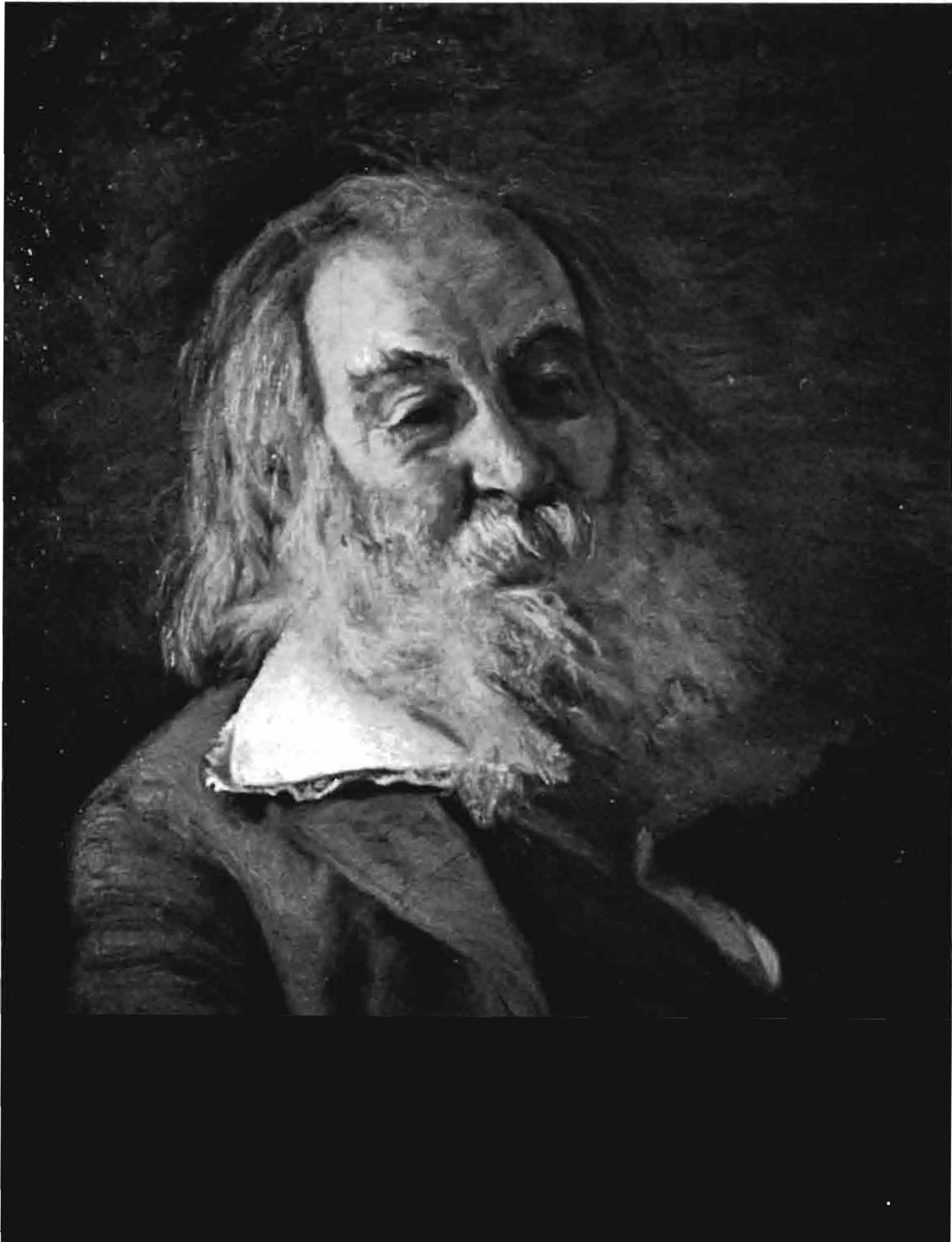


*illic heu miseri traducimur!*  
*Juvenal*

# Instauration®

VOL. 6 NO. 10

SEPTEMBER 1981



Walt Whitman by Thomas Eakins

WALT WHITMAN SANG OF A RACE OF COMPULSIVE PIONEERS

# The Safety Valve

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

You might have added to your piece on Larry King that this Brooklyn bubele's radio show is heard by 6 million (that number again!) Americans tuned in to 226 stations in 49 states. King is a former bankrupt and a former husband of a Playboy bunny.

219

I enjoyed the item concerning the Gay and Lesbian Jews in Jonestown by the Bay (*Instauration*, April 1981). The more of them, the better. At least they will breed less than the heterosexual kind.

952

In reference to your remarks about Japanese subsidiaries in Britain and their high productivity, I would remind you that no upper-class Englishman would be seen dead in British industry. This has been so for generations. I admit that this is not the right attitude, but it is very understandable, given the state of British industry and the relative attractions of the City of London. British managers belong to the jumped-up "meritocracy."

British subscriber

To save the people of Northern European extraction from extinction, we must have a religion based upon a firm belief in the Creator. The movement must have a much greater reach than the puny lifespan of man. Surely the Creator must prefer hymns of praise from the lips of Nordic girls. Altruism is negative. In America there is a motto, "In God We Trust," and even in World War II German soldiers had on their belt buckles, "Gott mit uns."

Canadian subscriber

While Brother Machree is splitting hairs with John Bulloney in the May issue, I would like to comment on Father Machree's statement in the April issue that, "despite all the tales of King Arthur and his knights, the British have never been a very chivalrous race." It should be general knowledge that King Arthur, if only an allegorical figure, was the last Celtic king of Britain. The bad in the Arthurian legend is the Germanic invaders. As peacemonger Winston Churchill mentions in *The Birth of Britain*, the Angles and the Saxons did not take prisoners, nor marry with the locals. Cromwell was just living up to his heritage.

503

Do you think the idea that the Semitic peoples are remnants of the Neanderthal Man and the Aryans are present-day Cro-Magnons is viable? So much for eternal recurrence.

115

Ould Sod is making occasional efforts to be reasonable. But his poetic footnote is really dreadful. And what's all this about Shaw, Synge and Yeats being "native Irishmen?" He's right about the Nordic girls on the main streets of Dublin. They are exclusively of the upper classes, though many, it is true, are Catholics. However, the Dublin slums produce very few attractive women.

British subscriber

The present administration politicians speak all the time about money problems. When a husband and wife start quarrelling over money this means that something is wrong with their relationship. Similarly, the main problem in our country is not money but people. Reagan preaches a free economic market. Wonderful. But what about a free social market?

111

I am interested in the comments of the Canadian subscriber about English Canada and English America getting together. To this I would add: Why stop there? Racially speaking, are not the majority populations of Britain, Australia and New Zealand as close to North American WASPs as they are to each other?

Some powerful, while at the same time ethnically viable, new grouping must be found to replace the British Empire and the old United States, one of which has been destroyed and the other of which cannot survive in its present form. If Quebec separates from Canada and the Nordic (mainly WASP) majority in America somehow insulates itself from the rest of the population by a process of expelling the latter or segregating it in its own "Bantustans," there would be created a relatively homogeneous population occupying most of the North American land mass which would require no border as presently exists between Canada and the USA. At the same time the division between this population and those of other Anglo-Saxon, English-speaking groups here and in Australasia would be a purely geographical one -- not important in an age of supersonic flight, satellites and cheap and easy telephonic communication. Out of a union of these elements an imperium could be formed eclipsing any in former history and providing the main bastion of power and strength required to ensure general white survival.

The Canadian subscriber speaks of the loss of the Crown deterring his own countrymen from a WASP union with America. Would the exclusion of the Crown be such a necessity? Today it has little, if any, political weight, and is essentially a symbolic institution linking people of common race who otherwise would have been even more dispersed than they presently are. Would the nominal acceptance by North American Anglos of some monarchical form be such a sacrifice when measured against the fact that in such a union their own continent would be the main power centre?

British subscriber

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Cholly Bilderberger is taking a break. He'll be back next month.

□ Begin's blustering bravado in defending the "right" of his terrorists to bomb Iraq's nuclear installation was buttressed by the pimps of pap who are making excuses day and night to make it seem a decent thing. The news stories stated that the planes flew about 600 miles to the target. Begin blurted that Iraq would have had the capability of killing "about 600,000 Israelis." At the same time we hear that the proposed "Sinai occupation force" is pegged at 6,000 troops.

190

□ I watched Cronkite very closely on a visit to the U.S. last year. I do not agree that he is "a well-groomed WASP type." He is a well-groomed part-WASP type, perhaps. He has a mean little mouth.

British subscriber

□ The chancellor at the University of Massachusetts says he "will make it costly indeed for a few people who give vent to bigotry." Violators of the school's new human relations rules face "swift and certain" suspension for "all expressions of anti-Semitism, racism, and sexism."

021

□ With idiots like Jerry Falwell and the 30-40 IQ, Bible-belting, we-believe-in-the-power-of-Jesus-H.-Christ, hate-abortion, hate-sex, despise-intellectualism, cretinous moron element, the incomplete, confused, substance-lacking conservative ideology is doomed to an early burn-out. We can't let these buffoons be portrayed as leading the resistance to liberal-minorityism. Race and only race is the important, significant message of the times. Religion and fuddy-duddy, well-intentioned conservative lifestyles are minor issues. If our race devoted as much time to studying physical fitness and engineering textbooks, we'd probably save more people, deliver more "rebirths" than all the Elmer Gantry, sell-religion-like-a-vacuum-cleaner, blind-trust spiritual gurus put together.

311

□ I hope that American Instaurationists will not take offense when I tell them that their fellow countrymen, in celebrating July 4, are in fact celebrating one of the great wrong turns of American and white race history. The truth is that the War of Independence was a disaster -- just another case of members of the same race killing each other while aliens profited. If the war had never taken place and America had stayed with the British Empire, she would now be leading that empire. Canada would never have felt the need to break away from the U.S., and North America would be a vast and impregnable bastion of Anglo-Saxon power. For fellow citizens, instead of Puerto Ricans, blacks, Jews, Hispanics, et al., you would have Britons in the U.K., Australians, New Zealanders, Canadians and, yes, the splendid white Rhodesians. For if Rhodesians had had the full weight of a united Anglo-Saxon world behind them, they could easily have remained on top. As it was, Americans opted for "independence" from their fellow Anglo-Saxons, only to fall into the hands of non-Anglo-Saxons. What, on July 4th, is there for you to celebrate?

English subscriber

□ I was quite moved by Zip 314 who claims Instaurationists "have given Christianity a bum rap." I was even more moved when he stated that the real destroyer of our culture was "the sterile, materialistic, technocratic religion which reduces all reality to a jumble of numbers, enshrines passionless objectivity and dismisses as meaningless all concept of personality and will." To my way of thinking the mere fact a wagon and an airplane exist proves each had both a creator and a creation. Instead of thinking of our creator in the sterile terms of a technocratic religion, I tend to find man's creator greater and more wonderful with each new discovery.

320

□ It is unfortunate that Majority activists inevitably become entangled in some sort of irrevocable association with the Nazis or the KKK. This myopic love for symbols from another time and place merely serves to cast doubt on their sense of political instinct and typecasts them as either rustic or bizarre.

142

□ Canada should be incorporated into the U.S. A North American Commonwealth would be beneficial for Majority members of both nations. How does a creep like Trudeau get elected time and again?

551

□ To Zip 900 who quoted Hegel's remark that something great cannot make its home on a dung hill: That is nonsense. Rudolf Hess, Walter Reder and Manfred Röder are being forced to do that right now. The same thing applies to the decent Americans who happen to be living in any of the major U.S. cities. To the English subscriber who stated that "the Irish in Ireland and the Negroes have similar IQs": You'll grow to appreciate the Irish in Ireland a lot more as England becomes darker.

864

□ Looking at the true facts of today (especially in matters of folk and race) everything seems dismal. Perhaps a few words of hope are in order. Perhaps you should mention somewhere that it is usually darkest just before the dawn. In the political field we have a good example in the Germany of 1932. If in the summer of that year someone had gone to the most influential and informed Jews in Germany and told them that less than a year hence "all would be over" for them, would they have believed it? Definitely not because just then they felt as close to absolute power in Germany as they would ever get. But a parallel can be drawn. I realize we do not have a mass movement here (and probably never will), but American circumstances are uniquely American. Therein, I am sure, lies the answer. Outside events will in the final analysis play the more important role.

922

□ Democracy will not tolerate, much less support, a true leader -- only demagogues, panders and bribe-takers. Thus we are, and will ever be, held fast.

100

□ May I add these first -- and in some cases middle -- names to the fancy appellations of black females recently listed in the Safety Valve: Ellitre' Jo, Clanzenetta Michell, LaNore Traci, Lennette Rene, Tiena, Tangee, Tanya Regina, Nearly Willine, Tanzy Elaine. They were selected from a list of black debutantes published in the *Florida Times-Union* (April 2, 1981).

322

□ The Bible mentions an army of 144,000 strong which will save humanity (without any mention of food stamps or social security). I estimate from my latest calculation that we are some 140,000 short -- worldwide.

082

□ There are two things that are disturbing to me about *Instauration*. One of these is religion. You come down on the side of being con but you can't attack it head on because you aren't sure of your ground. So you do what most journalists do -- treat it in a patronizing manner, with a rather maudlin flippancy which covers your flank with the caveat of facetiousness. That doesn't fly either because some jokes have very limited receptivity such as, "He picked a lot by the graveyard wall so he could get out quick in case of one of those after-death fires." The other is activism. You're like the med student who picks dermatology because there is no cure for skin disease. Of course, you have a better reason for eschewing activism -- activism is impossible for you. It's the kiss of death. Become an activist and you are instantaneously defunct. Overt, strident activism or underground, disguised activism is all the same. Both put you on the most-wanted list. That does present a problem for the reader who says, "So what? I was already convinced and looking for answers and all you do is convince me there are no answers." There are answers, lots of them. The answers don't necessarily require being exposed, the least exposure the better. But there is a real service in setting an example of restraint which, of course, you do.

327

□ America is dying, is being eaten away from the inside. A similar process is going on in Britain. We've now had our most serious race riots, and worse is yet to come. But what is being done about it? There are only two, perhaps three, organisations in Britain which are making any pretense of resisting. With little or no money coming in, with the Reds, as well as the media, pressuring us, the limit of most resistance is pelting bricks through Asians' windows, which of course only alienates the public further.

British subscriber

□ The review of *The Spike (Instauration, June 1981)* was very, very good. I admire immensely the author's stand against vulgarity, but at the same time wonder how he ever managed to get through the book.

350

□ Hebrews on four consecutive covers (*Instauration, March, April, May, June 1981*). Cancel my sub. Any newsstand can offer me that.

218

□ In writing of the Irish troubles, no one seems to have any grasp of anthropometric terms, not of the fluidity of genes hidden beneath hardened ethnic/national terms. Machree talks of Anglo-Saxons in the north, Celts in the south. Others talk of Celts as synonymous with dark, Anglos as synonymous with blond. They are slinging hardened terms and confusing them with soft realities. Genes and gene pools shift and shimmer. The northern war, an obscure, small alley brawl in a small section of a small contry of a constricting Europe, is neither as important nor as interesting as its participants seem to wish. In Ireland north and south, green and orange, as in all other white communities worldwide, there is a dichotomy between the Aryan/Nordic/Indo-European speaking stock and genes, and those of pre-Aryans. The most bitter, violent, ill-mannered of the northern Orange, whether met in a bar in Australia or in Belfast, are usually of the pre-Aryan stock: potato-faced, short, squat, ugly. Likewise the IRA types, at least nowadays, when these "Fir Bolgs" (the Irish Aryan name for the pre-Aryan uglies they partially displaced) turn to Marxist garbage for mental justification of their feelings of inferiority and hatred for the Aryan, i.e., those of pleasant face, demeanor and manner in any social class (of whites), in either part of Ireland, or any other European community.

095

□ The fact of the primal importance of race in history can be likened to the action of direct-positive film in photography -- the more light that is shed upon it, the clearer it becomes.

606

□ The movie-going audience has an ever hungering appetite for ultragraphic, superviolent, grossly grisly cinema. Today, all Hollywood needs for a decent return on its investment is to concoct a simple plot with unknown, visually attractive actors, a cheap on-location set and some knife and hatchet killings, throat slashings, beheadings, stabbings, choppings -- all replete with spurting blood and exposed muscle, bone and guts. Somehow I think all this is designed to cater to the suppressed rage of white audiences. Subconsciously, whites may know that the libmin system is doing them in, but on the surface they can't or won't admit it. So, like me, they go to the gore flicks and lustily cheer at the sick carnage. It's a horrible cartharsis, but it's better than stewing in your own juice forever.

372

□ Mexicans and Haitians did not accomplish such feats as putting men on the moon. Rather, Americans of northwestern European descent have been the mainspring of American achievements in the economic, scientific and artistic fields. The people who have been responsible for American achievements should be made proud enough of their genes to want to reproduce them. Encouraging abortion and homosexuality among our high achievers can only be lethal to the future of the United States.

632

□ I feel that the prophecies in "The Last Will and Testament of Adolf Hitler" are coming true. He wrote that the Jews had won the war but their victory would be temporary; that flushed with victory they would become so arrogant and bombastic, they would drop the mask and be more offensive than ever. Begin & Co. are doing just that, and will eventually alienate the USA despite the Israeli lobby.

940

□ Dan Rather is the last person I ever imagined myself defending. His hatchet job on IQ tests disgusted no one more than me. Yet your incessant sniping at "Iroquois Dan" forces me to take pen in hand. "Intense," he may be, but during the two hours following first reports of the attempt on Reagan's life I switched back and forth between CBS and ABC and found "Squaw Baby" cool and masterful, while the Irish Nordic Frank Reynolds seemed to be approaching a nervous breakdown on camera.

It's one thing to go after the physiognomy of a Jim Jones or a Karl Marx, but when you insult Rather and "Fat Face" Kennedy you insult by implication many of your readers. Neither is quite the *beau ideal* but both are perfectly acceptable in their persons. It is primarily what comes from their mouths that you dislike, whereas you'd shy from a Jim Jones or a Marx type *regardless* of what they said. This is a critical distinction we dare not gloss over.

An English divine used to say, "Jeer not others upon any occasion." While we can no longer afford this luxury, we should take care as to how and when we jeer. Perhaps it is because I take the relationship between physical types and behavioral styles very seriously, and see your magazine as an all too rare forum for such ideas, that I am bothered by what seem to be gratuitous slurs on people's bodies.

Many Instaurationists are not what they should be in mind or body. Our shortfalls are eugenic as well as environmental. I'm concerned that if we abuse this problem by making it either a kind of easy comic relief or a spurious means of venting merely day-to-day frustrations (I have your championing of Rather-rival Roger Mudd in mind), then its credibility as a real scientific and philosophical issue can only suffer.

200

□ Jewish involvement in the pan-Turkish movement is undoubted (*Instauration*, June 1981), and the Armenians were the chief rivals of the Jews from the economic point of view. Vambery, the Hungarian Jewish traveler, had explored Central Asia (largely Turkeic) in search of a Jewish settlement area. When Zionism switched to Palestine, Herzl tried to pressure the Sultan to make concessions. Jews had acted as jackals for the Turks long before. It was a Jewish adviser that incited Selim the Sot to invade Cyprus in the sixteenth century. It was a Jewish executioner who slowly skinned the gallant Venetian Captain Baglione alive after the taking of Famagusta (see Hill's *History of Cyprus*).

773

□ The baby formula argument enrages me. Will withdrawal of advertising for the product make the contaminated water any purer? What the paternalistic do-gooders are really saying is that people in the backward nations are too stupid (uneducable) to use the product correctly. Ah, but they're not too stupid to take every life-saving shot and pill that medical missionaries and U.S. aid can provide!

157

□ It is time to demand protection for all of the public -- including the politicians -- rather than simply being content with more protection for our politicians and continuing to let the Jane Does and the Joe Blows take their chances as usual.

451

□ To Zip 320 who resents my comparing Freemasonry with the KKK (which I really did not do): Your comment betrays your lack of knowledge of both organizations. It has been my experience that the Masonic Order far outdoes the Klan in quality and quantity. Besides, there is every reason to believe that there would have been no *modern* KKK without Col. William Simmons, the resurrector, who himself was a Freemason. It is clearly obvious where his Klan rituals come from. In the early days, King Kleagles were instructed to recruit as many members as possible from Scottish Rite Masonic lodges, which of course presupposes that Kleagles had to be members of the Order to get a "foot in the door." The point I was and am trying to make is this: If the Masonic order lends itself to supersecret conspiracies, as some claim, and since the majority of Freemasons are WASPs, then Majority activists ought to be petitioning Masonic lodges in droves.

632

□ ABC, CBS, NBC, etc. are not enough. Now we have NJT (National Jewish Television) with shows like "Saturday Night Chai" and "Yiddishkeit."

356

□ I think you have got it wrong regarding the Warsaw Ghetto uprising. Surely, this took place some time before the Russian arrival, and had already been crushed when Bor Komorovsky and his underground Polish forces were induced to rise in their turn?

775

*Editor's Note: The Warsaw ghetto uprose in 1943; Warsaw Poles in 1944. Instauration missed it by a year.*

□ It didn't take a genius to predict that the immediate response to the unfortunate attempt on President Reagan's life would evoke a furor of antigun hysteria. We have been inundated by piteous cries and whinings of sonorous stentorian simplisticists, the mighty of the media, hyperinflated Hollywood hitpersons, professional prattlers and lilliputian-minded lackies of liberalism. And not a word about a mass revival of capital punishment -- the only sane solution to the problem.

547

□ No outsider can ever hope to understand in all its niceties the love-hate relationship between the Irish and the English. All I could do was laugh at Brother Machree citing the impeccable Britishness of H.E.D. Harris as evidence that the latter would deal fairly with Australian contributions to battles in which British troops were also engaged. The "Official History of Australia in the War of 1914-18" is, of course, also suspect. However, there seems little doubt that on 23 Dec., 1916, the Anzac Mounted Division and the Imperial Camel Corps Brigade under Major-General H.G. Chauvel, an Australian, drove the Turks out of their outpost at Magdhaba in Southern Palestine. And on 31 Oct., 1917, when Allenby fainted at the western end of the Gaza-Beersheba line, the Anzac and Australian Mounted Divisions under Chauvel turned the Turkish left flank. That night the Australian 4th and 12th Light Horse Regiments entered the town of Beersheba. Then followed the drive by the whole British Army up the Philistine plain. The Australians were there all the way to Damascus. There is independent corroboration of this by T.E. Lawrence in "The Seven Pillars of Wisdom," where he recalls being repelled by the crude behavior of the Australian troops in Damascus. Yes, Brother Machree, in Palestine at any rate Allenby was an imaginative and successful general. Ironic that British and Australian blood drove the Turks out of Palestine and allowed Zionists to take over. Just one more example of the civilian soldier being betrayed by his political leaders.

Australian subscriber

□ I cannot agree with Zip 300 on the alleged superiority of the Jews in making money. Israel, with its 140% inflation rate, is not a very good advertisement.

550

□ After some initial reservations, I now look forward to receiving my monthly copy of your magazine. After five issues, I know that I will never see things quite the way I did before. What really bothers me, however, is that the attitudes of some Instaurationists seem alien and against the grain. I suppose that it's the old story; those who are the most abrasive and self-serving in defense of their racial greatness are often far removed from the reality of that greatness. The only real problem facing right-wing racism is right-wing racists. Many sane, well-adjusted people are probably driven off by an instinctive recognition of the perversions that have unfortunately plagued most attempts at revival. It damn near happened to me, until I woke up. There is a weird type of person who becomes obsessed with, and then tries to destroy, that which he claims to love. Overall, though, despite what I see as occasional influxes of that sort of poison, *Instauration* is very valuable, and has set me to thinking more than anything else that I have ever read. Thank you for putting it out.

434

□ My liberal sister and brother-in-law plan to name their baby "Erin" if it's a girl. I won't tell them they're calling her "Aryan" until after the fact.

347

□ The docudrama will go down as the representative genre of our Age of Propaganda. Has it any antecedents? In a dusty attic I uncovered the May 1913 *McClure's* magazine. The title of one article read: "The Rise of David Levinsky." The opening blurb: "In the April number David Levinsky told of his miserable childhood in the Russian Pale; the stoning to death of his mother by Christian hoodlums; (etc.)" A Jewish girl told some sympathetic Gentiles last summer that a German mob had pushed some uncle off a roof around 1900, killing him. I later said that it didn't sound like anything happening in Germany anytime around 1900; might it have been Poland or Russia? Yes, she allowed, maybe it was Poland or Russia.

918

□ Our mutual "friends" may not have yet gone too far -- it may take something even more brazen and flagrant to completely awaken the American people -- but they are approaching the point. What always does them in, for all their cleverness, ganging together, genocide, etc., etc., is an absence of a sense of proportion, of restraint (matching, needless to say, their psyche and even their physique). Marx, Ayn Rand, Freud, Einstein, Wittgenstein -- you name the Jewish thinker: he takes a few ideas that may have some limited validity and pushes them to an absurdity; and the last thing he is ever aware of is the absurdity, no matter how glaring. Therein may lie our own race's hope and chance of deliverance.

487

□ We haven't only rescinded the Oriental Exclusion Act that prevented the whole West Coast from being another Hong Kong, but our stupidity in making Florida the dumping ground for Cuba and the Caribbean has even invoked expressions of alarm from the overfed retirees of Miami Beach.

310

□ I am a Christian of Norwegian ancestry. Gustav Mahler's music is uneven in quality. Much of it is boring. Nonetheless, some of his songs, and some movements of his symphonies, are of a unique and transcendental beauty which reveals that your absurd attack on him shows your ignorance of music.

621

□ In my view, "Government-Mandated Bias" (*Instauration*, June 1981) is a very important article. It helps to explain the *mechanisms* whereby we are done in. I always try to do the same in my teaching. A previous article, on the immense Jewish contribution to NAACP activities, was even better.

061

□ I am a 14-year-old freshman (nowadays freshman!) at our local high school. When I recently brought up the question of the "Holocaust" in my class, my teacher actually allowed me to speak the unspeakable! I also convinced him to read *The Hoax of the Twentieth Century*. Although he has not yet finished, he says it is a "highly substantial book."

950

□ Bestiality is clearly the coming craze. After all, when you consider the nastiness necessarily involved in homosexuality, bestiality is the obvious next stage. We shall be having courses in our schools encouraging children to show tolerance for this minority activity. After all, it is a very ancient custom, as we see from the Bible.

313

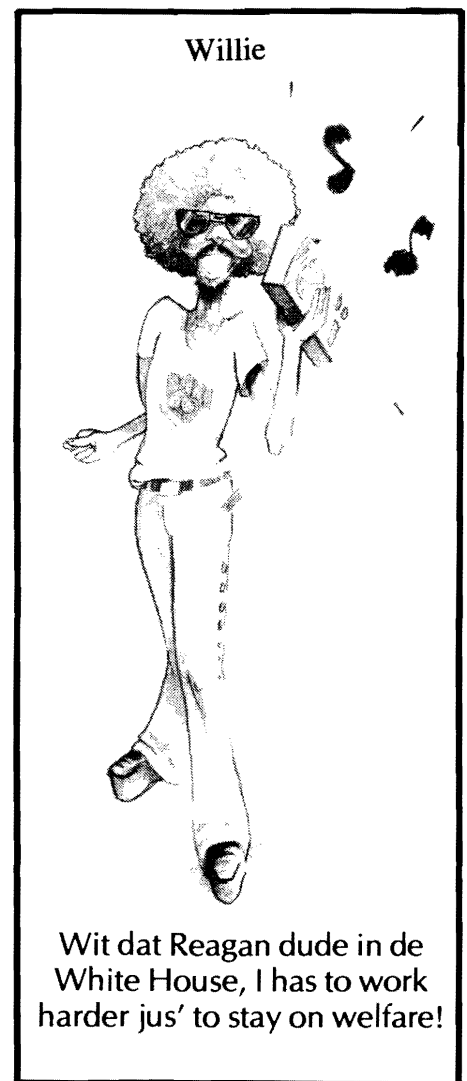
□ Incidentally, you can't be "Hung by a Petard" as the subheadline stated in *Instauration* (June 1981, p. 35).

914

*Editor's Note: Ye editor was hung, but should have been hoisted, not only for ilubbing that, but for misspelling "Divagations" in another headline. While searching for typos in the small print, he forgets to look at the headlines.*

□ The bibliography of Holocaust revisionism and the article on Mahler in the May issue were of outstanding importance. As a victim of 13 robberies and burglaries since 1964, I read "Media Pin Crime Wave on Whites" with great interest.

045



Whitman seemed to sense the genetic programming

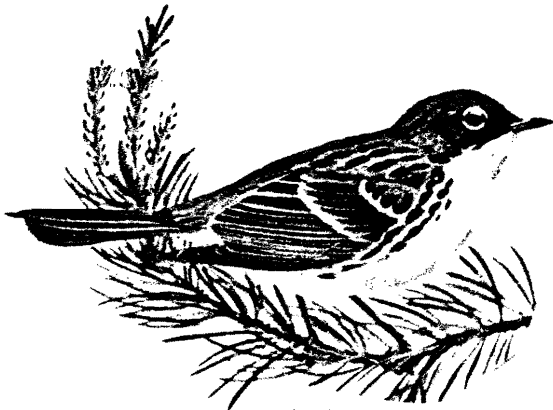
# FOR NORDICS, IT'S PIONEER OR PERISH

*Do the feasters gluttonous feast?  
Do the corpulent sleepers sleep? have they lock'd and bolted  
doors?  
Still be ours the diet hard, and the blanket on the ground,  
Pioneers, O pioneers!*

Walt Whitman

While dozens of homeowners in the northern reaches of Michigan's peninsula watched their property go up in smoke in a forest fire last year, America's own "firebird" won a new lease on life in the glowing embers.

Like a lot of critters, the six-inch, gray and yellow Kirtland's Warbler is very, very picky. It must build its nest in a large grove of young jack pines between 5 and 18 feet high. It must have a ground cover of blueberry, bearberry or sweet fern, plus an annual winter vacation in the Bahamas. Take away any of these ingredients -- give it a grove that is too small, the wrong kind of pine tree, jack pines just a tad too tall, or a wintering ground in, say, Miami -- and the Kirtland's Warbler's warble will turn into a swan song.



*Kirtland's Warbler*

Since only a few hundred of these rare birds are left, no expense is spared to keep them happy. Big forest burnovers are staged occasionally so that young jack pines can spring up. Only the heat of the fire can release their seeds from the cones. If the blazes get out of control and burn down some houses, a lot of naturalists will say that it's a small price to pay to save a unique creature which needs fire to live.

The pity is that the scientists and do-gooders who will make

sacrifices to save a rare bird here and an endangered snail darter there are unwilling to make similar concessions in behalf of their own kind. Like the Kirtland's Warbler, the white race, and particularly its blonder elements, is one of God's pickier creations. It may be able to construct habitats on the moon or in Antarctica, but freeze it in a crowded urban setting and there are some very specific conditions which must be met or the race will perish. Whites, particularly Nordic whites, can no more survive in Miami (or any other city) once it fills up with other races than can the Kirtland's Warbler -- and that is just the beginning of an uncanny resemblance.

Today, white people are found in about 35 of the world's countries. *Everywhere* they are dying out -- quickly in many places, more slowly in others. It hardly seems to matter what political or economic system they live under. Whether in Communist Russia, Socialist Sweden or Capitalist America, whites appear to be equally doomed. Even under Zionism, the whiter Israelis who pioneered are rapidly being replaced by the darker. Ride the buses around a few European cities. You will see that the older passengers are white, but many (and occasionally all) of the young ones are colored. This is true in London, Paris, Hamburg, Stockholm -- everywhere! There is not a single country on our once-green Earth where the whiter whites are holding their own, except perhaps in Ireland and Iceland. How can we explain so pervasive a change?

Ecology is the branch of biology which studies how living organisms interact with their environment. Ecologists have shown that both the Kirtland's Warbler and its host tree, the jack pine, are "pioneer" or early successional organisms. That is, they flourish at the beginning of a natural growth cycle and create a favorable environment for other organisms -- which then proceed to crowd out the pioneers. As long as new environments are being opened up, pioneer organisms continue to flourish.

For millennia, fires swept periodically across northern Michigan, giving the jack pine, the Kirtland's Warbler and many other pioneer life forms their sustenance in the form of heat-released pine cone seeds. With the coming of civilization, however, the fires had to be controlled. The pioneer organisms would have suffered and perhaps vanished if it had not been for *artificial* or *accidental* burns. Ecology came to the rescue with a compromise solution.

The shame of the scientists is that, although there is abundant evidence (enough to fill an encyclopedia) that the Nordic

or Northern European type of man is also a pioneer organism, one that also suffers from too much civilization, no one is actively pointing this out and taking necessary steps to stop this biological tragedy. Here I will review a small portion of this evidence.

All white-created civilizations become progressively less white as they age. There is irrefutable evidence that the early leaders and empire-builders in places like India, Iran, Greece and Rome were predominantly fair in coloring. It is true that other races were also present in these centers of civilization, often from the very beginning, which means that northern conquerors did not wipe out all of the aboriginal peoples. In the same way, the United States has, in a sense, always been "multiracial." Not all of the Amerindians perished in the white conquest, and blacks were almost immediately introduced. Soon, a mulatto caste began to grow like Topsy. Even so, no one ever denied that America was a "white society" before about 1960. From the earliest days of America, however, a few prominent public figures warned that the nation was headed down the primrose path of older civilizations.

There is also substantial evidence of a blond ruling element in the early Aztec and Inca dynasties (see, for example, the technical works of Thor Heyerdahl) and some slight evidence of Caucasian influence at the beginning of the Chinese civilization. Consequently, it is possible that all high civilizations have gone from more white to less white. However that may be, there is no question that all white civilizations have grown progressively darker.

What was true of all earlier civilizations has been no less true of our own Western civilization, which gradually grew up in the thousand years following the collapse of the multiracial Roman Empire. For many generations, the Western European heartland was entirely white and largely Nordic. This was especially true of the creative elements. For example:

**Italy.** Among 200 celebrated leaders of the Northern Italian Renaissance (1400-1600), 82% had light eyes, 63% had blond hair, 24% brown hair and only 13% black (Woltmann, 1905). Their hair coloration was roughly equivalent to present-day Sweden's! The Renaissance was largely restricted to north and central Italy because the south had a dark Mediterranean element, too dark to be overcome by the invading Lombards and other Germanic tribes. Today, however, even north Italy has largely lost its blond element.

**France.** Among 250 celebrated Frenchmen in pre-Napoleonic France, 75% were light-eyed, 60% were blond, and only 4% had brown eyes and black hair (Woltmann, 1907). Today, at least 80% of the people on the streets of Paris have brown eyes and black or nearly black hair. Some are southern French or Mediterraneans. Others are Arabs, blacks and a miscellany from abroad. The children tend to be mixed breeds of every description. The creators of French culture are rarely to be seen, except in the more exclusive districts.

**Slavic lands.** Russia's founding fathers, a thousand years ago, were long-faced and long-headed Nordics, indistinguishable from our own founding fathers and pioneers. The round-headed "peasant type," which we now associate with the Russians (Brezhnev, Khrushchev, etc.), was but a small minority. Slowly, civilization settled over northern Europe, and this put the "pio-

neer type" of human organism, the Nordic, at a growing disadvantage. Century by century, Nordic skulls and bones become rarer in the Slavic lands. Today, the originally dominant type is quite rare.

The pattern was the same in other countries with Nordic populations. In fact, there are only four reasons why any Nordic individuals still survive on some parts of Earth.

a. Civilization came to certain Nordic backwaters very late. We think of these backwaters as Nordic heartlands today, but that is partly because Nordics have died out or are dying out elsewhere.

b. In areas that are purely or almost purely Nordic, the race is not being replaced by normal population shifts that accompany high civilization. In other words, Nordics do not have to die out if "successor" breeds are not locally introduced through slavery, guest workers and massive immigration. In a purely Northern European district, people instinctively preserve "frontier" values to assure their survival. Examples of such values include low population density, family sizes in line with the ability to provide, plenty of open spaces and natural parks, outdoor life, competition, cleanliness, low noise levels, personal courtesy, community trust and many more. Such values tend to survive better in the middle of Scandinavia's biggest cities than in small towns in most parts of the world.

c. New, virgin lands have been opened up to the Nordic through exploration and conquest. Wars of conquest, but not civil wars like World Wars I and II, have been to the Nordic what fire is to the Kirtland's Warbler, providing new opportunities for growth and expansion in North America, Australia, Siberia and elsewhere. Space colonies, as pointed out frequently in *Instauration*, may soon become the last Nordic redoubt.

d. Even in formerly Nordic lands which have been racially transformed, a few upper-class Nordics can hang on almost indefinitely if they work out a modus vivendi with the new non-Nordic masses. No matter how dark New York or Rio de Janeiro may get, there will likely remain a few Mayor Lindsays, who will flatter the dusky city mob, telling it everything it wants to hear and keeping a few wheels of government and industry turning. Of course, from time to time the masses may get unruly and lop off Nordic heads as they did in the French and Bolshevik Revolutions, and there is nothing the remnants of the Nordic aristocracy can do about it because there is no Nordic working class left to protect it. What the Lindsays of the world fail to realize is that only the "Archie Bunkers" and "Klan types" (whom they despise) could preserve them from the envious wrath of the nonwhite masses (whom they profess to adore).

One reason that people are reluctant to accept this so-called "Nordicist" theory of history and social development is that they fail to understand the underlying mechanisms which brought about the dual displacement -- first, of Nordics by other whites, and second, of whites by nonwhites. It is easy for the ecologist to grasp that the Kirtland's Warbler must eat a certain kind of food and build a certain type of nest. But people are far more complicated. When several kinds of people are mixed in an urban environment, some will always, without fail, drive out and replace others. Gresham's Law works for both money -- and races.

Think of lonely South Africa. It is the last country on earth which, in its written law, upholds the natural law that white people are "special." This does not mean that they are individually better "in the eyes of God." An honest, hard-working black man serves South Africa better than an unbalanced white man who robs banks or cheats on welfare. What it means is simply that blacks, taken as a group, always have the capacity to "drive out" (at least in the sense of "replace") white people *if the two are treated as equals*. Their primitive facial musculature, poorly developed frontal lobes and other not readily remediable attributes dictate this relationship. The only way in which whites can hold their own in the presence of nonwhites is to be legally and socially designated as privileged.

If and when blacks take over in South Africa, the tragic story will again begin to unfold. Blacks and whites on each economic level will be thrown together -- in housing, schooling and industry. This will affect the poorest whites first. They will be outnumbered 50-to-1 by blacks and will become utterly demoralized. Their birthrate will plummet. Mass emigration will set in. Some will opt for drugs, miscegenation and a black life style. White folkways will be engulfed.

Wealthier whites will be protected for a while by their money since wealthy blacks are rare. But "affirmative action" schemes and outright confiscation will progressively erode their position. The Mayor Lindsays of South Africa, having sacrificed the nation's Archie Bunkers to "buy themselves

time," will realize too late that they have lost their last reliable line of defense. From now on, they will be living at the mercy of the black politicians, who will demand ever larger bribes -- paid in money and in white females -- to remain quiescent.

This human extension of Gresham's Law suggests that the "Nordic Pioneer Syndrome" is entirely a matter of high and low human quality, of poor stock violently driving off or quietly replacing better stock. But let us recall Whitman's poetic warning: "Still be ours the diet hard, and the blanket on the ground." These, after all, are simple things.

Walt Whitman himself was a splendid pioneer type -- a tall, massive, kindly man with a ruddy face, piercing blue eyes and sandy hair. (According to Madison Grant, in the Northwest and in Alaska during the pioneer days, it was a matter of comment if a man turned up in camp with dark eyes, so prevalent were light eyes among the first wave.) Whitman, like so many great poets, combined immense strength with delicate sensitivity, in body and mind alike. Could he return today to his native Brooklyn, which in the 1840s was just rising above the marshes and sand dunes of Long Island, the balladeer of Nordic democracy would look and feel completely alien. In his dark moods, he perhaps foresaw that Northern European stock is not invariably sound; that other stocks are not always lacking in the finest qualities; that other breeds invariably drive out and replace Nordics when the two are placed together on an equal footing in urban areas. Good or bad, however, Nordics were clearly defined in Whitman's





poetry as having a specifically pioneer personality, though the poet never got into the finer biological and aesthetic points, e.g.,

a. Many Nordics require more *freedom* than an "advanced" civilization can provide. In *The Human Cougar*, Lloyd Morain poignantly describes the vanishing hero of the American West -- the working drifter. He is anything but a bum. He loves hard work and will never accept a handout. Yet he cannot stand discipline or control of any kind. His typically Nordic personality type demands that he be his own boss; whether he makes \$10,000 or \$50,000 a year is secondary. As civilization "advances," all of the work possibilities are with big unions, big bureaucracies, big everything. More Indians and fewer chiefs are needed, and the "human cougar" is squeezed out. Under frontier conditions, his type -- the "Marlboro man" of advertising -- exploded in numbers and replaced others in the population. As the frontier recedes, he is replaced.

b. Nordics tend to require not only independence, but *breathing space*. Hans Grimm wrote a best-selling novel in Germany in the 1920s called *Volk ohne Raum* (*People Without Room*). It warned that because of Germany's growing population density, the original German type was failing to reproduce itself. Somehow, somewhere it must find new living space, or it would perish. It was not a question of "selfish German imperialism," as the urban leftists interpreted it, but of sheer Nordic survival. The novel's hero searched in Southwest Africa and elsewhere for the space he knew his people would require. More recently, Michael Novak has pointed out that the Nordic types in America are the ones most concerned with population control. They limit themselves to one or two children, even when they would like to have more. Inevitably, other races with less stringent standards move in and supplant them.

c. Unlike many races, Nordics tend to *prefer work to play*, especially work that involves large-scale projects. When cities, roads and farms are firmly in place and the age of the bored, aimless hedonism is dawning, many Nordics sink into a profound despondency. Ralph Waldo Emerson saw this clearly, "The English are large-natured, and not so easily amused as the [southern Europeans], and are among them as grown people among children, requiring war or trade, or engineering, or science, instead of frivolous games." Friedrich Nietzsche wrote, "The hard-working races endure leisure only with great difficulty." The early Athenians and Romans were no different; they could not stand rest or inaction.

*Not for delectations sweet;  
Not the cushion and the slipper, not the peaceful and the studious,  
Not the riches safe and palling, not for us the tame enjoyment,  
Pioneers! O pioneers!*

How utterly unlike the modern Greeks and Italians, many of whom -- as the writer-statesman Luigi Barzini describes at length -- love nothing better than to spend their days sitting at café tables, making small talk and leisurely sipping their espresso. In Sweden, by contrast, there was no such thing as a nightclub until the 1960s, when the great foreign invasion began.

d. *Tough competition* also favors a pioneer stock. Elmer Pendell explains why in his brilliant book, *Why Civilizations Self-Destruct*. In the early stages of a civilization, it is easy for everyone to tell the workers and the slackers apart. Even today, in a small American town, people know who is or is not pulling

his own weight. This is why the rural areas have become the last stronghold of the old American stock. But in a complex civilization, the importance of an individual's part in the production process is difficult to evaluate. Pendell warns:

When cooperative living becomes highly developed, the weeding out process reduces to zero. The strong create living patterns that protect themselves, but also protect the weak and the uncooperative. The social appetite is glorified. Service to others, and especially to the helpless, is recognized as the primary moral imperative . . . Evolution doesn't merely stop, it goes into reverse.

e. The operation of sexual selection alone confers *de facto* pioneer status on any handsome people, even if a pioneer mentality is otherwise lacking. Under conditions of civilization as they have existed to date, beauty has tended to be selected out by a process of strong upward mobility leading to lower fertility. In the late stages of a civilization, when men of all races have access to material wealth, all will seek women of the most beautiful stock (i.e., biological wealth) as the ultimate status symbol. In *Sexual Racism*, Charles Herbert Stember describes the inevitability of a feminine hierarchy in which Latin, Jew and Arab, black man and yellow, fight ever more furiously over the diminishing supply of Nordic women.

In closing, two points deserve emphasis:

First, we are in the midst of history's greatest crisis because there are no more white broodlands. In the past, when great civilizations grew racially mixed, aged and died, there were always virgin regions which had not been affected. This helps to explain the so-called "northward course of progress." Each new cycle of growth reached further up into what were originally the Nordic backwaters, the "outback." Today, however, *even in Sweden one-third of all babies are of alien stock*. Unless we can find a solution, there will never be a new growth cycle.

Second, there is the question of who to "blame" for our predicament. In one sense it is just a matter of "nature taking its course." Why should the jack pine be "upset" when other trees crowd it out? It is a matter of fate, of destiny, of God's will -- or whatever label we prefer. But people are different. We have consciousness. We can control nature. Just as we can save the jack pine and the Kirtland's Warbler -- even under conditions of civilization -- so we can save ourselves.

Then why do we not "get the word out" about the pioneer nature of the Nordic stock? As a recent *Instauration* contributor argued ("Faustian Dilemma," February 1981):

If Nordics collectively came to understand some rather simple things about the ecological interactions between their natures and their environments, they undoubtedly would still have the power to create the constantly open environments which they need to survive. That enough [of them] will develop such a sophisticated insight about themselves in time to make a difference seems unlikely since most neither know nor care what they are. The many Nordics at antinuclear and ecology rallies who want to turn back the clock to a simpler time may be uttering a cry for help and survival that is the more poignant because it gives voice to needs they little understand themselves at any conscious level.

The tragic fact is that wise and learned men have dedicated their lives to explaining these "rather simple things" throughout the 20th century. Yet they have been consistently stymied, in part by a certain extremely wealthy and internationally organized ethnic group which, as it happens, flourishes best under the conditions of an aging civilization. Under frontier conditions or in a state of collapse this group can have little power, and its members know it. The awful paradox is that the aging and race-mixing tendencies which they promote always lead in the end to collapse -- and they seem to know *that* too. This may be the ultimate reason why they have the highest rate of neuroticism of any population group. Even when they understand themselves, they are still not sure what they want from life. They are in a classic "no-win" situation, trapped by

their natures in a middle ground, thriving only in the twilight zones of instability.

But Northern Europeans are different. Given the chance to understand ourselves, to come fully to grips with our natures, we know what must be done. Rebirth must be made a continual process. The instinctive Adam in us must be cherished. Whitman concludes his poem:

Till with sound of trumpet,  
Far, far off the day-break call -- hark! how loud and clear I hear  
it wind:  
Swift! to the head of the army! -- swift! spring to your places,  
Pioneers! O pioneers!

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**Are we too civil for our own good?**

## THE IDEAS OF JOHN MURRAY CUDDIHY

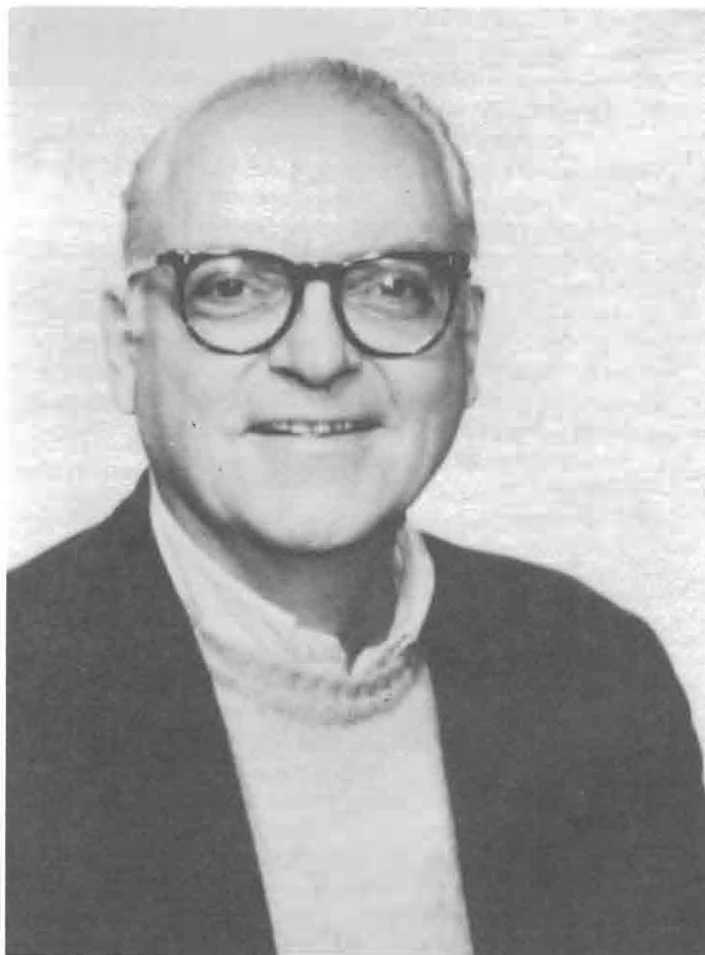
Over a century after Darwin, men still pride themselves on being unique, being unaware that man is a prime example of evolutionary diversity at work, a diversity (according to C.D. Darlington) second only to the dog. Our social order reinforces racial differences, magnifying small variations in racial averages into huge differences in culture. Indeed, seemingly insignificant sex differences grow, even within a race, to become large behavioral differences everywhere.

Any book that compares one human group to another is covertly racist, however the author may deny it. The two books of John Murray Cuddihy, an Irish ex-Catholic sociologist, are no exception. The ostensible subject of his first book, *The Ordeal of Civility* (Basic Books, 1974), is given by the subtitle, *Freud, Marx, Lévi-Strauss, and the Jewish Struggle with Modernity*. But the author admits, "like Weber rummaging in India and China and ancient Israel, all the while on the prowl for his Calvinist and gleeful at *not* finding him -- thus demonstrating once again the uniqueness of the West -- my central interest also lies in the West and in the religious idea-and-value system secularized into its modernizing structures" (*Ordeal*, p. 14).

Cuddihy is referring to how the German sociologist Max Weber spent the rest of his life after publication of his *Protestant Ethic and the Spirit of Capitalism* (1905), an inquiry about the impact of Protestant doctrines upon capitalism, trying to find out why capitalism had not emerged elsewhere. The debate on Weber's thesis today is largely of a chicken-or-egg variety (which came first, Protestantism or capitalism?), but armed with the notion that culture reinforces race, we can seek the racial factors underlying both.

*The Ordeal of Civility* deals with the process of modernization, which Cuddihy equates with refinement. His general thesis is that Jewish-born ideologies can be unpacked to expose them as attempts on the part of Jews to justify their continuing pre-modern (uncivil or, more bluntly, rude) behavior. Thus, Freud's psychology has two goals: to expose

Gentile civility as hypocrisy and to teach that inside every man is a rude Jew who must be let out. In Cuddihy's words, "the id equals the 'yid'." Therefore, the Jew can best assimilate by dragging the Gentile down to his level of rudeness.



John Murray Cuddihy

My criticism of this book, beyond its not bringing out the racial factors, is precisely that the author is a *sociologist* and prone to stuff every Jew into a system which declares them all to be apologists for their rudeness. He has promised a sequel, yet to appear, that will pour such diverse Jewish writers as Franz Kafka, Ludwig Wittgenstein and Ayn Rand into his mold. As if unmindful that races are variable *populations*, Cuddihy goes too far. Somewhere there are Jews not single-mindedly obsessed with their Jewishness. By seeming to ignore this fact, *Ordeal* could be described as the most anti-Semitic book ever written.

*Ordeal* is a much more important book than its sequel, *No Offense: Civil Religion and Protestant Taste* (Seabury Press, 1978), which deals with pluralism in America, with the way diverse groups get along. Most of the book is given over to case studies of three prominent upper-crust theologians and catches them rationalizing and watering down their religious doctrines to avoid giving offense. Thus, the Lutheran Reinhold Niebuhr downplayed the doctrine "only Jesus saves" and stopped trying to convert the Jews; the Jesuit John Courtney Murray softpeddled the "one true Church" doctrine of Catholicism; and the Rabbi Arthur Hertzberg tamed away the "Chosen People" business.

One suspects that not many *Instauration* readers are much concerned about what these theological gasbags have to say, but Cuddihy does make a sociological point, namely that this business of bowdlerizing religion is basically a game played by WASP rules, as Rabbi Hertzberg once let slip out. Cuddihy writes, "Catholic 'pride' and Eastern European Jewish 'chutzpah' have not been refined away" (p. 117). He intimates that the knots in Jewish stomachs get considerably more tied than those in Catholic abdomens when the WASP dance is being played, the Catholic aristocracy (Irish) in this country being pretty ectomorphic anyhow.

Jews find it hard to be nice, but WASPs also find it hard, though less so. The game has gotten out of hand even for the supposed rulemakers, the Protestants. The *social* evolution of civility has in part led a life of its own: "The evolution of the code of public behavior has been from the positive content of gallantry and chivalry (incorporating particular notions of the role of women) through courtesy and politeness -- which retained hierarchical and aristocratic components of *noblesse oblige* -- all the way to the current code of civility" (p. 113).

The extent of this evolution will depend not only on the social situation but also on the races involved (see "Modernism," *Instauration*, January 1980), but the most significant force pushing for overpoliteness is the interaction of diverse and incompatible races. One tends to be polite around strangers, relaxing only after one has gotten to know them. As Richard Swartzbaugh argued in *The Mediator* (Howard Allen, 1973), a pluralistic society requires abstract mediative institutions, which can lead lives of their own at the expense of the component groups. Freud was correct to observe a certain hypocrisy among the Gentiles he met, although his own "repression" was far more severe.

Only superficially, then, are the WASPs running the show; the real ruler is pluralism. Cuddihy's book should be taken as a damnation of pluralism, since it is not at all obvious who is

being benefitted by it. All three religious groups are harmed by having to act, in varying degrees, hypocritically.

Here it is necessary to introduce a central idea. Generally speaking, social pressures tend to bring people toward the population average. This has been called "convergence to the biosocial mean." Thus, tall people often stoop and short people wear elevator shoes. Introverts are urged to come out of their shells and extroverts to cool it.

When the direction of pull is not toward the population average, we find other factors at work. Perhaps a subpopulation dominates, so that people tend to conform to the WASP ideal instead of some Protestant-Catholic-Jewish average. Cuddihy is seemingly arguing that this is the case, but his evidence is that the ideal is a mediative pluralism above and superior to the behavior of any of the religious groups.

Fortunately, there is corroborative and more quantitative evidence on this point. Sheldon, whose data in *Varieties of Temperament* is still the most significant we have relating body and behavior, got 80% correlations between the ectomorphic component of physique and the cerebrotonic component of behavior, which has a great deal to do with civility. It is around the other 20% that social pressures come into play. Here is a table (calculated from Sheldon's data) showing how they operate.

Ectomorphy	Average Cerebrotonia	Cerebrotonia Minus Ectomorphy	Number of Cases
1	1.31	0.31	13
1½	2.50	1.50	4
2	1.96	-0.04	27
2½	2.90	0.50	10
3	3.12	0.12	34
3½	3.89	0.39	18
4	3.90	-0.10	39
4½	4.80	0.30	10
5	4.93	-0.07	30
5½	6.00	0.50	4
6	5.86	-0.14	7
6½	7.00	0.50	1
7	6.00	-1.00	3
Averages:			
3.53	3.61	0.08	(200)

*Sheldon defines ectomorphy, one of his three primary components of physique, as "fragility, linearity, flatness of chest, and delicacy throughout the body." It is scaled from 1 (extreme lack) through 7 (extreme manifestation) and determined by body measurements. Cerebrotonia, on the other hand, is one of three primary components of temperament. Among personality traits characteristic of cerebrotonics are restraint in posture and movement; overly fast reactions; love of privacy; mental oversensitivity; emotional restraint; sociophobia; vocal restraint; hypersensitivity to pain; poor sleep habits; chronic fatigue; and youthful appearance. Here again the scale is from 1 to 7.*

*The table shows the correlations from a sample of 200 Eastern college students drawn before The Varieties of Temperament was published in 1942. The first column groups together all the 1s, 1½s, etc., in ectomorphy. The second shows what the average cerebrotonia for each of these groups turns out to be. (Thus the average cerebrotonia of the 1s in ectomorphy is 1.31.) The third column is the difference between the first two. (Thus the 1s in ectomorphy are a little more cerebrotonic than their body type would suggest.)*

Sheldon's data are worth pondering, for we do not have a convergence to the biosocial mean 3.53 (in which case the table would exhibit largely positive figures in the third column only up to 3½) but to a point above it around 5½ or so. This movement of cerebrotonia over ectomorphy goes beyond even the Nordic mean, which Robert Lenski calculated at 4½. Further analysis reveals that social pressures tend to dampen the aggressive or somatotonic component of behavior but have no net effect on the sociability or viscerotonic component.

The Jewish mean on ectomorphy is about 2½, and the table shows quite the opposite of conformity pressing in that direction. We now make bold and assert that the Jewish influence in this country consists largely of our adaptation to the presence of a vocal and alien minority. That the minority happens to be Jewish instead of, say, Turkish is secondary. We might have had Turkish physicists and historians (all greatly overvalued), instead, and a pro-Turkish Middle East foreign policy. But whether Turk or Jew, there would still be only a Western physics and a Western understanding of historical causality, and the problems of late, degenerate liberalism would still be

ours. The Jew of fact is a footnote to history, but the Jew of our myth -- from the folk heroes in the King James Bible, a translation incomparably better than the original, to our present image of the Persecuted and the Holocausted -- is something we shall eventually outgrow, though not for a while. The exact nature of specifically Jewish influence is something yet to be determined.

Are we too civil for our own good? I am quite aware that this table gives only a first indication, but it and *No Offense* certainly suggest an excess of civility. Quite a study of the net effects of all manner of social vs. biological pressures could be made and unnatural pathologies pinpointed. None of these promising inquiries will get off the ground, however, unless racial and group differences are frankly acknowledged. But race is about the most uncivil thing there is today. Cuddihy would say that racism is a refusal to make the *modern* distinction between what a person *does* and what he *is*. It will be our job, in the interests of preserving the most modern race, to find a form of racism that is also civil.

ROBERT THROCKMORTON

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## Helena Rubinstein and the cosmetics defalcation

# MY LIFE FOR BOOTY

*My Life for Beauty* is what cosmetician Helena Rubinstein actually called her career retrospection. I call it usurpation -- the title as well as the career -- and the West's great poets testify with one voice in my behalf. To a man, they insist that true human beauty lies not in paint or plaster or any dead media, but in living flesh and bone. If a search in Rubinstein's books for concepts like "nature" and "somatotype" is foredoomed, then "breeding" and "eugenics" are unthinkable. Simply stated, there's no money in them -- for the individual.

It would warm my cockles to report that "Madame" died with a night table piled high with the collected works of Hans F.K. Günther, Ludwig Ferdinand Clauss, or -- let us be fair -- some human aesthetician more to her racial choosing. But the impulse which actually overtook the Lysenko of the beauty business in her last delirious days chills me in places that even a New England winter never penetrated. As a boundless anxiety consumed the dying woman, she ran her fingers unceasingly over and through the gold coins which she hoarded by her side. Whether this compulsion signified a futile attempt to instill life in the coins or in herself "only her [psychoanalyst] knows for sure."

*In vino veritas.* And in delirium no less.

Helena Rubinstein amassed her gold coins by telling plain and ugly women that nose jobs, face lifts and all manner of weird pasty applications can transform their aesthetic beings in a decisive way. And while there is always a place in the world, and a large one at that, for sincere tact and generosity, one must question the motives of self-styled beautymongers



who show not the least concern that the proportion of the world's women (and men) whose defective natures require ever more radical artificial cures is demonstrably soaring -- who would, in fact, be enraged by the suggestion that even 1/100 of 1% of their profits be diverted to reversing the trend toward physical degeneracy among the harridans who fill their coffers.

"How did she look?" asks Rubinstein biographer Maxene Fabe. "Barbaric." Four feet, ten inches tall, with black eyes, blood-red lipstick and nail polish, several pounds of jewelry -- and an "uncommonly good complexion." She "rarely followed her own beauty advice." Her secretary, Patrick O'Higgins, observed:

In death [at 94], she seemed to have shrunk . . . to the size of a small doll . . . It was said that a great part of Madame's huge success with the American public -- particularly with Jewish women who were some of her principal customers -- was due to the fact that she was so small, dumpy, old.

What was she like? Driven, workaholic, "possessed by demons," as she put it. Extremely touchy, easily slighted, impulsive and compulsive, prone to a violent temper which swiftly passed. Her husband Edward Titus created the famous Helena Rubinstein persona, the "elegant, rich, and cultured high priestess of beauty." A poll found her to be the best-known woman in Depression America.

Her net worth? Over \$100 million, perhaps \$200 million, at her death in 1965, with 32,000 on her payroll. "Money's a curse!" she was fond of exclaiming. Yet she used it (as she could not have used her own nature) to manipulate others. "I can't help making money," she almost lamented. Biographer Fabe writes, "It poured in because she convincingly promised millions of women . . . that they did not have to be *born* beautiful in order to be beautiful." Even during the Depression, the cosmetics industry -- all but nonexistent a generation earlier -- was reckoned the sixth largest in America, with over 100,000 employees catering to the beauty whims of American women. Rubinstein introduced male cosmetics in 1941. But till her dying day she never catered to black skin.

What was her product worth? Fabe:

Cosmetics cost little to make, but a woman feels more glamorous buying something excessively priced; the markup is often as much as 900 percent . . . Now although Helena Rubinstein religiously believed in her products, she was also realistic enough to know that basically there is little if any difference between cosmetics, no matter who makes them or for what price they sell.

Competitors? She came to New York in 1915, following business triumphs in Australia and Europe. Elizabeth Arden had arrived six years earlier. Fabe again:

[Arden] was a fluttery, seemingly helpless woman. Her image was blonde, chaste, virginal. Pink was her favorite color -- pink and gold. She catered to the white Anglo-Saxon Protestant

ideal of feminine beauty -- golden country-club blondes who went to hunt breakfasts on dewy mornings, played golf, and belonged to garden clubs -- quite in contrast to Helena Rubinstein's bizarre sense of the beautiful. The two women would never meet, but Elizabeth Arden was known to say that Rubinstein products were -- well, for those dark people . . . [T]here began a grim competition.

The final outcome, in twentieth-century America, may have been a foregone conclusion. By the mid-60s, Rubinstein stood fourth behind Avon, Revlon (Charles Revson) and Max Factor in a then \$7 billion a year business. Another competitor, Estee Lauder, would soon be personally worth nearly \$200 million. Elizabeth Arden was in danger of becoming a memory.

Stunted though it was beside her sales hype, "Madame" had a more observant side. In *This Way to Beauty* (1936), she or a ghost-writer makes the following observations (on page 147):

Just how much of beauty is God-given, and how much of it is mother-given, is a puzzle. For modern mothers are cultivating nerves and noses as assiduously as their grandmothers did minds and characters . . . [T]he measure to which [beauty] mounts in the teens and twenties is most frequently determined by the beauty rites mothers employ during the first few years.

Inconsistency on this critical question is pervasive in Rubinstein's work. After saying we can never know how much of beauty is innate, she will unabashedly maintain that the woman with the "new, tender plant called hope" (and a full purse) can achieve absolutely anything. This apparent stalemate between the eugenic and euthenic approaches to personal beauty is actually quite revealing. There are billions of dollars riding on the efficacy of one approach and exactly zero dollars on the other.

Even the nurture crowd must know a few basics of nature. Fabe again:

Very quickly [Rubinstein] . . . saw that an English complexion was not the same as a French one. The English skin was very delicate, given to wrinkles and red splotches.

While London's Nordics were cool to makeup, the Parisian Alpines were "prepared to wallow in powder and paint" and needed education toward subtlety and away from garishness.

Apparently, Nordicism pays so long as it is the kind that assures Everywoman she can be an ideal Nordic. *Helena Rubinstein's Book of the Sun*, published in 1979, included about seven or eight minorityites among the ten on its production staff. Yet it is a paean to Nordic beauty, virtually every drawing and photo depicting the same blond type. The "aesthetic prop" is there for all to see except no body-mind-behavior correlations are stated or examined, and women who weren't born Nordic may become Nordic by following directions. Thus, the biological interest of the Helena Rubinsteins never goes beyond the point needed to bring in the bucks.

# OF MEN AND MANIKINS

G. Gordon Liddy's autobiography, *Will*, long stood at the head of the list of "bestsellers" when it was published at \$14.00 last year. It is now available in paperback at \$3.50 (Dell, 1981) and the time has come to take stock of a book that is in many ways a portent as well as a symptom of our times.

The reader of such a book is largely at the mercy of the author. When a man describes for us his motives and narrates events for which he is the only available witness, a critic can apply only the criteria of cogency, consistency and common sense. This book is credible and convincing, exhibits sincerity and veracity in what its author says, and seems lacking in consistency only in what he does not say -- a reticence that may be explained by his need to pass the covert censorship that is now imposed on all books that are permitted to be sold through the normal channels of the book trade. And his acquiescence in such censorship is readily explicable, if, as was reported in the press, he emerged from prison confronted by a crushing burden of debt.

Liddy attained national notoriety when he observed the code of gentlemen and kept his plighted word. That code has now become so archaic that progressive thinkers call it antediluvian, and a man who both observed it and held an important position in American government may well be unique. He deserves attention for his character much more than for his major part in a relatively trivial incident that was used to topple a president just reelected by a landslide.

Liddy reminds us of such men as Ulrich von Hutten and Theodore Roosevelt, men who, after a sickly and unpromising childhood, made themselves strong and virile by sheer willpower and rigorous self-discipline. Today, at the age of fifty, he is a slender man of no more than medium height. He is also, physically and morally, one of the toughest men of whom we are likely ever to hear.

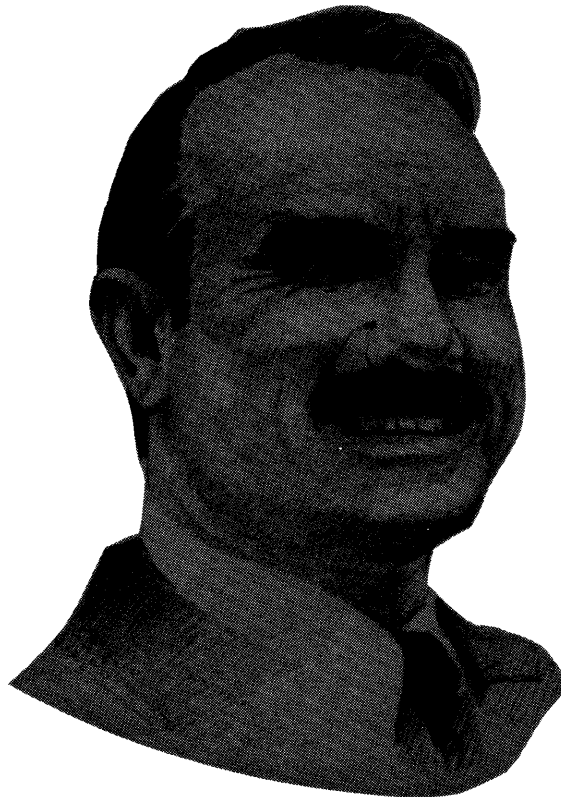
By his own account, Liddy was born puny, frail and pavid; he made himself resolute and fearless by ruthlessly forcing himself to confront and overcome his fears. When he was

fourteen, for example, he finally cured himself of both hypso-phobia and keraunophobia by lashing himself to the branch of a tree, sixty feet above the ground, during a violent thunderstorm. He progressed by inflicting pain on himself to inure himself to suffering and destroy his fear of bodily injury. The hardihood and courage he thus acquired in adolescence was directed by a mind that ranked in the highest intelligence test bracket.

Liddy retained one fear, however, until he was thirty-three. He had received his earliest education from nuns, who told

him pious lies of the kind that are commonly used in our society to deform minds in childhood, much as various tribes of savages use splints to deform to fashionable shape the still pliable skulls of infants. He was told, for example, about a boy who crossed himself improperly after saying his prayers, with the result that God, who was watching, withered his arm and made him permanently a cripple. Liddy did not reconsider these beliefs until after his wife had borne her fifth child and was advised to avoid further pregnancies. Then he thought about religion. "My last fear, the fear of God, died with my faith. I felt a surge of confidence and resolve like that I had experienced years before when I conquered my fear of lightning. I was free." He became like the Vikings who candidly admitted that their only faith was in their own strength and their own courage.

He did not discard his belief in the supernatural without reflecting on the social utility of religions. He raises the unanswerable question whether he could have achieved his first triumphs of willpower without the confidence in a supreme being that his childhood faith gave him. One may also wonder how much his precocious self-discipline may have been inspired by the German maid under whose care he remained until he was seven and who constantly praised the resurgence of her people in the National Socialist revolution in Germany. By a nice irony, she was discharged by his father because she believed (evidently by instinct and without having seen the first and still uncen-



sored newsreels of the disaster) that the great German airship, the *Hindenburg*, and its passengers had been destroyed by saboteurs. We now know, of course, that she was right and that the official investigating committee was forbidden even to think about the possibility of sabotage. Liddy's father, like practically every other American of his time, believed the official coverup story.

It may seem odd that Liddy endorses his father's opinion, though quite mildly. He openly and repeatedly avows his admiration for the heroism, the *kaltblütig* rationality, the discipline and the military prowess of the Germans. He could not plausibly have avoided that avowal: his whole character was formed by emulation of the many virtues of which he first heard from a maid before he was seven. What is remarkable, perhaps, is that his echoing of his father's opinions sufficed to permit commercial publication of his book.

### **A Man's Honor**

Liddy's autobiography begins with a succinct account of his ancestry and continues through his education, his early career, his training and service in the FBI, when it was still a respected agency of government, and his recruitment by the bureaucracy during Nixon's term in office. It ends with his release from prison after his crucial part in the incident that was made a factitious scandal called "Watergate."

He pledged himself not to betray the superiors who ordered that incident, and he was given an outrageously vindictive prison sentence when he refused to turn stool pigeon, as some of them did. He takes credit for having made possible, by his obstinate silence, the delay that permitted the reelection of Nixon, and, on the record, that credit is his. Such doubts as we may feel must be reserved for consideration later.

One incidental but great value of this book is that it will contribute to the education of Americans who know no more of the District of Columbia than is seen by tourists, janitors and low-grade clerks. Liddy, who was recruited by the Nixon administration to direct a Republican intelligence agency that was to be a miniature imitation of the FBI and CIA, recounts, unemotionally and factually, his conversations and negotiations with the bureaucrats immediately under the President. If he had direct contact with Nixon, he refrains from saying so. His bosses convinced him that they had patriotic motives, and he gives the reader the impression that he still believes they did. The facts, however, clearly show that their only purpose was to win an election for their gang by outwitting the rival gang. That was obviously the motive of them all -- or almost all, for it is possible that at least two of them had other ideas.

I sadly fear that our American population is so naive that many readers will be surprised when they discover that the mentality of the bureaucracy is simply the mentality of John Dewey's Pragmatism as it is understood by good minds. The Pragmatism which Dewey artfully camouflaged with sophistic rhetoric overlain by incoherent and often ungrammatical verbiage served, of course, to indoctrinate impressionable females with a gospel they unthinkingly applied in the public schools, which were thus gradually converted into book incubators to which Americans now as unthinkingly condemn their children. It would be hard to estimate how many of the

Messiah's disciples in the "Colleges" of "Education" understood more of the doctrine than that it provided an opportunity to fix their mandibles in the public teat while prostituting our culture. At the top, however, there must have been keen minds that cut through the verbiage and jargon to the logical core of the doctrine, the perception that the only test of any action or deed is whether "it works" to the advantage of the doer. Dewey's revelation was scarcely novel: his doctrine had been applied pragmatically by pirates, brigands and other criminals since the dawn of civilization.

The Pragmatism of our ruling class naturally excludes as mere delusions the sentiments that once were, and perhaps still are, instinctive in our race: self-respect, personal honor, the pride of manhood, chivalrous esteem of womanhood and loyalty to the clan and nation. The resulting mentality is essentially that of the Jews, but without the overriding and absolute loyalty to their race that is the Jews' one morality. The majority of our ruling bureaucrats and politicians are not Jews, and their wonted and slavish subservience to the Jews is merely a matter of expediency. Americans often naively attribute their willingness to sacrifice their people, nation and race to some "ideological" faith, such as communism, but that is to mistake results for causes. When our rulers judge it expedient, they orate to the masses about "ideals," "democracy," "social justice," getting "born again" and "Christian ethics," and if it served their purpose they would as readily laud the "dictatorship of the proletariat" while sharing the Communists' contempt for minds so feeble that they do not perceive the fallacies of Karl Marx's gospel.

By our rulers' standards, Liddy is a quaint survival of the Victorian Age. He kept a pledge he had given to persons who were as unworthy of loyalty as they were incapable of it, politicians and bureaucrats so craven that they unhesitatingly threw him to the wolves and so contemptibly mean that they even welshed on paying the salary due him. Although he does not tell us so, he must have taken the measure of our ruling freebooters early in the game, and his only motive for protecting them must have been the keeping of his word, in other words, loyalty to himself, to his own sense of personal honor, to his pride.

### **The Paradox**

Liddy recognizes that he is the product of his ancestors, from whom he inherited qualities of character and intelligence that made it possible for him to make of himself what he is. What is more, when he selected a mother for the children he wished to sire, he did so rationally, selecting a wife who was not only beautiful and charming, but of Northern European ancestry, tall, physically sound and healthy, highly intelligent and with the innate mathematical ability that he wished his children to have. He obviously understands the importance of genetics. Unless we assume some strange discontinuity in his thought, he must be a firm believer in the importance of race. That he does not admit such rationality in a book that was to pass the censorship is obviously explicable. But not so explicable is why he goes far out of his way to conciliate the prevailing superstitions implanted by our enemies.

He says explicitly that the blacks in this country made "valid

demands for civil rights"! And he mentions without disapproval the FBI's practice of masquerading as members of the Ku Klux Klan to bring discredit on whites. Such gross inconsistency cannot be attributed to ignorance. Few Americans can have Liddy's empirical knowledge of the nature of the American Negro.

In 1954, when the United States still had an army that could be used for national defense, Liddy, then a first lieutenant, was the executive officer of a captain who was sent to an "integrated" unit in which the blacks had mutinied and driven out their white officers with bayonets. Discipline was restored when Liddy promised to shoot the first Negro soldier who defied him. Only one unit was affected at that time, and it was possible to overawe the mutineers because the greater part of the army was then composed of loyal troops.

Because Liddy kept the word he had incautiously given to politicians he had thought patriotic, he was punished by being made to serve almost five years in prisons, almost all of which were "integrated" with a large majority of blacks, who, as is only natural, take delight in raping, mutilating and torturing whites under the benevolent eyes of wardens. Liddy has quoted (pp. 435-437) the official report of what was done to one white man. He was not molested himself because he made it very clear that he could and would kill the first to touch him, but white men who are not as tough as he is will be well advised to commit suicide before serving a prison sentence.

### Watergate

Liddy is famous for his part in an operation that is otherwise memorable only for the odious and obscene hypocrisy of politicians and bureaucrats who sanctimoniously professed to have been shocked by it as "unethical" and even "immoral," and the childish naiveté of a populace that was not disgusted by such pretenses. At the time the operation was first reported in the press, it was noteworthy because it had not been carried out with the efficiency with which the FBI and CIA normally carry out burglaries, and judicious observers immediately asked themselves whether the operation had been an unsuccessful attempt at burglary or a highly successful simulation of an attempt at burglary.

Liddy, who was in command at the scene, has now given us our first authentic and detailed account of the operation, which he says was an attempted burglary, and of its failure, for which he takes the full responsibility, although he notes that he made the attempt on orders from his bureaucratic superior and against his better judgment. He also notes that when he was recruited to head Nixon's miniature CIA, he was promised a budget of at least one million dollars, but after committing himself was only given a quarter of that sum, making necessary hazardous economies, including two that seem to have caused the failure. But nevertheless, he was in command of the agents and gave them their orders, and so takes a commander's responsibility. Many readers, no doubt, will be content with his account.

Now it is true that, as Thucydides observed long ago, chance plays a large part in war, and that is, of course, true of even small, secret wars. Sheer coincidence has sometimes ruined the most expertly devised plans. And even seasoned undercover agents sometimes display unexpected and unpre-

dictable failures of nerve or judgment. It is possible, as I have said, to take Liddy's account at its face value, but readers who have some acquaintance with intelligence services will have their doubts.

On the failure at Watergate there were too many coincidences, too many mishaps. One or two or even three could be the result of mere chance, but the total makes one suspect the operation of design. It is possible, of course, that the bureaucrat who altered the scope of the operation was merely obeying a whim. It is possible, for example, that the \$30,000 "bug" was damaged or improperly installed by a nervous or careless agent. It is possible that the failure of communications between the entry team and Liddy's command post was caused by a sudden defect in the apparatus or failure of the operator's skill. It is even possible that the almost incredible blunder of taping open the lock of a door after an entry, when the tape served no purpose other than to advertise the illegal entry -- well, I suppose it is possible to believe that the blunder was made by an excited and unseasoned agent and overlooked by his companions. But when I add these and other significant mishaps, I entertain suspicions of which Liddy gives no hint in his narrative.

Human duplicity is virtually infinite. One need not cite examples, such as Admiral Canaris, the agent whom Hitler blindly trusted and who was as responsible as any man for the fall of the Third Reich, or "Sidney Reilly," the "loyal Irishman from Tipperary," who was in charge of British Intelligence in Russia in 1917-18, and who was eventually discovered to be a gentleman from Odessa named Rosenblum. In comparison with such masters, the English traitor, "Kim" Philby, was a mere amateur. Philby, in his malodorous attempt to portray himself as an idealist, *My Silent War* (London, 1968), sneers at the simple-minded British who were taken in by the "smoke-screen behind which I concealed my real opinions . . . . The first duty of an underground worker is to perfect not only his cover story, but his cover personality."

While Philby was industriously betraying his nation to the Soviet Union, he so successfully simulated a patriotic Englishman with a rational attitude toward Germany that even today, long after his flight to Russia and even long after the publication of his disgusting confession, so disillusioned a man as Malcolm Muggeridge still believes that Philby's expressed admiration for National Socialism in 1936-38 must have represented his true opinions at the time! (Muggeridge is actually quoted to that effect in Andrew Boyle's *The Climate of Treason*, London, 1980.)

Although Liddy certainly did not suspect it at the time -- although, so far as one can determine from his book, it is conceivable that he does not suspect it even now -- a judicious analyst will suspect that among Liddy's superiors and subordinates there were two or more Philbys and will think it highly probable the supposed failure was the result of meticulous planning and skillful execution -- and that Liddy, the only honorable man in the whole affair, was the "patsy," the "fall guy," as they say on Capitol Hill.

*Will* is a stimulating and highly instructive commentary on "American" government today. Spend \$3.50 and judge for yourself.



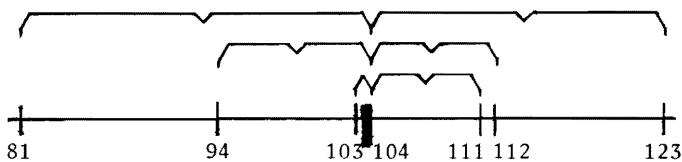
# THE DUTCH ARE SMARTER

We have heard about racial differences in IQ. Now some West German scientists have come up with a national IQ scoreboard for 21 European countries (*Personality and Individual Differences*, Vol. 2, pp. 164-69, Pergamon, London, 1981). Men and women over 16 were given the Cattell Non-verbal Culture-free Test in the cities listed below -- one testee per 40,000 inhabitants in the country as a whole. Age, sex and socioeconomic status were taken into consideration in choosing the 18,737 people tested.

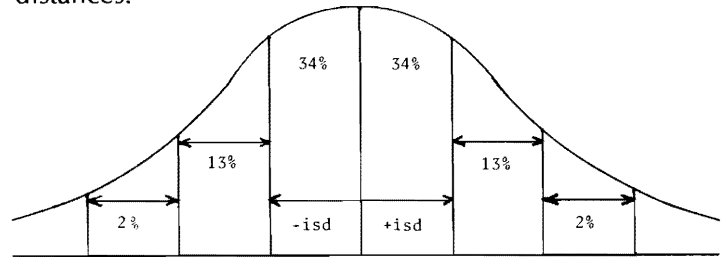
	Country	Town	No. of subjects	Mean IQ	Standard deviation
1.	Holland	Amsterdam	333	109.4	16.1
2.	Germany	Hamburg	1,572	109.3	22.4
3.	Poland	Warsaw	835	108.3	29.7
4.	Sweden	Stockholm	205	105.8	25.8
5.	Yugoslavia	Zagreb	525	105.7	34.1
6.	Italy	Rome	1,380	103.8	35.2
7.	Austria	Vienna	187	103.5	15.3
8.	Switzerland	Zurich	163	102.8	19.4
9.	Portugal	Lisbon	242	102.6	18.7
10.	Great Britain	London	1,405	102.0	19.3
11.	Norway	Oslo	100	101.8	11.6
12.	Denmark	Copenhagen	122	100.7	13.3
13.	Hungary	Budapest	260	100.5	21.4
14.	Czechoslovakia	Bratislava	363	100.4	25.9
15.	Spain	Madrid	848	100.3	34.7
16.	Belgium	Brussels	247	99.7	23.5
17.	Greece	Athens	220	99.4	25.6
18.	Ireland	Dublin	75	99.2	17.3
19.	Finland	Helsinki	120	98.1	26.6
20.	Bulgaria	Sofia	215	96.3	34.7
21.	France	Paris	1,320	96.1	27.1

After the results were tabulated, the test was given to 225 blacks in Accra, Ghana. The mean IQ was 82.2. The mean IQ for the Europeans tested above was 102.2 -- 2.2 points above the U.S. mean.

It is interesting to note the variation of the standard deviations between, for example, Norway (11.6) and Bulgaria (34.7). For those who don't know too much about statistical measurements, standard deviation is defined as the square root of the sum of the squares of each item's variation from the mean, divided by the number of items in the array minus one. Take these six numbers: 123, 94, 103, 81, 111, 112. Their sum is 628. Their mean is 104. The deviations of each score from the mean are 123 - 104; 94 - 104; 103 - 104; 81 - 104; 111 - 104 and 112 - 104. Deviations are squared to remove negative numbers and then the square root taken. Graphically, we can think of the standard deviation as the average distance of each score from the mean.



The standard deviation is the average of these bracketed distances.



Putting it down in mathematical form, we get the following:

$$\sqrt{\frac{(19)^2 + (10)^2 + (1)^2 + (23)^2 + (7)^2 + (8)^2}{5}}$$

A pocket calculator now tells us that the standard deviation is 14.86.

Approximately two-thirds of any sample fall within one standard deviation of the mean. It gives us an estimate of the average of the amount by which the scores differ from the mean. Two distributions can have identical means, but different standard deviations. If the standard deviation is large, the sample is not very homogeneous, either as to race, education or family background. It would be expected that samples from Scandinavian countries would have a smaller standard deviation than a three-race country like France (Nordic, Alpine, Mediterranean) or Balkan nations like Bulgaria and Greece, where there are many subracial groups resulting from Mediterranean, Alpine and Dinaric mixtures.

There are a few surprises in the tally -- France in last place, Spain with the greatest deviation. We'll leave these and other mysteries in the table to be plumbed by our readers.

## Ponderable Quote

All the Congresses on earth could not make the Negro anything else than what he was. He has to be subject to the white man or he must amalgamate or be destroyed. The two races could not live in harmony save as master and slave.

*William Tecumseh Sherman*

## Unponderable Quote

[T]he best cure for nonsense like Jensenism will not be constraints on what scientists can investigate. Scientists should continue to investigate what they please and to speak their minds. The cure will be forthright analysis and well-aired public discussion by other scientists. Science today needs every Leon Kamin it can get.

*Paul Ehrlich*