants in Verdun, many made into eunuchs for the Spanish market. A frightened pilgrim in the late ninth century in Taranto [Italy] saw nine thousand Italian captives being loaded onto ships, making up just one consignment to Egypt.

Historian Wood may be telling it like it was, but there is precious little evidence of all that European blood in today's Egypt.

Mississippi Burning

I wouldn't pay \$5 to see *Mississippi Burning*. I waited for its VHS cassette so I could split the cost with some fellow "racists." It ended up costing me twenty cents, still much too much for this ZOGish nightmare-fantasy.

Bombings, beatings, burning and slashing go on reel after reel -- all are accompanied by a musical score of Negro spirituals. Aesthetically, that's quite appropriate. The same cannot be said for the dismal dearth of intelligent dialogue or characterization. What's-his-name with red hair plays a self-righteous Yankee stuffed shirt, and Gene Hackman is a convincing FBI goon, because his gooning comes naturally. There is no attempt politically or philosophically to justify the violent actions of the FBI. The local pro-seg folks are given a

few sound bites to remind us of the politics all good Americans are expected to hate. The last 30 minutes of the film deteriorate into pure sadism. The filmmaker's assumption is that an American audience can be relied on to sympathize with illegal violence against the wicked. Hey, they've stolen the KKK theme! Foul!

"Why all this hatred?" asks the good wife who betrays her Ku Klux husband, the county deputy sheriff. Zogfilm habitués are supposed to identify her with "Rehab the Harlot," the heart-of-gold whore who betrays her people to invading Israelites (Joshua 2).

"How well do you think black people are treated here?" a Northern reporter asks a white lady in the film. "About as well as they deserve," she replies. The people of

Mississippi did not believe Negroes deserved political rights. Maybe civil rights, properly understood; maybe natural rights. But political rights, no; rights to intrude in white society, no.

The powers in Washington, New York and Hollywood, more specifically the liberal-Jewish elite, decided that Negroes in Mississippi should enjoy all these rights -- bar none -- and that the people of Mississippi should be thoroughly chastised if they resisted.

The interesting question is not "Why all this hatred of white Southerners for Communists, Jews, outside agitators and uppity Negroes?" It is, "Why all this hatred of white liberals for the South?" The anti-Southern racism churned out in this film is relentless.

The answer to the second question has to do with the psychology of pecking orders. Liberal whites are usually well-to-do, comfortable and secure. They think of themselves as morally, culturally and intellectually superior to illiberal white Southerners and to "racists" in general. Since they are well aware of their superiority over blacks, they lose nothing by proclaiming natural black equality, even in the face of all the contradictory evidence.

Poor whites, who tend disproportionately to be the "racists" in this country, were and still are disproportionately located in the South. Blacks will seldom challenge wealthy white liberals for positions of power, but poor whites just might. Liberalism, consequently, is largely an upper-class and Jewish strategy for "keeping the crackers down." Every deserving Negro promoted into a job through affirmative action becomes a loyal and safe sycophant and takes the place of a more deserving white who might someday use his position in the system to compete for the liberal's job. The hatred of liberals for the South is as much a war whoop of simple, primate pecking-order rage as any firebomb hurled by a Kluxer.

Of course, white racism falls in line with the same psychology. Poor whites, fearful of black competition, try to keep the Negroes down. Doing so successfully tends to push them higher than they deserve to go. The "pecking order" motive of Southern racism was explicit in a soliloquy by Gene Hackman. But the screenwriter was totally insensitive to the pecking order upheld by white liberals -- at least in the script. He is undoubtedly well aware of it in real life or he would never have been given the opportunity to work on a propaganda piece like this one.

Blacks criticized *Mississippi Burning* for portraying Negroes as passive players in their own "liberation" and for downplaying the racism of the FBI. This is stereotypical black reaction. Basically, the film is about an ugly struggle for power between two groups of whites: (1) the invisible empire of liberal-Jewish power in far-off Washington and New York, with its very visible FBI enforcers; and (2) the semi-visible empire of the KKK. There is no hint that the political and social power now enjoyed by U.S. Negroes has been leveraged to them by liberal and Jewish clout. Withdraw that support and, poof!, the Negroes will

quickly revert to *Plessy v. Ferguson* status.

The question remains: what is justice in our treatment of the Negro? Given that our motives are usually selfish, despite our best intentions, how can we ever know? The best answer is probably the libertarian one, which would remove government altogether from the game of attempting to equalize the races. The races are quite obviously unequal by nature. Negroes will always lose out in free competition with whites and East Asians, and many would go down further than they would under a regime of forced social and economic equality. So be it. There is really no way to satisfy the Negroes collectively, short of our disappearing and allowing them to remake North America in their own image, the image of Haiti.

That is too high a price. But we have been paying some of the price since the civil rights victories of the 60s. I refused to pay \$5 to see *Mississippi Burning*. I've already paid much more over the years to experience what the show represents.

ZIP WITHHELD

A Flexible Response to Abortion

The geography of abortion in America is fascinating. Its key variables: (1) the availability of hospitals; (2) the number of women who avail themselves of it. Needless to say, the two go closely together.

In the larger Northeastern and West Coast states, most hospitals with the capability to perform abortions do in fact perform them: 72% of the hospitals in New York, 69% in New Jersey, 65% in California, 61% in Massachusetts. These figures (for 1986) would be even higher were it not that only 6% of the nation's church-operated hospitals with the capability to abort do so.

At the opposite extreme are states down the center of America. They have the lowest rates of abortion-capable hospitals: South Dakota, 3%; Louisiana and North Dakota, 4%; Kentucky, 6%; Nebraska, 8%; Montana and Alabama 10%.

In 1985, the abortion rate for nonwhite teens was nearly twice that for white teens. On the other hand, the live birthrate for nonwhite teens was just over twice that for white teens. (A slightly higher percentage of white teens opt for abortion, but their rate of pregnancy is much lower. In the under-15 age group, pregnancies are few but overwhelmingly nonwhite. In this group, the abortion rate among nonwhites was 5.4 times the white rate, while the nonwhite birthrate was 6.5 times higher.)

In the more thinly populated Midwestern

and Rocky Mountain states, abortion is frowned on by many hospitals. In Indiana, there are 2.12 teenage births for each abortion; in Kansas, 2.13; in Utah, 3.27.

In the eastern Southern states, abortion is generally available to both the large black and white populations. It is the western Southern states that present a problem. Few hospitals in Texas, Oklahoma, Arkansas, Louisiana, Mississippi, Alabama and Tennessee -- all with large minority populations -- make abortion available. In Louisiana, teenage births outrun abortions by 3.23 to 1; in Mississippi by 4.05 to 1. The blackest state in America has the lowest ratio of teenage abortions to births. The situation is different in certain heavily white states, such as some in New England, which encourage abortion (in spite of the large Catholic population).

Here are a few numbers in the 15 to 19 maternal age group in 1985:

State	Abortions	Births
Mississippi	2,150	8,688
Louisiana	4,320	13,713
Alabama	5,300	10,404
Massachusetts	10,210	6,858
Connecticut	6,160	4,948
Washington State	7,500	7,114

How should an Instaurationist respond when he hears that an abortion clinic has

been bombed? He should first inquire as to its location. If it was in a 90% black Mississippi Delta county, he should shudder with horror and consider driving down to lend a hand to the noble and good-hearted doctors and nurses who have been the targets of an unspeakable terrorist assault. If in the Dakotas, he should save his tears (unless there's an Indian reservation nearby).

The anti-abortion movement is powerful throughout most of America's midsection, but relatively weak on or near the East and West Coasts. We should subsidize and cheer the right-to-lifers in rural Minnesota and the abortion clinics in the biggest cities and the Deep South's "Black Belt."

No, it's not a double standard. It's a realistic response to the real double standard of whites being seriously outbred in their own homeland.

Ponderable Quote

They say we are a scatter'd nation:
I cannot tell; but we have scrambled up
More wealth by far than those that
brag of faith
Ay wealthier far than any Christian.

Christopher Marlowe
The Jew of Malta



The Gospel Road to Auschwitz

"In its effect upon the life of the Jewish people, Christianity's New Testament has been the most dangerous anti-Semitic tract in history." So wrote Rabbi Eliezer Berkovits of Jerusalem, who was quoted approvingly by Methodist minister A. Roy Eckardt at an international theological conference at Oxford University. The gathering, held in July 1988, was called "Remembering for the Future," and was organized by Jewish press lord Robert Maxwell.

Eckardt, emeritus professor of religious studies at Lehigh University in Bethlehem (PA), reasoned that since there had been a Christian chapel at Auschwitz for the use of members of the SS, it followed that a complete overhaul of Christian theology was now in order. Anti-Judaism is contained in the essence of Christian doctrine, he insisted. For, as Rabbi Berkovits had also said, the New Testament is the spiritual progenitor of Henry Ford's *The International Jew*, Hitler's *Mein Kampf*, and all the other classics of international "hate literature."

Eckardt saw sinister theological connections everywhere:

The resurrection of Jesus remains a primordial and unceasing source of the Christian world's anti-Judaism. How can the resurrection of Jesus be proclaimed as the special, saving act of God, without the Christian supersessionism [of Judaism] and triumphalism that helped lay the railroad tracks to the murder centers?

The Oxford conference was then treated to the rare spectacle of Professor Franklin Littell of Temple University, another Methodist, telling a fellow philo-Semite that he had gone a step too far. The doctrine of the resurrection was still kosher in his book, said Littell. It was one of the first times in a long career that Littell had taken the "anti-Semitic" position.

Damnation by Association

Francis Nicosia, a history professor at Saint Michael College in Vermont, is dreadfully embarrassed because the wrong sort of people have translated his book and given it the wrong sort of title. Nicosia is the author of the mildly revisionist *The Third Reich and the Palestine Question*, which has made a good many Jews good and unhappy.

The University of Texas Press, which holds the copyright, allowed I.B. Tauris and Co., a small British firm, to publish the book

in Britain. Then, in February 1988, Tauris abruptly informed UT Press that it was negotiating a contract with West German publisher Druffel-Verlag. UT Press agreed, but on the condition it could approve the final contract. Two months later, Tauris ignored the UT Press's request and entered into its own agreement with Druffel. The resulting German translation, which appeared early in 1989, was entitled, reasonably enough, *Hitler and Zionism*.

Nicosia doesn't like the title or Druffel's "far-right" reputation. He concedes his findings could be "distorted" to please Nazi apologists. "It is a terrible embarrassment to UT and me," he says. UT Press is belatedly trying to halt sales of the Druffel edition.

Scuttlebutt on the University of Texas campus has it that the devious subcontracting may have been deliberately perpetrated or encouraged to "discredit" Nicosia and his disconcerting research.

Badlands, USA

Just east of South Dakota's Black Hills lies the Badlands National Park, where tourists come to view 40-million-year-old animal fossils brought to light by erosion. Throughout urban America may be found a new kind of Badlands, where the erosion of white populations has left the buildings and neighborhoods which they painstakingly built exposed to plunder and fossilization.

What is the "baddest" bad town in contemporary America, to use the highly appropriate black jargon? There are scores of worthy contenders.

Consider Prichard, the ninth largest city in Alabama. Its deficit last year was a million dollars. The main street, once lined with thriving businesses, is now being striped by thieves. Even the Salvation Army had to flee town because robbers were stealing the fixtures from its building. The police have 30,000 outstanding warrants against the 40,000 residents.

The mayor's office has a stack of aluminum signs reading, "We're proud of Prichard," which have been sitting there for years. If one was ever put up, it would be gone the next day, the metal sold for scrap. In front of the town hall, a broken fountain serves as a giant trash bin. A traffic signal, its lights shot out, sways uselessly nearby. Many occupied homes in Prichard are boarded up: wrought-iron burglar bars cost too much. Though the town is three-fourths black, it has a white woman mayor who was narrowly elected over two black opponents. "It's done fell apart," says Mayor Margie Wilson of her city.

Then there's Camden (NJ), which in 1939 boasted 300 thriving factories, and

"once flooded the world with radios, fountain pens and other goods." Now, the city of 80,000 is 85% black and Hispanic. Some large houses sell for less than \$1,000. Dozens of gangs or posses have carved up the city into fiefdoms. On Fifth Street, "a posse declares its sovereignty with a . . . mural of a baby holding a knife and the words: 'North Camden Fifth Street Danger Zone. Children of the Ghetto 1989.'" Even the Mafia fled the city in the 1960s. Whites in other parts of Camden County pay sky-high property taxes, which go mostly toward propping up the jails, courts, hospitals and other services in Camden itself.

As recently as 1950, East St. Louis (IL) ranked second only to Chicago as a national rail and stockyard center. Today, it's a Black Hole -- 98.7% black and 70% on welfare -- which emits no light, while sucking in vast sums of outside money. The city often cannot afford to buy replacement bulbs for traffic lights, or to pay its police force and garbage collectors. Selling crack cocaine is one of the few businesses left in a city of 55,000. The dopeheads shoot it out every night. But the two local high schools still customarily produce the statewide champions in football and basketball (future "heroes" for our nation's white youth).

Mayor Carl Officer calls East St. Louis "the safest city in America," but carries a gun and is always accompanied by at least one Uzi-toting bodyguard. The State's Attorney in surrounding St. Clair County is John Baricevic, who said of the mayor: "He's never here. He's always in New York or he's in Chicago or he's in Miami or he's in San Juan, Puerto Rico. He doesn't need bodyguards -- he needs a travel agent." Mayor Officer calls Baricevic a "racist fool" for wanting to know what he did with \$80,000 in missing city funds.

Mafia Basics

All American ethnic groups, including WASPs, contain a very small criminal element, which sneers at the squares and thinks it is smarter than the rest of mankind. With the coming of Prohibition in January 1920, this element saw its opportunity and proceeded to capitalize on it. As a result of the code of *omertá* (silence) and strong family ties, the Italians captured the flag.

But not completely. They had to enter into treaties with the Sheldon gang in the St. Louis area and the Southern moonshiners (Majority gangs). The Italians also used the financial talent of the Jews to run many of their operations. Strictly speaking, the Mafia was not an all-Italian show. Murray "the Camel" Humphries, for example, was of Welsh descent.

In the past 60 years, the Mafia (or Cosa Nostra) has aggressively expanded into unions, Hollywood, loan sharking and sports, all of which suffered from some corruption before the first Mafioso arrived on

the scene. If you ran an honest union without sweetheart contracts with the owners, you had nothing to fear. If you were corrupt, however, the Mafia knew you couldn't appeal to the government. So it became your "partner."

After WWII, the Mafia took over the numbers racket in Chicago. How so? For one reason, the blacks who were running this mainly black scam were cheating the customers. The Italians were more honest than the black operators.

Now that the Feds are really putting pressure on the Old Mafia, it is in disarray. But what about the New Mafia, the motorcycle bikers whose binding element is not ethnicity but the love of a machine? What about the Vietnamese exiles, the Jamaican mob and the Colombian cartel? These boys operate without rules. They kill judges, FBI agents, innocent bystanders at will or whim. They are the true outlaws of our society. There may come a time when society will long for the Old Mafia which, in spite of its faults, ran a tight ship with rules. This new set of gangsters is Loony Tunes, Inc.

All of us should do some rethinking about the new crime syndicate. All Italian? I can't even picture Al Capone on a bike. It's time to stop bracketing the word Mafia with the word Italian. And it's time to come right out and start talking about the Jewish Mafia. Jews ain't all nuclear scientists, fiddlers, artists and financial geniuses. As for that last occupation, Meyer Lansky didn't attempt to deny what he was. Ivan Boesky, et al., did.

I guess I have a sneaking admiration for the Old Mafia. Talk with some old jazz musicians -- they'll tell you they were always paid in full and on time in Mafia-owned clubs. A friend's grandfather owned two ballrooms in the 1920s. Sometimes the gate receipts didn't cover the cost of the orchestra, so, after playing for hours, the band members didn't get paid. This went on until James Caesar Petrillo of the American Federation of Musicians paid the ballroom owner a visit. Orchestra members never again had any trouble getting their wages. In this incident, who was the cheat?

The Mafia was and, in some ways, still is a service organization, providing the public with a saleable product. It was an equal opportunity employer and an equal opportunity killer. When it comes to African Americans and the Chosen, the Mafia has its head screwed on tighter.

600

Black Rock Unites, White Rock Divides

Emerson, Goethe and other leading minds have suggested that what the world needs most at all times are those uncommon individuals who can survey the jetsam on the stream of life and quickly discern the

intelligible order beneath.

In surveying a quarter-century of verbose rock criticism in publications like Rolling Stone and the Village Voice, one appropriately asks where the truly vital (life-affecting) patterns might lie.

A good starting point is race, since much of the pop criticism concerns white as well as black musicians. Groups and individuals of both races are often fervently praised -- but on what grounds?

The Negro musicians are consistently awarded "brownie points" for promoting black unity and fulfilling other culturally integrative roles. The white players are almost as consistently awarded "whitey points" for reflecting, and sometimes advancing, a white condition of terminal collapse.

Rather than printing additional hundreds of articles repeating these same two racial themes, wouldn't it be more enlightening if someone at Rolling Stone or the Voice would step back a few paces and analyze the underlying racial patterns of everything that's already been printed? Doesn't anyone in the pop culture business have sufficient IQ (or integrity) to go beyond the wearying particulars of life and show how the totalities are now structured?

It's really quite easy. Consider a perfectly representative article on black "step dancing" -- taken, as it happens, from the Wall Street Journal (July 11). Step dancing is a tradition at black fraternities and sororities which now draws thousands of spectators, and is heavily subsidized by Coca-Cola, McDonald's and Anheuser-Busch. It isn't hard at all to pick out the following words and phrases:

[P]recise, carefully scripted steps . . . move in exact unison . . . shouting in a single voice . . . a "touchstone" for black students . . . bond together . . . ritual weeks of midnight practice sessions . . . views the synchronized group dance in more symbolic terms . . . sticking together is a clear matter of race . . . a way to express our identity . . . synchronized and syncopated moves . . . a boot-camp quality to it, meant to strip pledges of their individuality, and promote group unity . . . call and response chants . . . swinging their arms in unison to the words . . . use the dance to hold forth on political themes . . . a verbal and physical link between Afro-American life and African ancestry. It's an ethnic transference of dance: You can hear the beat of the drum in it . . . "They rip the core of your personality to shreds."

Books on dance emphasize that Euro-Americans once danced in a communal way, but that the trend for 200 years has been toward individualism and anomie. Henry Ford worked to reverse the trend with his dancing clinics in the 1920s, and was ridiculed as a "reactionary." Yet now the big corporations compete to subsidize black communal dancing, which is hailed

from all sides as "progressive." Meanwhile, white rockers are called "progressive" only when they salute Third World solidarity and laugh at Western dissolution.

Our entire race is being swept down a stream toward oblivion. They call it the "mainstream"! Those of us with architectural minds have little patience with the millions who "go with the flow" all their lives, yet never bother to wonder where the flow is taking them.

Anti-WASP Bible

Robert Christopher is the latest hack to cash in on that approved and legalized form of racism known as anti-WASPism. An ex-Time and ex-Newsweek writer (it figures!), who describes his forebears as belonging to "five different ethnic groups" (one of them quite possibly Greek), he has combined a sniggering collection of broadsides against Americans of Northern European descent with minority puffery in a 284-page tour de force of reverse racism entitled *Crashing the Gates*.

As the title suggests, Christopher chats up all those wonderful, praiseworthy, semi-perfect Jews, blacks, Asians and Mediterraneans who ousted all those snotty, unfeeling and degenerate WASPs from leadership in the professions, arts, politics and finance. The accent, of course, is on the Jews, at least one of whom has married into the author's family. In Christopher's bulging list of great minority achievers and shrinking list of WASP achievers, there is not one mention, not even a whisper, of Neil Armstrong. In Christopher's manic WASP bashing, the financial finaglings of any number of Jewish multimillionaire "investment bankers" are much greater events than the moon landing.

Christopher's spleen swells to paranoid heights in his treatment of the interracial marriages of the daughters of old WASP families. He practically salivates when he writes about the wedding of the granddaughter of socialite Mrs. John Hay Whitney to Philip H. Birsch, a Jewish Wall Street trader.

As an example of crass pandering to minority racism, Christopher's book probably has no equal -- which no doubt is why Simon and Schuster was so eager to publish it. From a Majority viewpoint, its only value is that it serves as a sort of combination *Jews Who* and *1988 Jewish World Almanac*. For those Instaurationist bibliophiles who don't subscribe to the New York Times and want to know something about those magnificent specimens of humanity who are now in command of the American social order, *Crashing the Gates* deserves a place on your bookshelf next to *The Protocols of the Elders of Zion*. In a weird, perverse way, the author has produced a work which could have been subtitled, *They Have Now Come True*.



Goetz's Bullets Still Ricochet

What is the moral of the sad, sorry saga of Bernhard Goetz, the subway rider whose life was all shook up when, unlike other millions of white Zoo Cityites, he refused to hand over his valuables to four black goons. Indeed, his refusal was so adamant that he backed it up with a burst of bullets, permanently paralyzing one of the muggers, Darrell Cabey, from the waist down and staggering the chutzpah of his other assailants, who were brought up to believe that whites, when so ordered by blacks, must immediately hand over their wallets without a whimper.

Although half-Jewish in a city more Jewish than Jerusalem, although he had the pick of Zoo City shysters, Bernie spent 250 days in an 18-cell protective custody block in a local jail. One of his cellmates was Joel Steinberg, the Jewish creep who abused his non-Jewish six-year-old illegally adopted daughter to death.

That three of his four black attackers are either in jail (one for rape) or have served time either before or after the aborted mugging is probably small comfort to Goetz. He has learned his lesson. Just roll over and empty your pockets whenever you get in a similar situation. Fight back and you're jail-bait.

And it's still not over. Goetz is now facing a \$50 million civil suit by the invalided Cabey. Apparently, in this great advanced democracy, you will not only be jailed for resisting black crime; you will be bankrupted in the bargain.

Again we ask, can any moral be drawn from all this? It sure can. Justice in this country is as paralyzed as Cabey.

Boys Beware

How many of America's 57,000 Catholic priests are pedophiles? Perhaps 3,000, according to two recent estimates. Rev. Thomas P. Doyle, a Dominican canon lawyer who once worked at the Vatican Embassy in Washington, told the San Jose Mercury-News in 1987 that the number could be that high. ABC's 20/20 offered the same figure in December 1988.

This much is known: between 1983 and 1987, some 200 American priests and brothers were publicly accused of sexually molesting youngsters, most often boys. Further, at least 20 American priests have been convicted and imprisoned for pedophilia or other forms of child molestation since 1983. The Washington Post, which reported some of these numbers on Sept. 17, added, "Too often, bishops have simply

recycled accused priests to a new parish, while the afflicted families were held at arm's length."

One result has been that American dioceses have been sued to the hilt and can no longer obtain insurance against such legal actions at any price. Though "there is no way to know exactly how much has been paid," says the Post, "there are clear signs of heavy losses."

The problem seems to be that, in our oversexed age, normal, decent heterosexuals are no longer able or willing to take vows of celibacy. Consequently, the number of priests is falling fast and the ranks are filling up with vow-breaking homos. Current estimates place the proportion of gays in the American priesthood at between 20 and 50%.

Even Ireland is short on young priests, probably because of smaller families. It's acceptable to have one of three sons become a priest, or one of three daughters a nun, but what Irish mother or father wants to see an only child take vows of celibacy?

American Frankenstein

In Jewish mythology, the Golem is a helpful, man-made monster who quickly goes haywire and turns on its creators. The myth reflects Jewish history, which is repeating in present-day America, where the Golem has black skin.

The Golem struck a year ago last August 5, at the Flatbush (Brooklyn) home of Sidney and Filla Holtzman, the elderly parents of District Attorney (and former ultraliberal Congresswoman) Liz Holtzman. At 11:15 P.M., a knife-wielding burglar, young and black, broke into their house and slashed the couple before Filla Holtzman activated a siren, which sent him packing.

On September 26, 1988, in midtown Manhattan, the mayor of Tel Aviv and his wife were attacked by four black Golems. Tough-guy Shlomo Lahat claims he wanted to fight them until wife Ziva said, "He's got a knife at my back. Give him what he wants." So the pair handed over \$160 in cash and \$6,000 in jewelry they had taken to Yom Kippur services. A very brave witness followed the muggers to a nearby subway station and pointed them out to the Transit Authority. But he risked his life for nothing because the cops insisted the evidence was not sufficient.

The Golem struck big in West Los Angeles back in November 1980, when two black punks murdered Sarai Ribicoff, the liberal niece of liberal Senator Abraham Ribicoff of Connecticut, outside a fancy French restaurant. As Rolling Stone tells it,

this was "The Murder That Changed Los Angeles." Suddenly, all the trendy folk, who had pretended nothing was happening while the city's murder rate shot sky-high, rushed to join gun clubs and began saying "nigger" again. The Los Angeles Police Department assigned a record 18 officers to the case.

Here was a victim that the literati and the glitterati could really identify with. It was only then that a sleepwalking city first saw the Golem's fangs.

Truthful Fiction

Next to Shakespeare's immortal Shylock, there is no Jewish character in Western literature more despised by Jews than Fagin, the infamous mentor of criminal street children in *Oliver Twist*.

Dickens has been roundly condemned by Jews for casting one of their own in such a despicable role. But where did he get the idea for such a character?

The answer has been revealed by author John Gardner, who spilled the beans in his article, "Moriarty and the Real Underworld" (1976), recently reprinted in *The New Adventures of Sherlock Holmes* (1988).

Discussing the "fence" of stolen goods, Gardner notes that such criminals were "a major part of the life force of the underworld" in Victorian England.

The most colorful of these to emerge during the first half of the century was the great and legendary Ikey Solomons, who lived in a house full of secret trapdoors and hidden rooms, at the heart of Spitalfields.

Solomons was almost certainly Dickens' model for Fagin in *Oliver Twist*, and when he was finally arrested, two coachloads of stolen goods were removed from his home on the first visit, while the officers had to return at least twice before the place was cleared of loot.

The truth hurts, even when it's disguised as fiction.

Mr. Sam's Descendants

Next time you read about World Jewish Congress chieftain Edgar Bronfman jetting about the world with his retinue of rabbis and elders, visiting country after country with the pomp and circumstance of a head of state, chivying Soviet Jews out of Russia and bashing the president of Austria, you might pause to consider whence cometh the wherewithal to finance this brazenly independent and often anti-American U.S. foreign policy.

It cometh from Samuel Bronfman, the Bessarabian-Jewish-Canadian, who, in the Prohibition Era, ran the biggest bootlegging

racket in the history of booze. One-half of all the illegal liquor, often no better than rotgut, that flowed across the Canadian border to the U.S. in those golden, mobster-ridden days belonged to Sam. (Approximately 34,000 Americans died from alcohol poisoning between 1920 and 1930.) Somehow, Sam's millions managed to keep him out of jail, though he was arrested and brother Harry was locked up on charges of attempted bribery. One of the many provable accusations against Sam was tax evasion.

After Prohibition, Mr. Sam, as he was frequently called, used his ill-gotten gains to go straight. He bought distilleries and liquor firms right and left until Seagram's, one of his acquisitions, is now the world's second largest seller of alcoholic beverages (Guinness is first). Today, Sam's heirs (he died in 1971) are worth at least \$7 billion. It is this huge kitty which makes it possible for the Canadian side of the family to skew Canada's media and government in the direction of Israel.

The Bronfman billions also allow Edgar to preside over Seagram's from his plush 10-window Park Avenue office (two original Rodins) in America's most handsome skyscraper, designed, ironically, by a non-Jewish German, Mies van der Rohe, who worked in Germany during the early years of Hitler's rule and only left because his "less is more" architectural style clashed with that of the Führer. Hooked on bulky neo-classical monuments with St. Peter's-like domes, Hitler, a fairly talented painter, exhibited architectural tastes that were somewhat passé.

Like so many multimillionaire Jews, Edgar Bronfman made an ass out of himself in his ceaseless shiksa chase. Father Sam claimed son Edgar dropped \$10 million of Seagram's money in an attempt to take over MGM, mainly because he wanted to bed Hollywood starlets.

Edgar's first wife was an "Our Crowd" Jewess, Anne Loeb, who bore him five children. Second wife was Lady Carolyn Townshend, an aristocratic British "ice princess," who talked him into a prenuptial agreement that gave her a million dollars in cash and an equal sum in property, jewelry and real estate. Despite these lavish gifts Edgar complained later that she wouldn't let him get near her. On this basis, he managed to get an annulment and recovered most of his "investment."

Edgar's third wife was the blonde, blue-eyed daughter of the English publican who owned Ye Olde Nose Bag, a saloon in the Essex countryside, northeast of London. Later, after fathering two children, he divorced her, then remarried her the next year. At last report, according to British gossip columnists, he has divorced her a second time.

Edgar goes around with the jettiest of the jet set. One of his best friends is David Brinkley, who once accompanied him on a

trip to Istanbul to celebrate Yom Kippur. His eldest son, Sam II, was kidnapped and not released until Pa forked over \$2.3 million in twenties to two men, one of whom claimed to be the son's homosexual lover. The bodysnatch may well have been staged by the victim.

A few years ago, Edgar made his second son, Edgar Bronfman Jr., president of Seagram's. Edgar Jr. had started out producing grade D movies at the age of 16 under the tutelage of the British-Jewish producer, David Puttman (*Chariots of Fire*). After years of expensive showbiz shenanigans, he has apparently calmed down, though he still writes second-rate lyrics to second-rate songs as a hobby, and is married to a black actress.

Seagram's sells oceans of alcohol and seas of non-alcoholic drinks a year (\$5 billion worth) under such labels as Seven Crowns, V.O., B & G Wines, Mumm's, Chivas Regal, Glenlivet, Sandeman and Martell. The company's biggest coup was to come into the possession of 23% of Du Pont stock, as the result of a takeover war for Conoco, an oil and coal company. At present, almost 80% of Seagram's profits come from Du Pont dividends -- parasitical profits, to say the least. Whether they know it or not, millions of Americans who buy Du Pont products are helping to subsidize Edgar Sr.'s World Jewish Congress jaunts and his donations (about \$1 million a year) to Israel. Du Pont money also allows Edgar to play the part of a Jewish lord of the manor in his huge spread in Virginia.

It's a long way from Sam, or is it?

For more on Edgar and his relatives, see *The Bronfman Dynasty* by Peter C. Newman (McClelland & Stewart, Toronto, Canada, 1978).

Father Jive

Father Michael Pflieger, the blond, blue-eyed priest at St. Sabina Catholic Church on Chicago's South Side, is carrying white renegadeism to awesome heights and new depths.

A few months ago, Instauration recited the peculiarities of a black Catholic service conducted by Rev. George Stallings of Washington (DC) -- the African drums, the blessing of black soil and ancestors, the sweaty "gettin' down" in the aisles. Father Stallings may be called "the renegade priest," but he is anything but a racial renegade.

Father Pflieger remains (so far) in the good graces of the Catholic hierarchy while acting the true renegade. His Sunday morning antics out-Negro any Negro service. According to the New York Times (July 27, 1989), Pflieger "wraps himself in the multi-colored vestments of an African priest" and "jumps about an altar shaped like an African drum."

Ebony wood carvings, Ashanti foot stools and kinte cloths make the altar area look

more like an African art gallery. Banners of red, black and green, the colors of African liberation, hang from the rafters, along with excerpts from the Black National Anthem. A 20-foot mural of a black Jesus looms over the altar.

Mass usually lasts two and a half hours, in which Father Pflieger assails racism and intolerance.

The man even *talks* like one of them: "If you got no power, you can't do nothing."

Pflieger is a pal and supporter of Father Stallings, and part of a national network of priests pushing Third World worship styles on American churchgoers. At St. Brigid's in Los Angeles, Father Paul Banet is devising a new "salsa Mass" with mariachi music. They don't even have that in Mexico, but then, there aren't millions of religious "Anglos" in Mexico who need to have their noses rubbed in it once a week.

Remade Newspapers

One of the revolutionary gangs trying to remodel El Salvador into a Castro-type workers' paradise has taken to "remaking" the front pages of newspapers like the Washington Post, Chicago Tribune and Los Angeles Times with glaring headlines glorifying communism and denigrating the U.S. The "re-edited" page is then wrapped around newspapers in vending machines. A doctored edition of the Arizona Daily Star (Jan. 11, 1989) blared forth the headline, U.S. AT WAR IN EL SALVADOR -- 70,000 KILLED. The story went on to praise the Salvadoran Marxists for their heroic military prowess in this mythical war.

In some cases, as many as 10,000 fake front pages have been folded around metropolitan newspapers. Some people who put in their quarters and pull out their copies tend to believe what they read. The first page "remake" is often as professional looking as it is untrue.

Spokesman for one group taking credit for this caper -- a creepy outfit called Pledge of Allegiance -- is Richard Ochs, who could be a descendant of Adolph Ochs, the late Jewish newspaper magnate and owner of the New York Times.

Some Instaurationists, it might be pointed out, have proposed adopting somewhat the same technique -- sticking Instauration between the pages of newspapers in vending machines and passing off the magazine as a sort of Sunday supplement. Since this is a criminal offense, any such act would be asking for trouble. Needless to say, no FBI agents have been out there looking for the lib-mins who have been wrapping fake front pages around newspapers, but the same insouciance would not be extended to Instaurationists. There are two sets of laws in this country -- one for Majority activists and one for everyone else.