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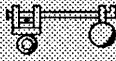
VOL. 23, NO. 1

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**Rise and (Partial) Fall of a
Great American City**

The Safety Valve



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

□ The aberrational Venus Williams is being touted as the key to boosting minority interest in tennis, doing for that sport what Tiger Woods did for golf. (Whatever happened to Tiger?) Tennis used to be a fairly high-class sport. Then along came Brooke Shields's li'l darlin', André Agassi, a sorry excuse for a white man. But we embraced him and made him a hero. The blame, I'm afraid, is ours.

191

□ Here in Texas, public universities are no longer allowed to discriminate in favor of nonwhites, but the state legislature has apparently decided it is quite acceptable to discriminate against students in the tonier secondary schools. Public universities will now automatically admit students graduating in the top 10% of their high school classes. Accordingly white students at competitive suburban schools and private schools will be made to suffer for the rigor of their academics while the crème de la crème at inner city schools will have the red carpet rolled out for them.

752

□ It's a tragedy whenever two people can't make a marriage work. The tragedy is compounded when the couple in question are the figureheads of our race. A pity Di couldn't put up with Charles, not just for the sake of her children, but for the sake of her adoring Brits. After the split, she could have easily taken up with any number of eligible European aristocrats,

American captains of industry or for that matter even a pipe fitter from Liverpool. Instead she chose to turn her back on her people to find "true love" in the arms of a camel jockey.

769

□ Got syphilis? It's a crime for your doctor not to report it, although obviously it's not something you want people to know. Got AIDS? In most places it's a crime for your doctor to report it. What could more clearly demonstrate homoclout?

800

□ The country has become like one of those primitive (can I say that?) societies where the volcano god is placated by periodic human sacrifice: Waco, Ruby Ridge, Gulf War syndrome, Agent Orange. Since the chances that you will be thrown into the smoldering lava is slight, who cares?

112

□ Despite all the talk about a critic's "trained sensibility," we have no criterion for judging whether a work of abstract art is good or bad. Since the artist has denied himself the right to claim any particular meaning for his product, we're left simply with a colored space which either does or does not appeal to one's personal taste. You either like it or you don't. Never forget that a chimpanzee has been judged—in anonymous competition—to paint as well as a man!

Canadian subscriber

□ As a cinematophile, I know that the elevator or the kitchen sink is now the ideal place for first-date sex. Bedrooms are for old fogies.

344

□ Let us not forget the words of the late Wernher von Braun: *Dieselben Naturkräfte, die uns ermöglichen, zu den Sternen zu fliegen, versetzen uns auch in die Lage, unseren Stern zu vernichten.* (The very powers of nature that make it possible for us to fly to the stars also put us in the position to destroy our star.)

781

□ The functional boundary with Mexico is moving north at the rate of about 50 miles a year.

918

□ With his little pea-brain man may just dissolve into the universe. Can't say I

much care. Today's proletarianized herd of serfs has reduced the options for any kind of elite to an abysmally low figure.

785

□ Marxist support of cultural determinism, instead of racial genetics, is obviously false. However the Marxist analysis seems correct when applied to capitalism's exploitation of labor. The slogan of the future should be, "Socialism plus Eugenics."

598

□ When I was a young man, using the "s" and "f" words around a young woman would guarantee that you would never see her again. Nowadays on the first date the young man peppers his conversation with sexual innuendo and the "nice" girl replies in kind as they go off to a motel.

577

□ The majority in our "democracy" want the U.S. to stay pretty much as is. It would be nice if we had someone to represent us.

966

□ Two and a half cheers for Saddam Hussein. This rather unprepossessing David, head of an Arab desert satrapy in the Middle East, has dared to stand up to Goliath. It's reassuring to see at least one person in the universe who won't go along with the commands of the Washington-Tel Aviv axis.

320

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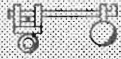
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The Safety Valve



□ Maximizing genetic self-interest is the key to understanding much of the behavior of every living creature, except for white people, of course, who seem utterly intent on minimizing same.

722

□ Among the biggest problems in American politics is that we have a one-party government. The Republicans only simulate opposition.

300

□ To have the government force insurance companies to insure everybody at the same rate is simply taking another bite out of Joe Bloke's pocketbook. Unfortunately the federal government has stuck its big, fat, bulbous nose in the issue with the Kassenbaum-Kennedy Act that prohibits group health insurance plans from using genetic information to establish rules of eligibility or continued eligibility.

323

□ The instructor in my daughter's U.S. Government course brought up the topic of immigration reform. One student expressed concern about our porous borders. The knee-jerk reaction from an-

other student: "That's racist!" A second knee-jerker inquired: "Are you a fascist?" The instructor said nothing.

115

□ There is one definite thing I can say about Instauration: It makes my head swim.

785

□ I've known quite a few males who wound up with scratch marks on their backs. Ever see one of those cases prosecuted by a female D.A.?

472

□ The trouble with PC is that it is AB, HI and NS—Anti-Biblical, Historically Ignorant and Nationally Suicidal.

087

□ If a certain group is wildly overrepresented in government, finance, medicine academia, the arts and the law, what does one do with that group to equalize it with the others? Answer: Not a damned thing!

220

□ Last month I visited my cousin who teaches in the Raleigh (NC) public school system. The librarian there had the duty of compiling the votes for the homecoming queen. The previous year's queen had been white, so the principal ordered the librarian to rig the election in favor of the top black candidate. If such she-nanigans take place in low-stakes endeavors, I can't help but believe that big-stakes elections are especially suspect.

224

□ I caught sex pervert Marv Albert on CNN when the verdict came in. Albert, who resembles the iguana that he is, was with his lovely blonde shiksa, Heather Faulkner, the kind of Nordic lass any red-blooded Majority male would kill for (not to mention untold numbers of "men of color"). What does the Jewish Albert have that most Majority males don't? Try two mil a year!

782

□ Why is it there are so many Jewish organizations and so few of other races? To name some: American Jewish Congress, American-Israel Political Action Committee, Anti-Defamation League of B'nai B'rith, American-Jewish Joint Agricultural Corporation, Jewish Labor Committee, Jewish Occupational Council, Jewish

Theological Seminary of America, Synagogue Council of America, Hillel Foundation, Jewish Chautauqua Society, National Federation of Temple Brotherhoods, United Jewish Appeal, American Jewish Joint Distribution Committee, Zionists, Mossad, Yiddish-Speaking Trade Unions, General Assembly of Jewish Federations, American-Israeli Public Affairs Committee and the all-powerful AIPAC.

065

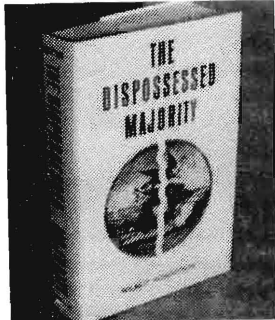
□ Washington's, Jefferson's and Madison's great-grandfathers were around during the early days of slave importation. Why didn't they lead a drive to outlaw the peculiar institution and ship the Congoids back? Some made money off the anathema. Ah, the great green god! The Jews' H-bomb. But the mastered race begs to be buried in it. The second the Founding Fathers' forefathers saw the "aces of spades" slave traders were dealing from the African deck, they should've begun a movement to ship the black mambas back home. Couldn't they imagine a time when the Negroes might be running wild and free, smack dab into their great-great-great-great-great-great-great-great-granddaughters' beds?

650

□ Rosh Hashana is nigh and David Wolf is in the sky. He's been dare befoa' so it's no big deal. He was on the space shuttle Columbia in 1993 when he took with him a Torah pointer and a shofar. This time he took up a mezuzah. His mother doesn't know whether he packed the traditional honey and apples to celebrate the Jewish New Year. I hope he has a wonderful time up there. One Zionist in orbit, however, may be one too many as far as the Russian cosmonauts are concerned.

440

New Updated Edition



Because of inventory problems *The Dispossessed Majority*, updated in 1996, has only now been released for sale. Essentially the same book that has gone through nine printings, it contains hundreds of additions and corrections, including a major reworking of the chapter on Russia.

The handsome new hardcover book still costs only \$25, plus \$3 p&h.

To clear out the few remaining copies of the 1981 edition, they are offered at \$4 each plus \$3 p&h; \$3 each for orders of six or more (p&h \$2 per). Order from Howard Allen, Box 76, Cape Canaveral, FL 32920.

We forgot to remind readers this year about our annual Majority Renegade of the Year. No matter. Some Instaurationists, without being prompted, have already sent in nominations and any others will be considered if they arrive before December 15. As usual the editor will make the final decision. So come hell or high water, the Majority Renegade of the Year will appear in the January issue.

Rise and (Partial) Fall of Chicago

When I told colleagues and friends I was spending a week's vacation in Chicago, they asked if I had relatives there. "Nope." "Friends?" "Not anymore. They've all moved away."

My colleagues and friends thought I was crazy. Vacation in Chicago? Why not summer in East St. Louis!

Predictably the strongest reaction was from people who had never been to Chicago and assumed it was just another grimy, crime-ridden notch in the rust belt. Certainly some areas are as bad as they come. But that's not the whole picture, not by a long shot. Ask anyone who has spent some time there—as I did while in graduate school in the early 70s. Since then I have visited the area on just two occasions, both three-day weekends. Neither trip gave me the opportunity to really explore the city and see how it had changed, which was my objective on this latest trip in the summer of 1997.

I dwell at length on Chicago because the city should occupy a special niche in the hearts of Instaurationists even if they've never been there. Here was once a mighty city-state on the shores of a great inland sea where all the tribes of Europe ingathered. Despite the ravages of white egress and dark ingress, the city's greatness has not been totally eclipsed.

Chicago's rise to prominence was rapid, even by the heady standards of 19th-century American growth. A marshy, small town of 350 in 1833, when America's east coast cities were already well-established if not full grown, Chicago was built on the site of Fort Dearborn, which was abandoned after an Indian massacre in 1812. By 1837, when the city was chartered, the population had grown to 4,200. In 1848 the completion of the Illinois and Michigan Canal provided a link between the Great Lakes and the Mississippi. The building of railroads in the years before the Civil War further secured the city's future as a transportation nexus and the nation's busiest railroad center. By 1860 the city of more than 100,000 was now large enough to host its first national political convention, the historic Republican convention that nominated Lincoln. By 1893 when the city hosted its first World's Fair—the Columbian Exposition to mark the 400th anniversary of Columbus's voyage—there were 1.1 million Chicagoans. In a six-month period the Fair attracted 27 million visitors, almost half the U.S. population. (Today one-third of Americans live within 500 miles of Chicago.)

A number of writers who visited Chicago in its more dynamic days offered their impressions. Bursting at the seams with extremes of wealth and poverty, capitalism and socialism, puritanism and libertinism, it fascinated and appalled Europeans. Rudyard Kipling made these comments during an American tour:

I have struck. . . a real city. . . The other places do not count. . . This place is the first American city I have encountered. . . Having seen it, I urgently desire never to see it again.

The saga-in-the-making known as Chicago attracted writers and journalists eager to mine the city for stories. Young men of letters found a muse in Chicago—a find that would have been unlikely in, say, Cleveland or Detroit. The roster of Majority Chicago writers is long: Ernest Hemingway, James T. Farrell, Carl Sandburg, Theodore Dreiser, Frank Norris, Edgar Lee Masters and Charles MacArthur.¹

Most writers saw the city as indisputably masculine. In the words of Hinky Dink Kenna, a notoriously corrupt alderman from the Levee, an erstwhile south side den of inequity, "Chicago ain't no sissy town!" Carl Sandburg put it more poetically:

Hog butcher for the world,
Tool maker, stacker of wheat,
Player with railroads
and the nation's freight handler;
stormy, husky, brawling,
city of the big shoulders.



Carl Sandburg—Windy City's Homer

In a 1911 passage Theodore Dreiser apotheosized:

To whom may the laurels as laureate of this Florence of the West yet fall? This singing flame of a city, this all-America, this poet in chaps and buckskin, this rude, raw Titan, this Burns of a city! By its shimmering lake it lay, a king of shreds and patches, a maundering yokel with an epic in its mouth, a tramp, a hobo among cities, with the grip of Caesar in its mind, the dramatic force of Euripides in its soul. A very bard of a city, this, singing of high deeds and high hopes, its heavy brogans buried deep in the mire of circumstances.

H.L. Mencken was quick to grasp the Chicago connection in American literature:

Find a writer who is indubitably an American in every pulsebeat, snort and adenoid, an American who has something new and peculiarly American to say and who says it in an unmistakably American way and nine times out of ten you'll find that he has some sort of connection with that gargantuan and inordinate abattoir by Lake Michigan . . . that he was bred there, or got his start there, or passed through there in the days when he was young and tender.

As the city grew, it became a mecca for architects, who rightly surmised that the Chicago Fire of 1871 would afford them the rare opportunity to redesign the city almost from scratch. In the process they gave birth to that singularly American edifice, the skyscraper. The legacy of William LeBaron Jenney, Daniel Burnham, John Wellborn Root and Louis Sullivan² is still obvious to any pedestrian in the Loop who cranes his neck upward from the crowded sidewalks to contemplate the great forest of office towers. In studying the history of Chicago architecture, it becomes apparent that Chicago has torn down more architecturally significant buildings than most other cities have erected.

A young city is usually a magnet for gifted young men and the young men drawn to Chicago throughout the 19th century were overwhelmingly Nordic. The earliest arrivals and the earliest city fathers were primarily old stock Americans from New England and upstate New York. The first European immigrants were largely Irish and German (somebody had to dig that canal); the latter were not so celebrated as the former, but their percentage of the city's population never dropped below 25% from 1840 to WWI. The later addition of Scandinavians assured a Nordic preponderance until the turn of the century.

The early years of the 20th century witnessed the expansion of Chicago's multiethnic, though not yet multiracial, character. The WASP, Irish, German and Scandinavian mix was seasoned with Poles, Lithuanians, Ukrainians, Czechs, Hungarians, Rumanians, Italians, Finns, Latvians, Armenians, Greeks, Slovaks and Slovenes. In later years the north side even had a "hillbilly ghetto" comprised of rural whites from Appalachia.

With 75 distinct ethnic neighborhoods the city was a Europe in microcosm. Ironically, Chicago, frequently described as the quintessential American city, was largely composed of the foreign-born. In 1890, 80% of the people were either immigrants or the children of immigrants. Blacks comprised just a little over 1% of the population. Even by 1910, 50% of the population was foreign-born. Thanks to the process of "chain migration," residents of European villages were brought over and planted en masse to form a constellation of neighborhoods. As a result ethnic ties were considerably stronger in Chicago than in many other American cities. In more recent decades social science gurus lamented that Chicago was the most segregated of all Northern cities.

Surprisingly one famed Chicagoan crossed ethnic lines to good effect. Al Capone, of Neapolitan origins and

Brooklyn-born, employed plenty of *paisanos* but he was not loath to recruit non-Italians. If he thought a Jew, an Irishman, a Pole or a Negro could be of use to him, he brought him into the fold. His right-hand man, business manager Jake "Greasy Thumb" Guzik, was a Moscow-born Jew. This may have been one reason why Capone easily surpassed the old ethnic-minded gangsters, such as Big Jim Colosimo and Johnny Torrio, Capone's mentor. Since every ethnic group has its criminal class, Capone's foray into equal opportunity gangsterism was bound to work better than government social engineering.

With an overwhelmingly white, preponderantly Nordic gene pool, the building of a great city was assured. But the seeds of decay were being sown even before the city's growth had maxed out (the city peaked at 3,620,000 in 1950). Just what caused the decline of Chicago? As Inspector Renault says in *Casablanca*, "Round up the usual suspects."

Jews had been present in Chicago since its incorporation as a town. By 1900 the city contained 75,000 Jews; by 1930 almost 300,000—about 9% of the population. Chicago boasts of having the third largest Jewish population of any city in the world, surpassed only by New York and Warsaw. Unsurprisingly the earliest arrivals were German-Jewish merchants. The Chicago fire of 1871—dare we call it a holocaust?—was especially hard on Jews who lived and worked in and around the downtown area. Some 500 Jewish families were burned out of house and home.

A number of Chicago Jewish enterprises, such as Florsheim, Sara Lee, Hertz, Spiegel and Hart, Schaffner & Marx are still household words. But the flip side of Jewish success is where they put their money. A case in point is Julius Rosenwald. As President and Chairman of the Board of Sears, Roebuck and Co., Rosenwald built the firm into a retailing giant. He provided the money for the founding of the Museum of Science & Industry in Jackson Park. Max Adler, his brother-in-law, also a Sears executive as well as a concert violinist, provided a lot of start-up money for the famed Adler Planetarium, which opened a year after his death. While the founding of this world-class museum, still Chicago's most popular tourist attraction, will forever redound to Rosenwald's favor, it must be noted that his other philanthropic efforts were less beneficial to non-Jews. He was a big player in Jewish charities which supplied funds for the erection of thousands of schools, YMCAs and YWCAs for blacks, not in Chicago but in the rural South. Rosenwald also coughed up operating capital for the basically antiwhite Urban League during its early days.

The accumulation of wealth, whether Jewish or Gentile, is usually made possible by the sweat of Gentile workers. With its long history of labor unrest (the Haymarket Riot of 1886 and the Pullman Strike of 1894 are the most celebrated), Chicago was a particularly rich environment for Jewish labor organizers. The best known was Sidney Hillman, who rose to power with the CIO in the 30s and

sat at the right hand of FDR during the 40s. During the civil rights era, agitators like Saul Alinsky showed Chicago Negroes how to organize and shakedown whitey.

The gradual decline in Chicago's fortunes, however, can't be blamed entirely on Jews. Then as now, liberal Protestants had similar social agendas. Illinois was the Land of Lincoln—ergo, scads of abolitionists. Chicago was also the home of Jane Addams, altruistic founder of Hull House, whose aid to the poor and efforts on behalf of international peace made her a household word.³ In more recent years the same One World mentality that reached out to white immigrants in Chicago has smoothed the way for nonwhite immigrants, legal or otherwise.

While Hull House was in its early years, another famed institution was born in Chicago. In 1892, John D. Rockefeller, the world's richest Baptist, at the behest of one of his advisers on philanthropic matters, wrote a check for \$600,000 to establish a university in a city he had never visited. In the early 1900s he upped his ante for the University of Chicago with a big-bang donation of \$35 million. The combination of supercharged salaries and light teaching loads ensured that the university would have a world-renowned faculty from day one. It was generally acknowledged that the C.T.C. degree (Called to Chicago) was the most sought after academic distinction of the day. The slant of the curriculum, even in its earliest days, was do-gooder, reformist, "progressive," liberal and feminist. (The school was coeducational from the start.) John Dewey, James Angel, William I. Thomas, William F. Ogburn and George Herbert Mead were some of the social science luminaries who spread the gospel of egalitarianism and environmentalism to their students who then fanned out to join the faculties of institutions of higher learning throughout the U.S.

Fittingly enough, the university's founder, Baptist William Rainey Harper, was a Hebrew scholar. As the area around the university became stocked with well-to-do Jews, the university itself became a haven for Chosen eggheads. Murderers Leopold and Loeb were doubtless the most notorious Jews to attend the university. In time Jews occupied larger and larger percentages of the student body and faculty as the liberal bent of the university was leavened with an activist, subversive tone.⁴

The fusion of liberal Protestantism and Jewry still wreaks havoc, not just in Chicago, but nationwide. But in those days it was something new. It came at a bad time because blacks were just beginning to move in. While Jews congregated around the university, Southern blacks poured into other south side neighborhoods in response to the labor shortage of WWI. The Great Migration of blacks took place because the Great War in Europe resulted in restrictions on international migration. In 1914, 1.2 million Europeans came to these shores. In 1915 the number fell to 327,000.

With the arrival of Southern blacks formerly white neighborhoods on the south side quickly changed color. The Chicago Defender, a Negro newspaper with a nation-

wide audience, exhorted blacks to leave the rural South. The short-term result was the 1919 race riot, a five-day melee that started on a south side beach and spread to other areas, including the Loop. The body count included 38 deaths, 500 injuries and more than \$2 million in property damage. During a year of rapidly escalating inflation and strikes (for good measure, the Black Sox scandal also occurred in 1919), the last thing Chicago needed was a flood of cheap, non-union black labor. Nevertheless the influx of Negro voters eventually resulted in the election of the first black congressman from a Northern state.⁵

The long-term result was that south side and ghetto became synonymous and the Chicago public school system is now widely acknowledged as one of the worst in the nation. Chicago, like other American cities, has watched its population shrink while its suburbs expanded, thanks to white flight. Though a friend of mine who recently lived in Hyde Park assured me that Jewish activism was alive and well there, it is worth noting that Jews have also made the move to the suburbs, particularly to the more desirable realms north of the city limits. Niles, Evanston, Morton Grove, Glenview, Northbrook, Wilmette and Winnetka are 10% to 25% Jewish, while Glencoe, Highland Park, Lincolnwood and Skokie are almost 50% Jewish. The latter town, which attracted a great deal of media attention in 1978 when some American Nazis wanted to parade there, supposedly has some 7,000 Holocaust survivors. Overall, the Jewish proportion of the population of Chicago proper is now down to 3%. About one in three Jews in the metropolitan area lives within the city limits.

Among Chicago suburbs, two towns, Evanston and Oak Park, occupy key roles in the history of the area and were established long before bedroom communities became stylish adjuncts to American cities. Evanston is best known as the home of Methodist-founded Northwestern University and the Women's Christian Temperance Union. Oak Park, another hotbed of Protestant "progressives," is the birthplace of Ernest Hemingway and the workplace of Frank Lloyd Wright. (Less well known is that Edgar Rice Burroughs was an Oak Park resident.) The leafy streets, stately homes and numerous churches in both towns are home to scores of relentless meddlers and bleeding hearts. The headquarters for the Baha'i religion is located on the border of Evanston and Wilmette. Oak Park's Unity Temple, erected in 1904, was Frank Lloyd Wright's first commission for a religious denomination. A Unitarian, Wright was the nephew of Jenkin Lloyd Jones, a prominent Unitarian clergyman. The town's elite were largely the descendants of transplanted New England congregationalists and transcendentalists.

No booze was allowed in Evanston or Oak Park which Chicagoans dubbed "Saints Rest." Both towns were bastions of an activist, do-gooding, reformist, female-dominated brand of Christianity that men generally find tiresome if not oppressive, the ecclesiastical equivalent of nagging. Read the accounts of the youthful Hemingway's struggles with his overbearing, religious mother and you

will have some idea of the problem. It may have been inevitable, however, that roistering, anything-goes, almost pagan Chicago had to be bound on all sides—Evanston to the north, Oak Park to the west and Hyde Park to the south (Lake Michigan is the eastern border)—by Jewish and Christian social engineers.

So the drama of metropolitan Chicago was cast with a masculine “ain’t-ready-for-reform-yet” city of Catholics and Democrats, and feminine, reformist suburbs of Protestants and Republicans. In the pithy words of Bathhouse John Coughlin, a south side scoundrel of an alderman, “A Republican is a man who want you to go t’church every Sunday. A Democrat says if a man wants to have a glass of beer he can have it.” With one saloon for every 200 residents, the taxes extracted from Chicago bars was very important to the revenue flow for the State of Illinois, making any serious efforts at prohibition unlikely before the Volstead Act.

Chicago history was not one of my strong points when I lived there during 1971-1972. At that time, I resided in Evanston, which was not terribly inconvenient, since Howard Street, the Chicago border was just down the road when a beer run had to be made. I quickly learned that just about everything worth doing in Chicago was close to the lakefront. The north side was overwhelmingly white and still livable. I wandered around there at will. The west side, largely humdrum and residential was too far removed from the lakefront to offer much to non-residents. The south side, even then, was overwhelmingly black. There was no reason to go there unless you were going to see the Museum of Science and Industry, Frank Lloyd Wright’s famed Robie House, the Gothic buildings on the University of Chicago campus or a White Sox game at old Comiskey Park.

During my most recent visit to Chicago the change in the ethnic mix was obvious. Asians, rarely seen outside a discreet Chinatown around Cermak Road on the south side, are now everywhere. Hispanics, once confined to a few small pockets, are even more numerous. Their numbers are more in keeping with a southwestern city (say, Dallas or Houston) than an upper midwestern metropolis.

The Albany Park area on the northwest side, once heavily Jewish, is Chicago’s answer to *Blade Runner*. Get off the “L” at Lawrence Avenue, the end of the Ravenswood line, and you will find yourself amidst a blitz of Korean signs and a pedestrian flow of Filipinos, Arabs, Indians, Pakistanis and God only knows who else. To a Majority member it can be very disorienting—or should I say disorienting?

While whites are now just another minority in the city (one suspects that the old ethnic identities have now congealed around the “white” category), they are much in evidence in the best neighborhoods. A stroll around the Gold Coast or Lincoln Park areas will reveal urban living at its best. The latter area is a favorite of yuppies. Strollers stuffed with rosy-cheeked tots are a common sight, though most tended not by mama but by someone of another



Chicago’s forest of skyscrapers

race, doubtless a maid or babysitter. This immediately indicates that the neighborhood is pricey. In Chicago, as in the rest of urban America, if you are white and rich or nonwhite and poor, your housing choices are abundant. If you are white and middle class, you will be stymied.

Despite the influx of darker races, during the workday there are still plenty of blondes visible in the Loop, most probably commuters from the suburbs. I couldn’t help but notice that on the whole the women seemed to be somewhat plumper. Could it be the peasant origins of so many of their ancestors?

White flight or not, Chicago still evinces traces of its populist ethos. The Lincoln Park Zoo is free at all times, and the city’s world-class museums have a policy of offering free admission one day a week. If you plan it right, you can visit the Art Institute, the Field Museum of Natural History, the Museum of Science and Industry, the Shedd Aquarium and the Adler Planetarium without spending a penny. The major drawback is the vast quantity of pickaninnies on field trips. Also along for the ride are adult Negroesses, whose steatopygic physiques make it difficult to maneuver in a crowd. A sop to black consciousness is a large exhibit on the slave trade at the Field Museum. The ubiquitousness of Michael Jordan, as well as the tiresome promotion of Chicago as the home of the blues, is another favorite mode of stroking Negroes. The late Harold Washington, the city’s first black mayor, is memorialized in the name of the downtown community college campus and in the city’s new downtown library, a much more imposing edifice than a black hack politician deserves.

As in other large cities, homosexuals are flexing their muscles, politically as well as physically. Despite Chicago’s masculine ethos, queer neighborhoods have sprung up. One such neighborhood is along Halsted Street. Another, Andersonville (no relation to the famed Civil War prison camp), at one time a Scandinavian enclave, is now heavy with homos.

As for the famed suburbs of Evanston and Oak Park, they also have witnessed changes, most noticeably graffiti. While visiting Evanston, I picked up a copy of the Northwestern student newspaper. I was taken aback by the addi-

tion of a police blotter, which would hardly have been necessary when I lived there. I noted that one Porfirio Flores had been charged with aggravated assault for pulling a gun on his daughter. Twenty-five years ago, if there was anyone with a name like that in the Evanston phone book, you can bet he would have been a professor of Spanish at Northwestern. Yet another item caught my eye: a snippet on an upcoming Ethnic Arts Festival. Sixty-five—count 'em!—sixty-five different cultures will be represented! All but one are local. I wonder what this city will be like in another 25 years!

As for Oak Park, the trip out there on the "L" is less than inspiring. The entire west side of Chicago is an urban nightmare with housing projects, vacant lots, abandoned buildings and barbed wire fences surrounding assorted down-at-the-heels enterprises. Like Fort Zinderneuf squatting in the middle of the Sahara (remember Beau Geste?), the sparkling new United Center, where Michael Jordan and the Chicago Bulls hold court, stands out from the landscape. Just why this pleasure palace was plunked down in the middle of such a wasteland, I have no idea, but I have to believe that racial politics had something to do with it. (Rebuilding the new Comiskey Park next door to the old one on 35th Street in the heart of the south side may reflect a similar agenda.)

Once in Oak Park, I couldn't help but notice that the neighborhoods with the old Frank Lloyd Wright homes are holding their own, but pockets of "diversity" are also apparent. The high school attended by Ernest Hemingway has erected a small monument to him near its front steps. It has been defaced, of course, by graffiti.

But don't get the idea that Chicagoland has deteriorated beyond repair. The "L" trains are still clean and efficient. While other cities have brought in modern, hush-hush, light rail systems, the "L" trains still rumble and lurch around the loop. (Chicago ain't no Disneyland, so don't look for that to change any time soon.) Michigan Avenue is still one of America's great urban walkways, from the phalanx of skyscrapers on South Michigan adjacent to Grant Park, across the Chicago river, past the architectural gateway formed by the Wrigley Building and the Tribune Building, and northward past the old Water Tower and the new office towers. One feels the urge to step lively, not just in the winter when the weather is every bit as bad as advertised.

Then there is the lakefront, the focal point of Daniel Burnham's master plan of Chicago, with the Navy Pier, the parks, the statues, the fountains, the museums, the beaches and boats. With skyscrapers straining for the heavens, the seaward vistas of Lake Michigan to the east and the landward vastness of the American prairie extending in all other directions, Chicago's reputation as a wide-open city is easy to understand.

But even a city that stretches in all directions can be hobbled. An incident I witnessed on the "L" neatly symbolizes the problem. I was riding the train going back to the Loop after a night game at Comiskey Park. Normally

any train coming up from the south side will be overwhelmingly black, but after a ball game it is filled with white fans. As the train pulled into the next station north of the ballpark, a black girl ran up the platform and lodged herself in the doorway of the car. Time after time, as the doors attempted to close, the girl held them back. No one said a word. The girl stood her post, holding the doors open and consequently holding up the train, until her mother and a babe in arms came chugging down the platform and boarded. As the train finally pulled away from the station, the black woman was immediately offered a seat by a middle-aged white woman, who stood next to her and gazed lovingly at the little black bundle in her arms as though it were the reincarnation of the Christ Child.

I will close by saying there is a strong spirit of preservation in Chicago pertaining to architecture and the physical infrastructure of the city. Remember the controversy about adding lights to Wrigley Field some 50 years after night baseball was first introduced. Laudable as these efforts are, they will amount to naught without attempts to preserve the race that conceived and built the mighty metropolis.

JUDSON HAMMOND

ENDNOTES

1. Sullivan's firm benefited greatly from Jewish money. He received a number of commissions from Jews thanks to the connections of his partner, Dankmar Adler, son of a local rabbi.
2. Detroit-born Nelson Algren, author of *A Walk on the Wild Side* and *The Man With the Golden Arm*, is usually near the top of the list when the topic of literary Chicago crops up. Despite the Swedish surname, he is half-Jewish.
3. In *City of the Century: the Epic of Chicago and the Making of America*, author Donald Miller asserts that the sainted Jane Addams probably had a lesbian relationship with Hull House's principal contributor, Mary Rozet Smith. The termagants at NOW would doubtless cheer this avant-garde coupling.
4. For what it's worth, six Jewish faculty members have won Nobel Prizes, the first being physicist Albert Michelson in 1907.
5. Ironically the history books agree that the first permanent resident along the banks of the Chicago River was one Jean Baptiste Point du Sable, a Caribbean mulatto who established a trading post in 1779.

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Bye Princess Di

Lady Diana Spencer, formerly her Royal Highness and future Queen of England, who remained the Princess of Wales after her divorce from Prince Charles, is suddenly gone. Adored and adulated as "Princess Di," she is, at least for the moment, the most popular woman in Western history, perhaps the most popular woman in world history. Her funeral attracted billions of TV viewers.

Di was also the most photographed person in history. Her reproduced image was both a pop icon and, since her death, a pop idol. She was a fairy tale princess come to life. Even after giving birth to two children, including William, in direct line to the British throne, Di worked her way back to physical fitness and beauty in a way that most men and women of whatever race can only admire.

Di was not merely the Princess of Wales, but the Princess of the West. She is worshipped, not only because of her beauty, but because of her public profile, especially her charities. Unhappily, our admiration for Princess Di should begin and end with her beauty. She was the thoroughly modern, feminist traitor to her husband, her family, her faith, her nation and her race.

Di gave herself to Prince Charles in an arranged, ultimately unfaithful marriage. In such circumstances, not unforeseen by her from the very beginning, she eventually chose to be a modern girl. That is, she "got out." She chose to be "honest" and "open," to reveal her marriage problems to the teeming masses of an irretrievably debauched world, a world that hastened to welcome her into that strange, contemporary sisterhood of "victimhood."

Women saw Di as a model of feminist independence. Commentators and critics selected her as the epitome of psycho-social-political correctness. Men fantasized her as a woman of confused emotions and priorities who simply needed a good man to rescue her and straighten her out.

Di chose to publicly criticize and ultimately abandon her husband and her royal family, rather than suffer, forgive and live on to find happiness in her destiny. She forsook the morality, tradition and purpose of the institutions of marriage and the monarchy. Her choices were easily approved by the stupid, immoral public which routinely choose the easy way out of its personal and social covenants.

After her divorce, Di's charities took on an increasingly politically correct slant, benefiting queers and innumerable Third Worlders and other favored agents of social change. Her hostility to the monarchy was expanded by the media to a revolution against the social order. Like so many of the ultra-elite, her "philanthropy" was fundamentally misanthropic.

Yes, she seemingly put herself at risk by fondling AIDS' babies. Then there was the funeral hoopla of the queer designer from Italy, Versace, who was assassinated by a fellow queer. Photos seen around the world revealed Di and the British homo songster, Elton John, mourning side by side.

It was only a matter of time before Di began consorting and then whoring with rich Pakistani and Arabian playboys. At the time, she appeared to be rejecting the West for the Third World. She chose the harem-mongers, who view a pretty white Western woman as one more trinket to collect and toss into their sandbox kingdoms. In the end, long before she died, she chose death over life.

In her last days she was scarfed up by yet another dusky millionaire, one who had only recently proposed marriage to a Hollywood bimbo. Dodi Al Fayed had a reputation for hulling out Nordic women and consuming their very souls, like sweet fruits, later discarding their carcasses to the hungry ants and vultures on the barren Arabian sands.

Dodi Al Fayed's was not a Western childhood spent hanging onto the apron strings of a doting mother who preserved hearth and home. As happens with Asians and Africans who misconstrue Westernism as mere consumerism, Western culture often bites back with disastrous consequences.

Eventually their easy-come, easy-go wealth convinces Third World hierarchs that they are masters of all they survey.

The Arabs have no business in Paris, London or anywhere in the West. They have no business in and on our lands, buying our homes and companies and moving millions of swarthy Muslims in to take over. Least of all should they be here scoping out the mothers and sisters of our race and luring them into their desert dens.

In the end we must conclude that Princess Di helped to bring about her own unfortunate end. The Royal Family was aware of this and, at first, made few preparations for the funeral and burial services. When public pressure caused them to change their minds, *NBC News* called it a "royal thaw." Hard, icy, detached Elizabeth II finally exhibited a superficial touch of warmth.

The House of Windsor has been condemned by many for its apparent betrayal of Di. It is not the Royal Family, however, who betrayed her. It is Di's tawdry, hypocritical public who lauded her every strike against Western traditions, institutions and morality. Di betrayed us all, like so many influential persons before her, by pretending that all things white and Western no longer matter.

JAY LOCK

Separation and Black-Jewish Discontents

In 1923, when Marcus Garvey, the first significant black separatist leader of the 20th century, invoked the parable of the Good Samaritan (Luke 10: 30-37), he didn't mean to say that he had been rescued by an altruistic stranger. No, he had just been convicted on federal charges of mail fraud in soliciting investments in his ambitious Black Star shipping line and was facing heavy penalties.

Garvey was using the language of the New Testament to skewer those he held most responsible for his conviction. As he put it more explicitly,

[T]he peculiar and outstanding feature of the whole case is that I am being punished for the crime of the Jew Silverstone. . . . I was prosecuted in this by Maxwell Mattuck, another Jew, and I am to be sentenced by Judge Julius Mack, the eminent Jewish jurist. [Negro Times, June 20, 1923]

Last month this column examined the primacy of Jews in organizing, leading and financing the 20th-century black "civil rights" movement from the 1900s to the late 1960s, by which time its legislative goals had been achieved. During the past 30 years, however, a noisy public contention between blacks and Jews has seemed to be the rule. Was the combination Garvey saw behind his fall in 1923 an exception to the tenuous black-Jewish collaboration of the earlier era? Or was it evidence of a deeper pattern, one more difficult to discern but which better explains Jewish policy in the past century's involvement in black affairs?

The fact is that from at least 1920 to the present day the overwhelming brunt of Jewish influence has been thrown against men and movements that championed or augured black separatism, under whatever name: pan-Africanism, the Nation of Islam, black nationalism and black power.

First to fall was Marcus Garvey, the most popular black leader of his day. His United Negro Improvement Association massively promoted pan-Africanism and separate Negro development. Contrary to a popular impression, Garvey didn't espouse imminent black return to Africa, though his organizations and enterprises pointed that way. Surprisingly, Garvey was not averse to cooperating with the white separatists of the Ku Klux Klan. His most tenacious opponents were the integrationist organizations, above all the Jewish-led National Association for the Advancement of Colored People, which Garvey called a "white" organization.

Following WWI, U.S. government authorities, includ-

ing a misguided young J. Edgar Hoover, subjected Garvey's business dealings to the kind of scrutiny that today, as in the past, meant ruin for the targets. Indicted for mail fraud, Garvey attempted to have the Jewish Judge Mack disqualified when it emerged before his trial that the jurist was a contributor to the NAACP. The judge refused to recuse himself and ended up sentencing Garvey to several



Marcus Garvey wanted to make it possible for Negroes to be themselves

years in prison and imposing heavy fines. On his release from the federal penitentiary in Atlanta, Garvey was deported to Jamaica. His movement never recovered.

After the fall of Garvey and the temporary eclipse of black separatism, American Jews active in "civil rights" devoted their attentions to rooting out any nationalist and separatist tendencies among blacks who directly or indirectly were serving the Jewish cause. NAACP president Joel Spingarn was so fanatical an integrationist that in the 1930s he tried to forbid NAACP meetings at all-black schools or churches.

Meanwhile, as black writer Harold Cruse informs us in his 1967 blast at Jewish domination of black movements, *The Crisis of the Negro Intellectual*, Jews in the American Communist movement suppressed the least tendency towards black nationalism among their Negro "comrades." Indeed, when blacks and Jews clashed, the language of

the Jewish "proles" foreshadowed the latter-day jeremiads of Norman Podhoretz and Irving Kristol. (After a few Jewish shops were damaged in a riot in Harlem in 1935, Communist writer and editor Mike Gold pronounced the event a "pogrom.")

The emergence of the next substantial separatist group, the Nation of Islam, provoked similar Jewish hostility. The organization was taxed with "racism" against whites, of course, but usually in the context that influential Jewish newsman Mike Wallace resorted to in his 1959 television special, *The Hate That Hate Produced*, which warned if whites didn't speed up integrating with blacks, Armageddon would be at hand. As had Garvey before them, black Muslim leader Elijah Muhammad and his lieutenant Malcolm X met with white separatists, including George L. Rockwell and the Ku Klux Klan.

Needless to say, the Nation of Islam and its various offshoots continue to be snooped on and smeared by the Anti-Defamation League. (The "militant" aspect of the black Muslims was not what alienated Jews, as can be inferred from the reaction of influential Jews to the Black Panthers. Read Tom Wolfe's brilliant *Radical Chic*. Jews were quite willing to contribute as long as the Panthers limited their other activities to blasting white "pigs." The Jewish mood, however, switched to revulsion and rejection when it turned out the Panthers claimed sympathy for the Palestinians.)

Black separatism looms as large in black-Jewish strife as any other factor. The purge of white officials from

SNCC and other black groups; the demand for black-run public school districts in Brooklyn; the call for all-black dorms in many colleges: these and many other spats between the two minorities are, if anything, evidence of a Jewish desire to amalgamate black and white that far outstrips the integrationist dreams of Negroes.

To be sure, Jews advance their own group aims and demand satisfaction for their own group grievances (one place in law or medical school lost, one rabbinical student stabbed). No doubt the jabs and jibes over Judaism as a "gutter religion" or the asseverations of solidarity with the PLO from this or that black spokesman or agitator has helped keep the pot boiling. But the thread of continuity seems evident: the aim of Jewish striving vis-à-vis the blacks has been to inflict them on the whites or, to put it more bluntly, on the white Gentiles, for Jews seem, surprisingly or not, to figure decreasingly in the various indices for integration with blacks since the 1960s.

One cannot help but be astonished by the doughty seriousness of purpose with which Jews, individually and as a group, have promoted the integration and amalgamation of blacks with what remains of America's dispossessed majority. A century's work of organizing, leading, financing, and—where necessary—policing the blacks; a century's work of proselytizing, misleading, dividing, soothing, outsmarting, crushing—whatever has been necessary—the whites. The contrast between Jewish policy on integration in America and in Israel/Palestine couldn't be greater.

MORIARTY

We're Running Out of Grub

All over our tiny planet stocks of fish are rapidly disappearing, the reason being "the tragedy of the commons," well-publicized in the writings of Garrett Hardin, a retired professor of biology. The tragedy refers to a practice some centuries ago in England where a plot of pasture land near a village would be declared "common pasture" where any of the locals could bring as many of their cattle as they saw fit. The predictable response was that the farmers rushed to get as many of their animals on the land as possible. Since the crush of animals destroyed the commons, the practice was eventually discontinued.

The oceans and the seas of the world are our present-day commons. Fish for everybody are simply there for the taking. All nations and their large corporations

are now moving in to make certain they get their "share" of the fish. Now added to the fleets of ever bigger, ever more efficient boats of private fishermen are the huge "factory" ships.

Trawling for pollack in the Bering Sea and the Gulf of Alaska are computerized ships as large as football fields. Their nets—wide enough to swallow a dozen Boeing 747s—can gather 130 tons of fish in a single sweep.

Equally destructive, perhaps even more so, are the long fish lines which stretch for tens of miles with thousands of hooks. These devices snag not only tuna and swordfish, but thousands of "by-catch" creatures such as sea turtles, albatross and marlin which are then discarded dead back into the sea.

To compound the devastation of fish

stocks by overfishing, we are polluting our coastal waters at an ever increasing rate that destroys the fish.

Is there any way that man, the supreme killer of all time, can learn to control his genetic instinct to kill all the creatures that surround him?

Some people say we can keep increasing our numbers without penalty by shifting to soy beans and other plants as our main source of food. The optimists among us contend the nations of the world will accede to regulations that will maintain fish stocks. Still others see aquaculture as the answer to our protein needs.

The big question grows ever larger. Is it possible the great killer will kill the creatures around him to the point where in the end he will die of starvation?

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Group Dynamics in Baltimore Scams

Because the Baltimore suburb of Pikesville has been heavily Jewish for decades it offers a perfect example of Semitic man in his natural habitat. Over time it has earned the less flattering names of Kikesville and Jewtown. Nearby Park Heights Avenue is known as the "longest road in the world," extending from Israel to Africa.

The social pages in the Baltimore Sun are the epitome of Jewish cultural aspirations. Nothing more forcefully illustrates the Jewish propensity or compulsion to get to the head of the line at any cost. Nearby beauty parlors are overflowing before major social events, although making Jewish women beautiful is a Herculean task. The local economy caters directly to the Semitic citizenry, its latest addition a lavish new mall in nearby Owings Mills to fuel the fantasies of its JAP (Jewish American Princess) clientele.

Some stores in the fashionable mall, which naively relied entirely on demographics, have unexpectedly closed. They were obviously unaware that JAP jokes are truisms. On special weekend occasions JAPs will flock to jewelry stores to buy large expensive baubles and then return them on the following Monday. Low-level employees dislike JAPs for their pushy, bullying tactics and their propensity to complain to the employees' supervisors, hoping to get them fired. All this back-biting is mostly for fun. These people would enjoy running a concentration camp.

An elegant grocery store nicknamed "The Gucci Giant" caters to the "sophisticated tastes" of its customers. Upscale or not, Jews love to push and shove in stores and be generally downright mean. After a year of living and working among them, my girlfriend, the kindest and gentlest of women, was transformed into a raging anti-Semite. Their wealth and education notwithstanding, they are still a coarse, unmannerly people who seem to have a genetic block to decorum.

Despite the social veneer, their animadversion to anything or anyone not Jewish permeates their biting, sarcastic humor. Most Jews do not even like each other, but remain faithful to their tribal imperative. The occasional nice one is invariably trapped in a marriage to a yenta or some other unpropitious female. Even among themselves they are obnoxious. I once witnessed a typical pushy know-it-all JAP lecturing a Jewish doctor on a medical problem.

They constantly compete with each other. It is not so much keeping up with the Joneses as one-upping the Goldbergs. Maid service is mandatory even for the ordinary middle class. There is a high price for this frenzy. I once heard a psychiatrist on some talk show remark that over half his patients were Jewish. None of the other \$100-an-hour shrinks disagreed.

We should never forget that epitome of local Jewish mischief, the S&L crisis of the late 80s, which rivaled the

Bolshevik Revolution in its pervasive Jewish participation. The late Ben Cardin, whose wife Shoshonna is a mover and shaker in Zionist circles, was a major player in the Baltimore area scandals. He spent a modest time in jail while his friends led a vociferous campaign for mercy and a pardon. Jews did not offer any remuneration or even an apology to those who had lost their savings. To the Chosen, reparations only travel in one direction.

Gentile attorney Wilbur Preston's report on the S&L crisis was a political tour de force that delicately tiptoed over the massive Jewish presence in the scandal. Given a deadline of only 60 to 90 days for a necessarily brief report, he only had time to investigate the biggest crooks. To this day he is a pariah in the eyes of many of the powers-that-be. One item in the report is a list of prominent figures who withdrew their funds from the S&Ls the day before they were shut down. It has never been published.

There were over 100 S&Ls in Maryland. Guess which ones had the problems? It was certainly not the 100-year-old Polish S&L in East Baltimore that was speculating in condos in Ocean City. Easily 95% of the names in Preston's report are Jewish.

Regulations, for example, forbid a bank president from borrowing \$10 million dollars from his bank at 10% interest when rates are 18%. But through a loophole a bank president could lend the money to an ethnic comrade across the street, who would reciprocate from his bank. Another trick was advertising that "their S&L" paid the highest interest. Buried in the fine print was the inevitable Jewish loophole: the rate changed daily and was set much lower on weekends when customers could not check it.

Prominent in the S&L scams was Jeffery Levitt, who rose from the most infamous slumlord in Baltimore to a respected banker and socialite within a few years. Because of their visibility and personal idiosyncrasies he and his wife Carol became the proverbial scapegoats for the entire tribe. Levitt jokes abounded as both he and his missus were obese and famous for consuming five or six desserts at one seating. Ever the sycophant, the Baltimore Sun wrote about the "anguish in the close-knit Jewish community." Embarrassment at being caught in the cookie jar is more like it.

Those who pooh-pooh group dynamics in this affair should consider my personal legal encounter with a minor-league Jewish banker and crook. During discovery proceedings we found that he had employed the same tactics that would later surface in the Preston report: illegal bank loans to associated builders, bribes to inspectors, fraudulent appraisals, etc. Where did a smalltime sleazo learn these slick scams that earned millions for the big guys? Hint: he lived in Pikesville, the hub of ethnic networking.

Slavery Minutiae

While watching the History Channel I was intrigued by all the references to the Peculiar Institution. Through the years virtually all nations and all peoples subscribed to slavery. Involuntary servitude, as it is euphemistically called, has taken many forms, some of which continue to exist today.

Many major civilizations have been built on a foundation of slavery. Both Greece and Rome had huge slave populations as the result of their constant wars against "barbarians." The losers of these conflicts and their families became slaves of the winners. The situation presented problems. As one account reads, "The small

Aemilius Paulus; 63,000 were put on the slave block by Julius Caesar in just a few days in Gaul. The total slave population of Rome during the period from Augustus to Justinian has been estimated as 20,832,000, the free population at only 6,944,000.

It should be noted that practically all the slaves of Greece and Rome were white.

Slavery remained an integral part of the European social and economic order after the fall of Rome. Central Europeans sent slave raiders into the eastern Slavic regions for the express purpose of enslaving captives. The word slave is a derivative of the word Slavic.

changed hands the serfs had a new master. In Russia this arrangement was in force until Czar Alexander II officially freed the white slaves (serfs) in 1861, two years before Lincoln's Emancipation Proclamation. Incidentally, slavery was not outlawed in Brazil until 1888.

The traffic in black African slaves to Europe began with the Portuguese in 1442, when Prince Henry the Navigator was given ten black slaves by some Moorish prisoners he had freed. Within six years nearly a thousand blacks had been transported from the West African coast to Portugal.

The slave trade exploded with the advent of large, labor-intensive plantations in the Caribbean, Central America and Brazil. In Jamaica alone there were a quarter million African slaves in 1787. In 1847 the slave population of Cuba was 496,000, compared to a white population of 418,000.

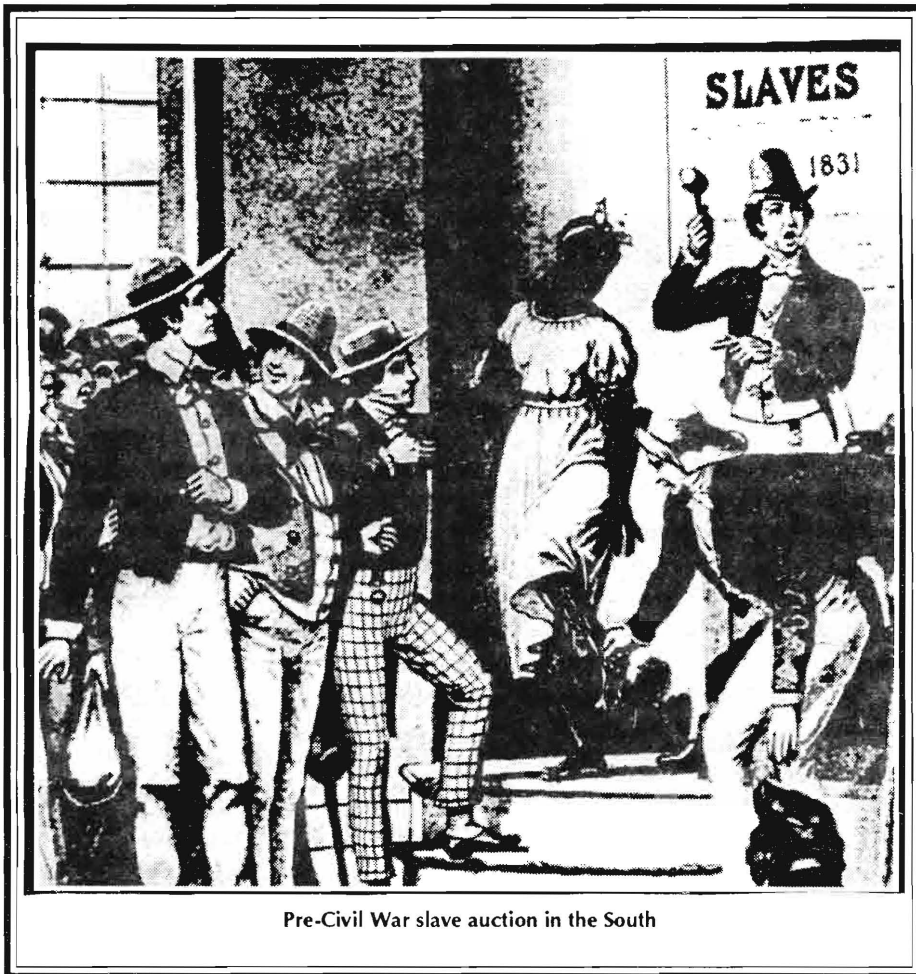
The concept of slavery was by today's standards an improvement in human relations. Prior to its inception the vanquished in the constant wars were simply slaughtered. As Professor Jeffrey Hart wrote in a recent column:

Many or most of the African slaves who reached the New World were prisoners seized in African tribal warfare. Before such prisoners acquired value as slaves, they ordinarily were slaughtered. When it developed they were worth money, the chiefs naturally spared their lives and turned a profit by selling them to European slave traders in West Africa or to Muslim slave traders in East Africa.

Slavery is still alive and kicking in a few black African and Asian countries. Last July police in Benin rescued more than 100 children being transported to Nigeria whence they would be sent to Central Africa to be sold. The slave traders purchased the children from their parents in the back country, then shipped them to where they would fetch a good price as domestic servants, laborers or prostitutes.

Slavery in the U.S ended in 1865. My question is: wouldn't it be more sensible to concentrate our attention on slavery where it still exists rather than rehash the sins of Southern slaveholders put out of business 132 years ago?

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Pre-Civil War slave auction in the South

Dorian (Spartan) population realized that only by turning their society into an armed camp could they hope to maintain control over the vast slave population."

The successful Roman conquerors returned home with incredible numbers of captives. One hundred and fifty thousand slaves were sold after the victories of

One of the many interesting factors about involuntary servitude was its ability to survive through the centuries. Feudalism depended upon the serfs and peasants who worked as virtual slaves. They soon became bonded to the land and owned by the barons and other nobles who laid claim to the land. When property

The Changed Face of Wilkes-Barre

Perusing the Internet the other day I ran across an editorial in the electronic version of my hometown newspaper extolling the decision on the part of the city's police force to hire a black man—an act, according to the paper's editors, that must rank in its social significance with the discovery of penicillin.

Sometime ago the city of my kidhood as well as its principal newspaper were run by sons of the old Anglo establishment, folks whose ancestors had trekked across the Appalachians to escape the punishment then being inflicted on those who doubted the wisdom of secession from Mother England. To secure their birthright these yeoman farmers fought off

generations of Indians, Frenchmen and other Englishmen, in the process establishing a wonderworld of industrial accomplishment. To the peasants of Europe, the opportunities offered by Wilkes-Barre's coal mines looked nothing less than the Great American Dream come alive. This golden mentality dominated Wilkes-Barre up through the 1950s.

Today the city's immigrants, mostly racial minorities from a far different cultural background, look to the local and national government for nothing less than cradle-to-grave welfare and repetitive forgiveness for their criminal behavior. Welfare is collected in abundance from the endless public agencies that dot the city's

landscape in this post-Hubert Humphrey age of indulgence. Social acceptance is obtained from the culture-mulchers who control the city's news.

Wilkes-Barre is only a microcosm of what is happening nationwide at an even faster pace. Europe is being replaced by Latin America and Africa as the dominant cultural motif at a rate that promises to render the nation unrecognizable by the mid-21st century. When it finally happens—when even the smaller-sized municipalities of the land take on the spirit of Mexico City—let us remember who among us were the most enthusiastic for promoting this deadly and tragic change.

I.H.

DeTocqueville's Prophecy Fulfilled!

I am trying to imagine under what novel features despotism may appear in the world. In the first place, I see an innumerable multitude of men, alike and equal, constantly circling around in pursuit of the petty and banal pleasures with which they glut their souls. Each one of them, withdrawn into himself, is almost unaware of the fate of the rest. Mankind, for him, consists in his children and his personal friends. As for the rest of his fellow citizens, they are near enough, but he does not notice them. He touches them but feels nothing. He exists in and for himself, and though he still may have a family, one can at least say that he has not got a fatherland.

Over this kind of men stands an immense, protective power which is alone responsible for securing their enjoyment and watching over their fate. That power is absolute, thoughtful of detail, orderly, provident, and gentle. It would resemble parental authority if, father-like, it tried to prepare its charges for a man's life, but on the contrary, it only tries to keep them in perpetual childhood. It likes to see the citizens enjoy themselves, provided that they think of nothing but enjoyment. It gladly works for their happiness but wants to be sole agent and judge of it. It provides for their security, foresees and supplies their necessities, facilitates their pleasures, manages their principal concerns, directs their industry, makes rules for their testaments, and divides their inheritances. Why should it not entirely relieve them from the trouble of thinking and of the cares of living?

Thus it daily makes the exercise of free choice less useful and rarer, restricts the activity of free will within a narrower compass, and little by little robs each citizen of the proper use of his own faculties. Equality has prepared men for all this, predisposing them to endure it and often even regard it as beneficial.

Having thus taken each citizen in turn in its powerful grasp and shaped him to its will, government then extends its embrace to include the whole of society. It covers the whole of social life with a network of petty, complicated rules that are both minute and uniform, through which even men of the greatest originality and the most vigorous temperament cannot force their heads above the crowd. It does not break men's will, but softens, bends, and guides it; it seldom enjoins, but often inhibits, action, it does not destroy anything, but prevents much being born; it is not at all tyrannical, but it hinders, restrains, enervates, stifles, and stultifies so much that in the end each nation is no more than a flock of timid and hardworking animals with the government as its shepherd.

I have always thought that this brand of orderly, gentle, peaceful slavery which I have just described could be combined, more easily than is generally supposed, with some of the external forms of freedom, and that there is a possibility of its getting itself established even under the shadow of the sovereignty of the people.

Democracy in America (Vol. II, Part III, Chap.6)
by Alexis de Tocqueville