

*illic heu miseri traducimur!*  
Juvenal

# Instauration®

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OCTOBER 1982



CLASSICAL CONSERVATIVE METTERNICH — RELIGIOUS YES, RACIST NO



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

In the excellent two-part article, "Man As Sense Organ of the Earth" (May and June 1982), there is one paragraph that touches on a subject I have given much thought to: What really makes the Jews so different from the rest of us? Obviously it cannot be the environment alone. I know of instances where Jewish children had absolutely no contact with a Jewish environment and were raised as "Christians." Yet they are definitely Jewish not only in looks but also in characteristics. That paragraph in the article may get close to the truth: "We are not saying here that heredity forces or compels the Jew to promote social change . . . We are merely saying that the inherited structure of the central nervous system makes it easy for a given type to choose a given mode of life, a mode which is comfortable and desirable because of genetics."

068

The number of Jews handling the very few radio talk shows in my city is astounding. Topics are tightly controlled, and the caller is introduced by a "secretary" who wants to know what you are going to talk about. The show hosts just love to slobber on sexual topics -- the more disgusting the better. They vent their rage against the few persons who try to inject a sense of decency by protesting some of the excesses of the day. If one wants to subject himself to such a treatment, he calls and waits almost an eternity before being given a chance to get on the air. Consequently, very few people with Majority views are willing to call. So the idiots have the airwaves practically to themselves.

190

Since I will soon be unemployed, I refuse to spend my last dollars on trivia. I sincerely hope that every conscientious Majority activist has a priority list. Leading it in order of importance should be *Instauration*. It is as important to our spiritual well-being as food is to our physical well-being. You give me food for thought and a desire to fight on. I have one other friend who is an *Instaurationist* and he avidly reads every magazine I get. However, he's afraid to subscribe. He thinks Uncle Sam is keeping tabs on all of us. As long as we remain divided, clandestine and under-the-surface, nobody, including Uncle Sam, would notice. But who cares? Maybe the Majority traitors on Capitol Hill would also take notice. We've got to do something. Every second, every minute, every day, every week, every month, every year that we waste cannot be brought back. Although we are growing qualitatively stronger, we are growing quantitatively weaker. Let's get together and do something. Soon!

636

Budweiser is a nasty, weak, gassy beer. The original Budweiser (now produced by Czechs) is as good as ever -- a strong, well-hopped brew. Pilsner Urquell, also produced by the Czechs these days, is even better. Just as well. Nothing else in Czechoslovakia is outstanding in the food and drink line.

Swiss subscriber

Every time you push country music, I am convinced that you are doing the mass of your readers (if there is a mass) a great service. Re the side references to "serious" music, please allow me to protest against the minority ploy of slipping bits of Schonberg into Mozart, Haydn or Beethoven concerts. Radio programmes do this all the time. May the souls of those responsible wither like dead leaves.

Irish subscriber

Perhaps it's my imagination, but it appears to me that *Scientific American* is becoming increasingly militant lately on behalf of the opposition. The April issue features a glowing "review" of Stephen Jay Gould's *The Mismeasure of Man*, echoing the author's contention that IQ tests were devised by either charlatans or racists or both. The May issue contains an interesting bit of "scientific anti-racism" called "Life Expectancy and Population Growth in the Third World." The article asks the question: "Should the industrialized countries make a strenuous effort to help reduce the death rate in the Third World?" Authors Davidson B. Gwatkin and Sarah K. Brandel (naturally) by an ingenious application of the renowned "Laffer Curve of Voodoo Demographics" demonstrate that in about a hundred years the world population will increase to about 8.5 billion and then miraculously stabilize. The work suffers from the familiar doctrinaire limitations imposed by contemporary egalitarian dogma, since without the slightest sign of embarrassment the authors venture to estimate that in a hundred years the Third World will have reached a uniform cultural (and presumably economic) level comparable to the contemporary West. This projection is blandly put forth in spite of the fact that empirical observation suggests the Third World is clearly not developing in the ordinary sense of the word. "Emerging" Black Africa appears to be undergoing retrogressive evolution back to the Stone Age. Having demonstrated, however, that all will be well, the authors confidently conclude, "Reservations about efforts to reduce mortality faster because of concern for population growth are therefore misplaced." In short, keep 'em fat and breeding, the problems will work themselves out.

142

When blacks kill whites, it isn't news. When whites kill blacks, it's the hottest news in town, and Mayor Koch holds interviews.

113

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## CONTENTS

Conservatism and Racism.....	6
The Obsession of the Black Middle Class .....	8
Female Circumcision.....	12
Cultural Catacombs.....	19
Inklings .....	21
Cholly Bilderberger .....	23
Notes from the Sceptred Isle .....	24
Talking Numbers.....	26
Primate Watch .....	27
Elsewhere.....	28
Stirrings.....	32

I spent Saturday with the men of the Border Patrol, first visiting a checkpoint on the main road to El Paso where they often set up random inspection of cars. No such check was in operation at the particular time I visited because traffic was too heavy. Immigrant smuggling is an incalculably big business, prices varying by agreement on services -- destination, guaranteed delivery, etc. The drivers ("mules") are carefully selected to confuse the Border Patrol agents. Blacks are popular, as are young Caucasian women. The usual fee for the smuggler is \$100 per head, the mule receiving \$50 or sometimes \$100.

One night I rode with the agents and saw them picking up Mexicans. They have a helicopter, an infrared scope, horses and C.B. radios. Another vehicle reported 10 in our area. Fairly soon our driver radioed, "I see them. Come on in and pick them up. I've got them in my headlights." Well, I couldn't see any sign of anything. Sure enough, they were lying flat, frozen like rabbits, in the tall grass. The agents are gentler with them than the average mother would be with her child because they are plagued by civil rights groups that are ever ready to give them a bad time. Last year alone the particular area I visited netted thousands of illegals per month, and the agents' estimates vary from a 10 to a 40 percent apprehension rate. We visited the lockup -- a large room with double-decker beds (all occupied), a bathroom and shower. Hardly a cheerful accommodation, but infinitely more luxurious, I'm sure, than what gringos might expect to find when incarcerated in Mexico. My opinion of the Border Patrol soared. They are dedicated, efficient, intelligent (many Marine Corps-type Anglos and a surprising number of Mexican Americans). I'm amazed that morale is so high in an undermanned and underfinanced organization. Their most important job is to apprehend the invaders before they can get into the city, become lost in the crowd, reach a "safe house" or make contact with the "coyote" who will transport them further. All those detained in the cage will be returned by bus to Mexico the next day. The main reason for detaining them is to avoid having to pick them up again on their second or third or fourth attempt to cross the border the same night.

751

One has to laugh at the notion that "the Know-Nothings knew everything" (Instauration, April 1982). One thing they didn't know was that a civil war between whites over the abolition of Negro slavery would be fratricidal madness, and drove of them swarmed into the Republican party to help bring about just such a catastrophe.

In truth, Instauration of late has sounded at times like a meeting of the Union League, with denunciations of Southerners and Irishmen, and encomiums to such perfervid abolitionists as William Ellery Channing and Walt Whitman. Perhaps in forthcoming issues we can expect laudatory treatments of Charles Sumner, Ben Butler, and that glorious one-time Know-Nothing, Thad Stevens, spiced with Thomas Nast cartoons depicting gorilla-faced Fenians and cruel Southern planters teaming up to oppress black freedmen.

222

I just watched a parade of U.S. female soldiers of many colors. Now I know why we'll win the next war. When our enemies see our motley troops, they'll laugh themselves to death.

325

Having once priggishly ruled that the fine old appellation "Chinaman" was an intolerable racial slur and must yield to "Oriental," the Canadian Human Rights Commission, in a startling about-face, now decrees that "Oriental" is also a no-no. Henceforth, "Orientals" must be known as "Asians" or "Asiatics." But since "Asiatic" is "sometimes taken to be offensive," that incipient insult itself may soon be on its way out. "Asians" alone is then expected to get the next official nod. White Canadians should be ever vigilant. Just one Occidental slip, just one inadvertent use of the latest forbidden word and they could land in court. They would, of course, have to pay for their own defense. Our Human Rights Commission would take the plaintiff's side and assume all his or her legal costs. The best way to avoid harassment, financial ruin and jail terms is to contact the highly capricious Commission every few days to check out the racial adjective on the currently approved list.

Canadian subscriber

I wonder if the American public realizes Lebanon is not a real country. After centuries of Turkish rule it was liberated by the French at the end of World War I, while Palestine was liberated by the British. Lebanon is composed of a number of distinct peoples: the Christian Arabs, congenital peddlers with all the faults of the Jews except the latter's cruelty; the Druses, who worship Allah and are basically a country people; the Moslem Arabs, who are not as miscegenated as the Christians. The country is a rotten society, though contemporary events are altering the century-old structure. The incursion of the homeland-seeking Palestinians has brought Lebanon in closer touch with the Arab world. The Palestinians have no inferiority complex vis-a-vis the "Western varnish" of their Lebanese hosts.

French subscriber

I believe Zip 304 is wrong about the South. It is true that the war had a devastating effect on the manhood of the region, but those who were left were not culls or rejects. I always figured that the Snopes and the Lesters were caricatures -- funny and sorry, but not to be taken too seriously. They were mostly for the "edification" of the Northern readership. By and large the sharecroppers and small farmers were honorable and hard-working people.

317

Don't overlook the anthropological aspects of the women's lib movement. A cold war exists between the sexes that dates back to a time when the women lived in all-female enclaves within the tribe. A truce from direct confrontation has been maintained (until recently) because we needed each other's special talents in order to survive. Tribal survival and our unique male and female abilities are irrelevant in the 20th-century Western loony bin. We no longer need each other, so the ancient war heats up.

304

I cannot understand why it is the assumption of some people (Arnold Leese, Father Machree, even to some extent David Irving) that Mosley didn't quite look kosher. True, he had dark eyes and a hawk-like face. So did Sir Walter Raleigh, whom he resembled, and he was also much like the Elder Pitt. He was about 6' 4", though he limped from his World War I crash. He was a fine physical specimen when it came to swimming in his long, narrow garden pool. His conversation was most impressive. I once overheard a couple of Jews discussing whether the British fascists would have treated them like the Nazis did. One of them said, "I'm sure Tom Mosley would have been humane."

British subscriber

A coalition of religious, political and educational groups filed suit on June 30, 1982, to prevent the CIA from performing certain of its functions. One of the 36 plaintiffs was the National Council of Churches, which represents the single largest coalition of Protestant churches in the U.S. There is absolutely no logical reason for such an egregious example of church meddling in the affairs of state.

748

The article on Central America (June 1982) neglected to mention that the wife of the newly installed president of Costa Rica, Dr. Luis Alberto Monge, is Doris Yankelewitz Berger, the first Jewish First Lady in any Latin American country, according to the American Jewish Committee. Dr. Monge was once the Costa Rican ambassador to Israel.

321



## The Safety Valve

□ The way miscegenation is going, it's becoming less of a battle between white and nonwhite and more of a guerrilla struggle between a few true whites on one side and nonwhites and white defectors on the other. A recent shopping excursion to downtown Philadelphia proved illuminating. On the way to the subway station I passed a white Moonie-type male street vendor cuddling a coal-black baby. Less than 100 feet away I witnessed an attractive young blonde girl holding hands with a black man. My companions at the station included a white woman engaged in an animated, flirtatious conversation with a light-skinned young black. At a pet store, where the caged canines evinced a better pedigree than most of the allegedly sapient customers, I encountered, in the space of five feet, one young white man with a Northern Asian girl and another with a darker-skinned Filipina. One block away I was passed by a pregnant (with what, I shudder to speculate) white girl and her black male companion. Ten years ago, such sights produced headshaking, frequent whispers and insulting remarks. Today, nobody even gives a second glance.

190

□ A while back you did a Negro lawyer test that was a classic piece of humor. I caught a lot of flies with that honey. It was a great intro into the more serious problems which cause it to exist in the first place. Yet some yo-yo wrote in to complain that humor was out of place in a "serious" magazine. I figured that the guy just needed the laxative which Nietzsche suggests would relieve 90% of man's inclination to religiosity. However, Instaurator's humor content since then has been too low. I hope that that grouchy, unimaginative constipate hasn't caused you to leave out anything in the humorous vein. Humor is the greatest weapon we have. Excess gravity is our worst enemy. Dig out all of the humor you have in the files and publish it. Make Instaurator a magnet for humor and you will succeed beyond your wildest dreams.

221

□ I rate the contributions on pages 14, 15, 16 and 17 of the April issue as unsurpassed in the printed word in America since one Rolfe noted in his diary that a Dutch man-o'-war had come by Jamestown and traded "twenty negars" for provisions.

503

□ The West Point Glee Club was in New York City in May on one of its periodic tours. Channel 5 broadcast the group's most important selection, "The Israeli National Anthem." In Hebrew, no less!

The U.S. Army Band in its nationwide tour visited New Jersey in early June. There were a few marches and one symphonic extract. Of the 75-minute concert, 20 minutes was given to selections from "Fiddler on the Roof," that dreary operetta of Jewish life under the Czar.

686

□ Professor Faurisson's morale is excellent. He is back on the battlefield and has acquired some important financial support. He is also aided by the collapse of the famous "Jewish monopoly of compassion," as a result of the Zionistic holocaust in Lebanon. Jewish behavior is cancelling all the advantages obtained from Third Reich persecutions. Prominent newspapers are publishing stories and editorials which, only two months ago, would have brought the writers to criminal court.

French subscriber

□ I did appreciate your front-page commentary on the Falklands (June 1982), but consider your text as basically romantic. Haig and Thatcher belong to the same kind of people who helped the blacks invade the United Kingdom.

Belgian subscriber

□ Should the 14 million Jews spread in the Diaspora -- mainly in the U.S. -- be a real nation with dignity, they would have congregated in Palestine. They did not, and history offers no example of a decreasing group of people surviving in the middle of a constantly increasing population without at least adjusting to an adequate and appropriate social structure. The Jewish future has never looked so black. Though they are looked upon from some quarters as the most powerful people in the world, they are a mere lobby.

777

□ Washington, D.C., is 75% black and locked in the Democratic fold. There were 11 blacks and one white on the nutty jury that found Hinckley nuts. But would they have been so insane if Hinckley had tried to kill a Democratic president?

221

□ Stephen Decatur freed us from paying tribute to the Barbary Pirates, who have now moved to the eastern end of the Mediterranean. We need another Decatur to end our multi-billion-dollar-a-year tribute to the corsairs of Zionism. George Washington won our independence from Britain. Where is the modern George to lead us in a war of independence from Israel?

821

□ Though Hawaii has had a multiracial society for a century, there were never any blacks (except in the military). Now all that has changed. Negroes are swarming through the islands. I mentioned this to a friend who said it's probably due to (1) an improved "self-image" (Why not? We've spent billions to polish it.); and (2) general acceptance by the community. They seem to have money to burn, as I see them on tour groups in some not inexpensive hotels. They are easy to spot (aside from the obvious) because their "holiday attire" makes the traditionally bright Hawaiian clothing look like a widow's weeds!

637

□ I found the article on "Man As Sense Organ of the Earth" to have been especially thought-provoking. In his way, the author provides a plausible biological explanation of the Jungian notion of a collective unconscious composed of archetypes. Interestingly, in a lecture entitled "The Archetypes and the Collective Unconscious," (Collected Works, vol. 9,i), Jung attributes National Socialist developments to the revival of archetypes rooted in the Aryan unconscious:

Can we not see how a whole nation is reviving an archaic symbol, yes, even archaic religious forms, and how this mass emotion is influencing and revolutionizing the life of the individual in a catastrophic manner? The man of the past is alive in us today to a degree undreamt of before the war, and in the last analysis what is the fate of great nations but a summation of the psychic changes in individuals?

The archetype corresponding to the situation is activated, and as a result those dangerous and explosive forces hidden in the archetype come into action, frequently with unpredictable consequences. There is no lunacy people under the domination of an archetype will not fall prey to.

When a situation occurs which corresponds to a given archetype, that archetype becomes activated and a compulsiveness appears, which, like an instinctual drive, gains its way against all reason and will, or else produces a conflict of pathological dimensions, that is to say, a neurosis.

It has long been a source of optimism for me that somewhere, perhaps buried under successive layers of rank neurological growth in the "deepbrain" of our racial brethren, there lie latent but powerful archetypal responses awaiting activation. To successfully trigger the most positive and powerful of these responses will synergistically effect an arousal of our currently comatose Volkseele. The initial epiphanic insight will hopefully be nurtured to fruition by Instauratorians and others who are prepared to provide the requisite guidance.

113

□ The fear in Ronnie's face as he tries to mitigate the monstrous crimes of his master, Menahem, tells it all.

Canadian subscriber

□ It seems to me that the only Majority members who have much of a future in the U.S. and Canada will be those who physically remove themselves to remote areas and join (or form) all-white communities. I hate to say it, but I think that the demographics of the American racial situation preclude any pro-white political solution to our country's problems. I include Canada in this scenario not because of its political or demographic situation, but because once America becomes completely Third World in composition, Canada's border with the U.S. will be simply undefinable. America's fate will be Canada's fate.

633

☐ My grandfather, Quartermaster Sergeant Samburn Woodson Cockerham, who was wounded while scrounging for flour and cracklings for Ol' Jubal Early up there in Virginia, told me clearly that the Yankees did not whup us. "They starved us out."

303

☐ I believe it is better to take action and make mistakes than to remain passive and take no action at all. The hallmark of failure is pacifism, which is a deplorable feature of any movement. I think it's most unrealistic to believe that the future of our race can be rescued without ultimately facing some form of violence. The colored hordes of the world look upon us only from the standpoint of brutality. I have visions of a day where the white race will face relentless force and impetuous terror, if circumstances are not reversed. Once the question of violence is placed in the proper perspective, it can be understood easier. I don't like violence, but I hold in reverence self-defense. And we must be poised strategically, emotionally and spiritually, for action. A famous German statesman once said: "There you stand with your law books, and here we with our bayonets. Let us see who is right." The law books and the law-makers can wreak more havoc and violence with the mere stroke of a pen than can any patriot with his bayonet. Let us put the question of violence in a different light: Who is currently using it and the threat of it, and against whom? And for what reason? Let us answer this, and decide where we should stand.

Prison inmate

☐ George Pratt Shultz, the new secretary of state, got his Ph.D. in industrial economics at the Massachusetts Institute of Technology in 1949. Henry (Heinz) Kissinger, ex-secretary of state, got his Ph.D. in history at Harvard in 1954. The media address Kissinger as "Dr." -- Shultz as "Mr." Why?

242

☐ There are areas on the aircraft carrier Nimitz where whites do not go except in twos or threes for fear of violence.

253

☐ A return to Odinism as some Aryans and Germanics advocate is, simply put, "Quatsch." We shall not suffer from the illusion that it was the "bad," "mean" Christians (like Karl der Grosse) who did the Odinists in. Not having lived then I can only surmise that the old, nature-based Germanic religion had run its course and was about to go down the drain of history anyway. If it had been viable it might still be with us today. One cannot resurrect a corpse that had been dead well over 1200 years. Many people on our side do not realize that the Christianity of, say, Luther was really a Germanic religion with a very thin veneer of Roman mysticism. I believe that our forefathers a thousand years ago did not find it strange to pray to a Messiah from a land as far away as Palestine. That was at a time when there had never been any national borders (for the Germans, anyway). For these people the Holy Land was really a part of their own world.

021

☐ I hope most readers got past the forbidding title "The Thermodynamics of High Culture" in the March issue. No Instauration article was ever written more clearly. Few have had as much to say. It got downright exciting in the final section on Parasitism. Why not reprint the following important section for the benefit of those who missed it?

World Jewry . . . has records of civilizations from the earliest times, and knows the rules of life on an individual and cultural level. This knowledge, representing a high degree of order, was produced by the labor of Jewish historians and intellectuals interacting with various cultures in which they were immersed. This information remains the property of the Jews, with no credit given to the cultures in which they lived and thrived. Letting this information flow outward would no doubt benefit Western nations. The leadership of Jewry has, on the contrary, chosen to keep this information under lock and key. Instead, Jewish leaders use this knowledge to inject disorder into the Western nations in which they live. This disorder takes the form of social theories (Marxism, Freudianism, equalitarianism) whose fundamental axioms have been known to be false from the outset. Have any theories produced so much suffering and confusion in all human history? The conscious or unconscious implantation of false ideas in a cultural system loads it with entropy.

Superb stuff!

202

☐ My favorite "liberal" story is about the Yale professor and his wife who were tutoring students, if we may use that word, at the all-black housing project in New Haven. One of their charges did not appear in class, so they decided to go to the housing project to find out what was wrong. They were grabbed by a group of blacks and held for two days in a cellar. The man was repeatedly beaten and bugged, the wife beaten, raped and bugged. When a reporter asked him if he was angered and wanted the criminals caught and punished, the professor said no, because "you have to understand the underlying socioeconomic reasons for their behavior." This really happened in 1970 or 1971.

021

☐ Did you read where the former cellmate of lifer Joseph Paul Franklin, recently acquitted of shooting Vernon Jordan, had received \$15,000 for his "testimony" and that he is now behind bars again as a result of burglaries committed while he was out on parole?

841

☐ It is a pleasure to chew my fingernails to the quick waiting for Instauration every month. Getting it is like devouring a racialist Sacher-torte mit Schlagsahne. Bring back Willie -- please! The cartoon gives me some rare belly laughs. Marv is a bust and can never equal Willie.

086

☐ The Miami area has really become a dreadful place that must be seen to be fully fathomed. Prior to the Mariel boatlift more than two years ago there existed some, but not a lot, of hostility between the Cuban and Anglo "communities"; however with the addition of over 100,000 more Cubans and the influx of Haitians, the Anglo resentment has grown tremendously. It was, in effect, the straw that broke the camel's back and the two communities are quite polarized today. The Anglos are thoroughly intimidated by what has become a very powerful economic, cultural and political force.

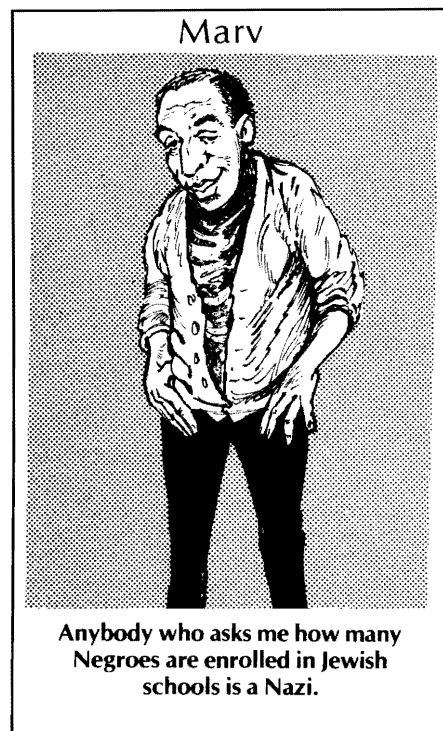
The Cubans have sought to become more Cuban. Radio station WQBA "La Cubanisma" -- which means "the most Cuban" -- is opposed to adopting the host country's culture and language. Spanish is spoken by Cubans who would have used English only a few years ago. Organizations like SALAD (Spanish American League Against Discrimination), which have as their goal "the promotion of Hispanic culture," have swelled in numbers dramatically in the last 3 to 4 years, even before the boatlift.

I had a well-educated Nicaraguan say to me during the time of the boatlift that although he was Latin, he did not think we should be letting in all these people from Cuba and Central America because even though they will soon be eating "Big Macs" and Kentucky Fried Chicken, they are bringing with them the same inherent instabilities that exist in their home countries. Last November during the mayoral election between a Cuban and a Puerto Rican, there were four political bombings of campaign workers' houses and offices, as well as other acts of violence. Welcome to the nicest city in Latin America!

333

☐ I try to keep my views on racial matters quiet, but they do come out. The rest of my family has bought the liberal-minority lie all the way.

967





In this time and place they are more inimical than amical

# CONSERVATISM AND RACISM

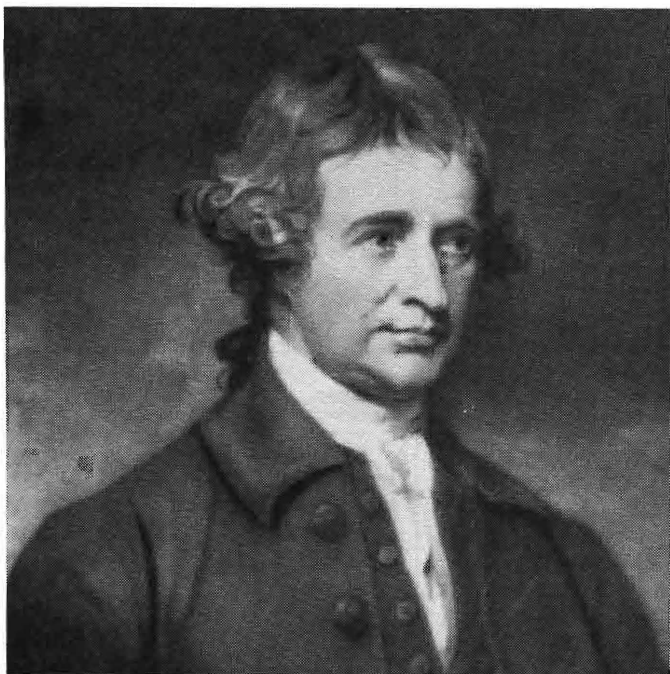
A commonly held belief among both racials and their opponents is that racial thought is part of or is consistent with political conservatism. Historically, there is much to be said for this belief, since in both Europe and America the political Right has been the strongest voice for racial integrity and Eurocentric supremacy. However, the foremost exponents of racialism in this century -- the German National Socialists -- never called themselves conservatives, although they were temporarily allied with the German Right. Today the American Conservative Movement (ACM), which is philosophically distinct from the classical conservatism of the Old World, vigorously denies that it is racist. This movement has never hesitated to enlist the support of prominent right-wing Jews (Will Herberg, Milton Friedman, and the late Frank S. Meyer having been the most prominent) and has in recent years been able to boast of the addition of some blacks (Thomas Sowell of UCLA, Walter Williams of Temple University, Clay Claibourne of the "Black Silent Majority Committee," and the *Lincoln Review* -- a black conservative quarterly run mainly by whites and Jews). Former conservative Republican Senator Bill Brock publicly stated his intention to attract the "black middle class" to the GOP during his tenure as chairman of the Republican National Committee. The denial of racialism by the contemporary conservative movement therefore constitutes strong evidence that there is no necessary linkage between its ideology and that of racialism, despite the leftists' tactic of trying to "brand" or "smear" conservatives as racials. While conservatives continue to oppose integrationist tactics such as affirmative action, busing and instruction in Black English, they do not

do so on racist grounds, but on the principle that they generally oppose all attempts at social engineering or establishing special privilege. Nor did the ACM ever oppose integration on racist principles. The original conservative objection to *Brown v. Board of Education* was that it was bad law and bad sociology, not that it was bad biology and bad anthropology.

All these positions and statements, however, could be, as critics allege, mere "code words," and American conservatives might really be motivated either by race prejudice or by a "secret doctrine" of white racial supremacy. Many Majority activists seem to believe that this is so and that conservatives are in fact their natural allies. Many racials indeed consider themselves conservatives and regard their differences as merely tactical. This belief is a serious mistake, and to demonstrate the error, the basic premises and goals of conservative thought should be clarified and contrasted with those of racialism.

American conservatism, as a sociopolitical theory, is complicated, and no attempt will be made to expound it completely. However, three themes, common to almost all American conservative thinkers and journals, stand out in significant contrast to racialism.

First, American conservatism is, like the classical European conservatism of Burke and Metternich, *religious* -- principally Christian and more often specifically Catholic, but admitting the common interest of Judaism and Protestantism. Many prominent Catholic conservatives appear to think more highly of Judaism than Protestantism; the late Will Herberg was one of the most influential exponents of



Classical Euroconservatives: Edmund Burke and Clement von Metternich

conservative theism, although an observing Jew until his death.

Secondly, American conservatism, again like its European analogue, is *legitimist*; in place of a hereditary dynasty, conservatism in America defends the Constitution as the sole legitimate source of sovereignty and legal authority.

Thirdly, unlike the organicist, communitarian and aristocratic conservatism of Old Europe, American conservatism is individualist and capitalist. Essentially, conservatives want to conserve the moral, cultural, legal and economic order that has stood the test of time and has given America what they believe is its fundamental identity as a civilization. Most conservatives, intellectuals or not, take these ideas very seriously and genuinely despise the antireligious, unconstitutional and collectivist forces of the Left.

Racial attitudes, however, stand in contrast to these conservative ideas and cannot be reconciled with them. Racialism is secularist, tending to atheism, agnosticism or paganism, and it affirms the vital importance of secular action. Moreover racialism has no claim to validity if it is not founded on science, and throughout American conservative religious thought there is a strong skepticism and hostility toward science, the scientific method, technology and the application of science to society and politics. Anything remotely smacking of eugenics, for example, quickly becomes a target of conservative wrath. It was William A. Rusher, publisher of *National Review* and a leading conservative spokesman, who undertook to debate William Shockley at Yale.

As for constitutional legitimism, racialism must regard the U.S. Constitution and all legislative and formal documents as epiphenomena; the underlying reality for racialism is, of course, race. In so far as laws and constitutions protect white racial supremacy, they are good things; in so far as they do not, they are bad. The U.S. Constitution was originally a racially explicit document, recognizing the inferiority of Indians and the legitimacy of racial slavery. Since the Civil War, and more especially since the 1950s and 60s, the Constitution has been molded into a leveling and egalitarian force. It is impossible for racialists to defend it in its present form. To amend it and restore its explicit racialism merely presupposes the prior victory of racial thought among the population. It would not be necessary to amend the Constitution if explicit racialist ideas were so widely and publicly shared as to make its amendment possible. Moreover, any constitution, written or not, depends for its efficacy on an underlying consensus of values, institutions and societal goals. That consensus, which was once operative in America and was itself a legacy of the Northern European race, no longer exists, since minority-dominated "adversary centers" have done their utmost to challenge, ridicule and subvert it. Without a consensus a constitution becomes a mere scrap of paper. Indeed there is less and less reference to the Constitution in our political conflicts and more and more debate as to what it says or said, means or meant. What racialists must seek is not merely the occupation of formal political office, but rather the control of social and cultural power. The centers of this kind of power are to a large extent beyond the Constitution and the electoral political framework it establishes. In the end it is the victory in the struggle for social power that determines the viability and level of civilization of a society. Whoever wins that struggle -- and

the historical trend is against the Majority -- may draft whatever laws and constitutions he wishes.

Finally there is the conservative principle of individualism and its attendant values of liberty, self-help and self-discipline. Historically individualism, as an ideology and as a social phenomenon, is unique to Europe; it developed in association with the Protestantism and capitalist economies of Northern and Western Europe and is unknown to Oriental, African and Levantine cultures. Although classical pagan thought recognized the moral autonomy of the individual, the social and political context of ancient society was strongly oriented to the authoritative groups of family, tribe and city-state. Racialism, however, cannot endorse individualism as most contemporary conservatives understand it. To conservatives the individual is the only reality, not society and not race. In so far as social and political institutions allow for the maximum development of individual talents and virtues, they are good; in so far as they do not, they are bad. Only very clear and present dangers to social survival justify, in the conservative mind, the mitigation of individualism. Racialism, however, affirms the reality and importance of race, and the racial imperative overrides the value of individualism. It is on the grounds of individualism that conservatives justify equality of opportunity and denounce racial privileges (whether white or black) as artificially entrenched privileges. Racialists cannot believe in equality of opportunity, which logically entails the abolition of segregated schools, of laws against miscegenation and of obligatory eugenic programs. In regard to capitalism, the economic systematization of individuality, it is also impossible for racialists to accept wholeheartedly either the free-market capitalism of conservative economic theory, the chief exponents of which are Jews (Milton Friedman and the late Ludwig von Mises) or today's big-business managerial capitalism, which, again, is most strongly defended by "neo-conservative" Jews like Irving Kristol and the *Public Interest/Commentary* group. The ideal free-market economy, according to its conservative advocates, must exist in an environment of even more untrammelled individualism than what most conservatives would condone as safe, while managerial capitalism has become an integral part of the welfare and egalitarian power structure. Large corporations are committed neither to individualism nor to racial integrity. They have themselves accommodated every collectivist and leveling measure of the "progressive" forces in this century and have played a major role in financing the foundations, parties and publications of the ruling liberal-minority coalition. What precise economic system racialists should seek to develop remains uncertain, but it would probably involve a mixture of the individualism of the capitalist ethic, itself a racial trait of Northern Europeans, and the awareness of the racial imperative that restricts individual action. In any case, racialists must identify as one of their enemies and eventual targets the bureaucratic power structure of contemporary capitalism. They must plan either to control this structure themselves or to dismantle it.

The primary goals and values of American conservatism (and much of European conservatism as well) are at odds with those of racialism. The theoretical disparities exist on a practical level also. While conservatives and racialists can make common cause for or against certain mutual enemies (e.g., *against* socially engineered racial leveling, *for* an

America First foreign policy), it is doubtful if conservative-racialist cooperation can extend very far. Nor is it likely that the ACM will succeed in taking power from the "liberal establishment." Within this movement there are, to paraphrase Kevin Phillips, more chiefs than Indians, and the mass following of conservatism appears to be composed of marginal types -- chiefly old people with fixed incomes, who are frightened of permissiveness, crime and most forms of social innovation.

More important, the values conservatives hold most dear are obsolescent and unappealing. The two strongest political forces of the 20th century have been, in one form or another, nationalism ("us against them," whether literally a nation, class, race, culture or sect) and socialism ("something for nothing"). It is not necessary to define these two terms any more precisely, since the minds of the masses to

which they appeal do not demand precision. But Adolf Hitler and all other successful demagogues saw their importance clearly enough. Essentially, nationalism and socialism appeal to human fears and human greed. Their classic tactic has been to pay for the socialism by collectivizing the assets of the targeted group-enemy. American conservatism appeals to nationalism and group identity in only very polite ways. It is careful not to offend any particular group. It appeals to socialism and greed not at all, for its characteristic individualism promises nothing but hard work, blood, sweat and tears, in contrast to the oceans-of-lemonade promises of the collectivists. In short, American conservatism has no sense of mass appeal, little sense of history, no realistic political strategy, no control of the dynamic forces of society -- and, hence, a minimal chance of ultimate political success.

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## An insider's tale of mediation, oscillation and frustration

# THE OBSESSION OF THE BLACK MIDDLE CLASS

In the small town on the north shore of Massachusetts where I grew up, there were perhaps 100 blacks in a total population of 15,000. With the exception of my own parents, nearly all of the adult "colored people" were doormen, porters, janitors or day laborers. Although there was no official segregation, blacks suffered the usual discrimination in employment and housing and they were excluded from social contact with whites.

My father, an engineering Ph.D., and my mother, a former schoolteacher with a master's degree, occupied a peculiar position in the town. They were active in civic affairs and politics, but, despite their education and intelligence, they were at bottom as socially unacceptable as any of the blacks who lived far down in the dingy neighborhood by the river mouth.

In the United States, racism seems to begin in the first grade, and at the age of six, I found out that I was a nigger. My parents tried to comfort me by telling me that only "cheap" white people were racially prejudiced, but from my experiences at school I was convinced that the non-cheap were few in number.

My parents, like most middle-class blacks, had a kind of racial credo which they repeated to me again and again:

1. Bigots were found only among the lowest classes of whites.
2. If all blacks spoke standard English and behaved modestly, there would be no race problem.
3. Association with whites was the only salvation for blacks in the United States.
4. The only acceptable standards of comportment were those of the Anglo-Saxon upper classes. Emily Post was *de rigueur*.
5. It was a greater achievement to be "accepted" by whites than to attain material success independently within black society.
6. Catholics, especially those from Ireland and Eastern and

Southern Europe, were racially inferior whites who would do anything at the bidding of the Pope.

7. Jews were successful only because of their vulgar aggressiveness and conniving; socially, they were less acceptable to white Protestants than middle-class blacks.

8. Dark-skinned, excessively Negroid blacks were intellectually dull and incorrigibly crude in their behavior.

I was constantly exhorted by my parents to prove myself to whites, to demonstrate my intelligence and good breeding, to show how acceptable I was. I tried and tried, but it never worked. I am a former Fulbright research scholar with an international reputation, but I am still, as I discovered on the first day of school, a nigger and a member of the dwindling and forlorn black middle class. All my parents' wishful thinking and their obsession with what has come to be called "integration" has come to nothing.

The so-called blacks in the United States fall into two distinct groups. These are the descendants of plantation field hands, mostly of pure African origin, who form the great mass of the black lower classes. Then there are the descendants of plantation house servants and their masters, who display a mixture of British, African and Amerindian racial strains and make up the great majority of the black middle class.

Despite its claims of solidarity with the black poor, the black bourgeoisie holds the black lower classes, the inhabitants of the ghetto, in contempt. The black middle class has always considered lower-class Negroes too loud, too emotional, too undisciplined, too ignorant and, above all, too black to associate with. My own grandmother, the wife of a biology professor at a black college in the Upper South and indistinguishable from a Caucasian, would say without a trace of shame that she "wouldn't allow a funny-looking, liver-lipped black nigger on my front porch."

When we speak of the black middle class, we must remember that the term "middle class" is more broadly con-



ceived than when applied to whites. The middle-class black may not earn as much as the middle-class white, but he nevertheless exhibits the stable family life, modest public behavior and standard English of his white middle-class counterpart.

It is ironic that the middle-class black has even adopted the color-consciousness of the whites. Although the middle-class black integrationist claims that race and physical appearance should not be a factor in human relations, most of the models in black magazines have delicate facial features and light skin. It is a tradition that middle-class black men do not marry women darker than themselves. At black colleges the desirability of fraternities and sororities increases with the paleness of the members.

Because the black middle class is so small, perhaps not more than 20 percent of the total black population, its members seek cultural reinforcement through integration. Since, in their cultural orientation, middle-class blacks more closely resemble northern Europeans than they do any other racial group, their continuing search for assimilation is actually the expression of a desire to associate with people who share their cultural attitudes.

In exchange for a modicum of integration the black bourgeoisie serves as a buffer between the whites and the ghetto masses. He is the confidence man who sits at the boardroom table in his Brooks Brothers suit and tells the white bankers and business executives and city councilmen that the "unique culture of the ghetto" will produce a great gittin' up mornin' and that the New Jerusalem is just a few more black (bourgeois, of course) administrators, a few more inner-city boondoggles and a few more billions away.

But the black bourgeois who pretends to compassion for the black masses, who has a list of stock excuses for all that black sloth, pimping, dope-dealing and bloody random violence, is not really interested in breaking the cycle of black poverty and crime. The ghetto provides hundreds of jobs for the bourgeoisie: black lawyers defend it, black sociologists investigate it, black MBA's administrate it, black educationists tinker incessantly with its schools.

The middle-class black knows that millions of Bad, Bad Leroy Browns, wearing sunglasses and the inner-city clown suit of the moment, will always be there on the main drag in Hough or Harlem or Watts, hustling or jiving or just holding up a lamppost and that a lot of money can be made by keeping Leroy down on the corner and out of the suburbs -- away from the whites whom he so terrifies.

Leroy will always be there because neither he nor the black middle class nor the whites can design the machinery to raise him to the level of Western civilization by democratic means. The ghetto blacks earnestly desire the power and privileges of the whites, but their unstable family life, their contempt for education and knowledge, their undisciplined public behavior and their high degree of sexual delinquency condemn them to life as a perpetual underclass, supported by whites and overseen by middle-class blacks.

The bourgeois black wants the ghetto black to remain a permanent, lucrative problem -- too poor to escape the ghetto, docile enough not to pose a threat outside the ghetto and thus provoke white retaliation against all blacks, restive enough to form, in a supposedly egalitarian society, an embarrassing minority whose depressed state must be camouflaged by welfare and massive social programs.

The middle-class blacks and the whites play a little lying game with each other. The black bourgeois claims that the salvation of all blacks is more integration; the whites then create more jobs for middle-class black administrators, who in turn design more social programs to keep Leroy happy in his ghetto. The black masses, lacking the Anglo-Saxon culture of the middle class, content themselves with increased welfare payments and the sporting life of action and violence which dominates ghetto existence.

The black middle class is so obsessed with integration that it puts all its efforts into remaining a permanent minority, a group of privileged lackeys living at the periphery of white society. The middle-class black is driven to prove to whites that, despite his appearance, he is an Anglo-Saxon. He will suffer any slur, bear any indignity, risk any insult to ingratiate himself with whites. He tells them cute little stories about his home and family and relatives to prove to them that his way of life is no different from theirs. He raises his children to be fatuously optimistic about acceptance by whites and prepares them for a kind of country-club slavery in which whites will let them live among them and provide them with jobs in exchange for their services as sentries on the frontiers of the ghetto.

Middle-class blacks define their success more in terms of invitations to white cocktail parties than in the attainment of professional goals. Many blacks know that George Washington Carver dined with Henry Ford, but few can name any of Carver's scientific achievements.

If the black population of the United States were almost exclusively middle class like the Scandinavian population of the Middle West, there might be a greater degree of integration; but the black middle class must carry the burden of the ghetto dwellers, all those Leroy's with funny little hats and shades strutting on the avenue with top-of-the-line radios stuck in their ears.

The "Leroy Factor," the social degeneracy of the black masses, presents the middle-class black with a dilemma. On the one hand, he can make money administering the ghetto and devising clever programs to maintain the illusion of the perfectability of the black masses; on the other, the welfare programs which he administers allow the ghetto degenerates to breed unchecked at public expense. The geometric increase of millions of black people who are related to him racially but totally opposed to him culturally terrifies him. He sees his children, to whom he has imparted the ideals of discipline, self-restraint and sense of duty inherent in Northern European culture, falling back among the black masses. He sees them forced to marry and live in a community without order or ambition.

The black bourgeois has always assumed that whites would recognize his superiority over the ghetto black, but since he has so long used the inhabitants of the ghetto to advance himself and continually defend their often inexcusably poor behavior, he is viewed as condoning, even accepting that behavior as his own.

If whites complain that, after 400 years on American soil, nearly three-quarters of all blacks continue to speak a Negro dialect rather than standard English, that ghetto blacks are poor workers because they are given to clowning and malingering on the job, that black illegitimacy and family disintegration hinder the progress of blacks as much as white bigotry, then the bourgeois blacks cry "racism," even

though they privately deride ghetto blacks for just such behavior.

Middle-class blacks are insulted when whites seem surprised that they do not grinningly gobble watermelon, tap dance on street corners, drink cheap gin and make love on fire escapes, but they themselves are to blame because they tacitly accept such ghetto folkways as a part of a universal black "lifestyle." Thus, in their quest for integration, middle-class blacks seem to want whites to accept the worst forms of lower-class black behavior while choosing a middle-class, Anglo-Saxon standard for themselves.

Because of his obsession with integration, the middle-class black has failed to consider the matter of class in his support of school busing, in which the children of the middle- and working-class ethnic whites are confronted with the children of ghetto dwellers.

Middle-class blacks with their adopted Anglo-Saxon culture have never really understood the subtle complexities of the white ethnic constellations in northern cities like Chicago, Philadelphia and New York. They cannot comprehend that the ethnic whites are divided among themselves, existing in a fragile harmony based on turfs, truces and alliances.

When the first black immigrants began to stream into the northern cities during World War I, the urban ethnic whites assumed they would settle down, raise families and, of course, work. Unlike the southern Anglo-Saxon whites, the ethnic whites did not favor institutionalized segregation, but neither did they understand why one ethnic group would want to abandon its traditions and mores, the foundation of its social stability, in order to mix with another group.

There is simply no tradition of integration among the ethnic whites. The Greeks, Irish, Italians and Slavs came from countries which had often been subject to the rule of strangers and it is small wonder that they were hostile to strangers in their new homeland. They built separate churches, founded separate clubs and sent their children to separate parochial schools. They did not attempt to adopt the manners and customs of the "old stock" Northern European Protestants because they felt, with some justification, that to make such an accommodation would not assure them of acceptance.

Before World War II, there was relatively little friction between blacks and whites in the northern cities because many of the urban blacks, perhaps a majority, shared the attitudes and habits of the ethnics. Although most of them were forced by discrimination and lack of education into menial jobs, they were still able to form stable families and support themselves. Black neighborhoods were not dangerous, and black parents, despite their depressed social status, raised their children according to the moral standards of their immigrant neighbors.

It was not until the late 1940s, with the massive migration of Negroes to the cities of the North and West, that ghettos as we know them today began to appear -- dangerous areas inhabited exclusively by blacks with high rates of crime, delinquency and social dependence.

The spread of the urban ghetto drove many of the white immigrant groups out of the cities. The remaining whites -- the Irish in South Boston, the Italians in South Philadelphia and the Poles in Detroit -- resisted the further encroachment of this new group of black ghettos on their neighborhood

and made any natural racial mixture impossible.

In condemning opposition to school busing, middle-class blacks and white integrationists confuse irrational color prejudice with the quite rational fear for the safety of one's children at school. A psychologist can tell us *why* a ghetto black kid wears sunglasses and a hat to class, *why* he interrupts the teacher with his obscene comments, *why* he shakes down younger children for lunch money, but no psychological analysis can neutralize the effects of that behavior on the children who are compelled to attend school with him.

The literature on life in the black ghetto invariably describes in great detail the shattered family life, the beatings, the drug addiction and the gang warfare which warp and often extinguish the life of the ghetto child. Why should white parents not fear for the safety of their own children when they are thrust into classrooms and turned out into schoolyards with black children thus brutalized? There is certainly no evidence that the ghetto child abandons the hostility engendered by his savage surroundings when he attends school with children of a different race and class. Indeed, jealousy and frustration over his own impoverished and neglected state may make him even more violent and hostile to middle-class white children.

Since the passage of federal legislation against nearly all forms of racial discrimination in the 1960s, the various individuals and public and private organizations concerned with civil rights have seen themselves elbowed off center stage by the environmentalists and the terrorists. By supporting forced busing they have reintroduced all the violence and chaos of the early days of the civil rights movement, created a dandy little cause for which to pass the hat and opened up lots of new jobs for professional race-mixers.

Perhaps the best example of busing as lucrative turmoil can be found in South Boston. The most cogent argument against busing in that community is South Boston itself. No one really believes that the largely Irish population of that community, a drab near-slum, consists of affluent intellectuals who are trying to keep their excellent, well-staffed schools all to themselves. A few newspaper columnists, intent on romanticizing good old Southie, depict it as a sort of shamrock-green paradise where everyone sits around in well-appointed Celtic pubs, drinking Irish coffee and composing poetry in the style of William Butler Yeats.

South Boston's schools rank among the worst in the city and South Boston's population, in the main decent, hard-working Christian folk, nevertheless boasts a good number of drunkards, brawlers, wife-beaters and even welfare recipients. Given a different pigmentation, plenty of residents of Southie would fit right into the toughest sections of Harlem or Watts or the South Side of Chicago.

Anyone who has visited South Boston or seen television interviews with its inhabitants, knows that many of them speak ungrammatical English and are not only poorly educated but really have no idea what a good education is.

Busing between Roxbury, Boston's black ghetto, and Southie, the closest thing Boston has to a white ghetto, has proved that there is no profound pedagogical advantage to be gained by pinning a racial tag on a child, putting him on a bus and shipping him across town to a school no better than the one he left, to comply with an ethnic tally sheet cooked up by a sociologist who sends his own children to private

schools.

The sociological pipe dream proposes that, despite all the laws prohibiting discrimination in employment, education and housing, there must be some subtle discrimination, some deprivation of "social contact" which only busing with its percentages and assignments can remedy. With all the tools of social engineering and a computer-planned racial scorecard we shall achieve that perfect equation, that ideal blend of black and white which will create orderly schools, brilliant scholastic achievement and universal harmony.

In reality this tangle of bus routes, this jumble of court orders, false starts, mothers' marches, facedowns, fistfights and stabbings reduces urban education to a kind of alchemy complete with astrology charts and witches' cauldrons, an art based on blind juggling and the tragic optimism of the black middle class.

The advocates of busing are the dupes of the proponents of black intellectual inferiority. In Boston, seven "little mas-sas" are necessary to insure that every three black children will learn to read and write. The idea that whites are somehow indispensable to the successful education of blacks feeds white feelings of superiority: "The niggers need us, but we don't need them."

Because the generally poor scholastic attainment of ghetto blacks is all the more evident when a school is all black or has a black majority, the integrationists apparently desire to submerge the incompetence of the blacks in a mass of whites. The same is true of all other forms of forced integration. Such amalgamation is a way for middle-class blacks to conceal the deficiencies of the lower elements of their race and make them permanent wards of the white population.

Racial integration is ultimately a game for have-nots. Because blacks own so little property, they have no sense of property rights. It should be obvious that it is unfair to force a man to sell his house to someone who would be unacceptable to his neighbors. It should also be the employer's right to determine the composition of his own work force. Blacks cannot comprehend such things because they so seldom own houses or businesses.

When I was in college, I used to visit an old aunt of mine in New Jersey who had to qualify as one of the country's few black archsegregationists. Whenever Rev. Martin Luther King, Jr., would appear on television to plea for open hiring and open housing, she would lean forward in her chair and hiss: "It's the white man's job to give away. If there were as many nigger businessmen as nigger preachers, they wouldn't be so damn quick to hire every piece of white trash walked in off the street."

The old lady shocked me at the time, but she turned out to be quite right. Despite the models of commercial organization provided by whites, the black middle class is so fond of integration that it would rather seek jobs among whites than found an independent business community. But despite all the laws against discrimination, the progress of blacks within the white business community has been slow simply because it is perfectly normal to favor members of one's own race over those of an alien race.

The black middle class must learn that the only way for a black to escape discrimination completely is by working for a black firm or by starting his own business. The middle-class black has too long expended all his energies chasing

after whites and prescribing more integration as a remedy for ghetto hooliganism. It is this obsession with integration on the one hand and a largely hypocritical concern for the fate of the ghetto masses on the other which prevents the black bourgeois from achieving economic freedom and freedom from discrimination.

The American black middle class has the talent, the education and the organizational ability to survive and prosper in an industrialized Western society. It must have the courage to maintain its acquired Northern European culture in the face of the sloth and disorder of the ghetto while seeking economic independence from whites; for as long as middle-class blacks must seek employment almost entirely within the white community, they are still in bondage.

The black bourgeois is obligated to help those poor blacks who reject the violent, aimless life of the ghetto to escape it, but it is useless for him to countenance or idealize that life, for there is no real solidarity between middle-class blacks and ghetto dwellers. In ghetto areas, the few black-owned shopping centers and automobile dealerships suffer the same thievery and vandalism that plague white businesses.

The black ghetto is destruction, the antithesis of culture. Its inhabitants grow up amidst scenes of demolition, human and material. Their lives are too early broken. There is nothing lyrical or bittersweet about these hellish places, no undertones of *Porgy 'n Bess*. They are the symbols of the inability of the descendants of black Africans to find a place in Western civilization.

The middle-class black must stop telling the ghetto dweller that his condition is entirely the result of white racism and that more "integration" will solve his problems. A majority of the blacks in the United States are, by the standards of an industrialized society, uncivilized. They are 15% of the population and yet they produce almost none of its technicians, artisans, engineers, scientists, businessmen, scholars. They are the perpetual day laborers and criminals of the nation; they are overrepresented only on the welfare rolls and in the jails. The more of a burden they become to the rest of the population, the closer they come to complete suppression or annihilation, race war, a black holocaust. They insist on being garbage and they cry out to be burned. Their continuing dependence places them in mortal danger.

It is the obligation of the black middle class to attack the deficiencies of the black masses and achieve the final emancipation of the race by leading it to economic independence. Black and white will only then look on each other with respect and without hatred when they are finally free of playing the game of master and slave.

Mark F. Curtis

### Salute!

To all you Instaurationists out there who "sweeten" your subscription renewals with a few extra bucks -- thanks. Our small, almost invisible staff just doesn't have the time to acknowledge these surplus remittances (eleemosynary from your end, serendipitous from ours) with a personal note. But don't think we don't appreciate what you are doing. Every extra dollar counts at a time when all of us have fewer dollars to count.

# FEMALE CIRCUMCISION

Why do most American women accept with equanimity the brutal sexual mutilation (routine circumcision) of their male infants? Is it because they are so shallow-minded and self-centered they are virtually incapable of mounting an emotional and intellectual assault upon a savage "medical" rite that has been elevated to the status of a social and cultural sacrament? Wherever the answer lies, if these women had some understanding of the extent to which their own sex has been subjected to circumcision -- not only in the distant past, but even today in certain parts of the world -- they might be able to summon up the courage to take a hard look at this barbarous practice.

The belief was long held in the West that female circumcision was limited to a few African tribes. Not at all. The practice has been so widespread for so long that it seems impossible that it could have arisen in one specific area. Although Africa shows the widest distribution of female circumcision, no continent has been free of the practice.

Some evidence indicates that female circumcision is nearly as old as the male variety, with a few authorities dating it back to Ancient Egypt. Strabo, the Greek geographer, said of the Egyptians, "Circumcision and excision of girls is customary among them, as among the Judeans."

Further evidence that the Egyptians circumcised their females was found in a Greek papyrus scroll telling of a mother whose daughter was old enough to be circumcised, but who refused to allow the operation to be performed.

Circumcision of the youth of both sexes by the Egyptians is referred to by St. Ambrose. "The Egyptians circumcise their males at their fourteenth year, and the women are said to be circumcised in the same year, because from that very time the passion of sex begins to burn and the monthly periods of women begin."

Moslem authors believe that the early Israelites circumcised their females. Risa writes that the Midianite woman Hagar was circumcised by Abraham at the request of the jealous Sarah.

Most, although not all, teachers of the Koran regard circumcision as obligatory for males. Circumcision of females is not considered essential, though believed to be beneficial. As prescribed by Islamic law, female circumcision was restricted to the removal of a piece of skin "the size of a date-stone." The practice may have originated as an aid to cleanliness in a region where water is scarce.

In ancient Arab tradition a woman was regarded impure unless declitorized. A passage in the *Kitab al Aghani* declares that "a mother circumcised is a mother joyous." *Ibn-el-Bezzreh* (son of an uncircumcised mother) was a stock expression of scorn to be hurled at an opponent.

In the present-day Sudan, girls are first subjected to excision, with the entire clitoris removed, then to infibulation. After marriage the Sudanese girl usually has to undergo surgery in order to have sexual relations.

In 1946 a law was passed in the Sudan forbidding infibulation and substituting for it a method known as "govern-

ment sunna" -- a much milder form of the rite. Authorities hoped the enactment would serve to do away with the more extreme method of female mutilation. But "government sunna" was considered to be a dilution of the practice and most Sudanese refused to submit to it.

Dr. Alice I. Muir Leach has described in *Lancet* (the British medical journal) her experience with female circumcision during the years 1944-46 when she was an assistant medical officer in the Sudanese government: "Of a total of 3,002 girls examined . . . 1,488 had been circumcised. Of these, 1,103 had undergone the severe Pharaonic type of mutilation and 385 the milder or sunna form."

In addition to the Sudanese, Egyptians, Kenyans, Somalis and Ethiopians, the African Masai and the South American Indians of the Upper Amazon practice the excision of the clitoris. Anthropologist Felix Bryk describes the custom of circumcision among the girls of northeastern Peru: "The circumcision of women is performed immediately after the celebration of their first menstrual period. An old woman performs the operation [with] a bamboo knife . . . . The girl remains secluded for six days following. The men are not circumcised."

To Sigmund Freud, the removal of the clitoris accented femininity by destroying a symbol of masculinity. The practice can be compared to the excision of the male nipple. The French traveler, Borelli, who explored Southern Ethiopia, noted on January 2, 1888, in his diary: "My zingaro [guide] has returned with a compatriot who, like him, has had his breasts cut. Both assured me yet again that it is a general practice inspired by scorn for women. A man should not resemble them in anything, they both say."

H. Ploss, the German anthropologist, tells of Catholic missionaries to Abyssinia in the 16th century and their attempts to suppress the practice of circumcision of females. Deeming it to be a pagan rite, they forbade their converts to practice it under threat of excommunication. As a result, the uncircumcised Abyssinian girl was unable to find a husband. When the matter was referred to Rome, the Vatican dispatched a surgeon to investigate. He followed the path of least resistance by reporting that the operation was surgically necessary. From then on missionaries did not interfere with the rite.

Essentially the same thing happened in this century. When Christian missionaries tried to outlaw female circumcision in Kenya, uncircumcised girls found it difficult to find husbands. Though a law was enacted that afforded protection to any woman who did not wish to be circumcised, it could not compel a man to marry the woman. Since it is considered a disgrace in Kenya for a woman not to marry, few women availed themselves of the law's protection. Finding themselves in much the same position as that of the Catholic missionaries in Abyssinia, British authorities concluded it was best to follow a policy of limited interference in such matters.

In 1956 Dr. Charles G. White of the Ganta Methodist

Mission in Liberia informed the *Journal of the American Medical Association* that almost every African woman examined in the prenatal and gynecologic clinics at his mission had been circumcised. The unfortunate consequences of this procedure, explained Dr. White, were "a high incidence of obstruction of birth at the outlet, intrauterine fetal death, ruptured uterus, vesicovaginal and rectovaginal fistulas [abnormal canals or openings], and perineal lacerations."

O.W. Dapper, who visited some of the primitive tribes of Africa way back in 1671, reported what is undoubtedly the most unusual method ever devised for the mutilation of the female genitals: circumcision performed by ants. "The boys are circumcised in the Mohammedan manner and the girls also have their special circumcision, for when they have reached their tenth or eleventh year, they insert a stick, to which they have attached ants, into their genitories, to bite away the flesh; indeed, in order that all the more may be bitten, they sometimes add fresh ants."

The age at which female circumcision takes place varies considerably. Among the Abyssinians it is performed on about the eighth day; in Somali, from three to four years; in Upper Egypt, at nine or ten years; in Australia, generally from fourteen to fifteen; among the chief Kenya tribes, at puberty; and in Loango the operation is performed eight days before marriage.

Wherever practiced, the rite has always applied to *all* the females of the tribe. There is no evidence of its being restricted, like circumcision of the male in some cultures, to authoritative, royal or religious figures.

Female genital mutilation, according to Felix Bryk, must have originated in a matriarchial society. Women, in the process of asserting themselves, wanted an external token of maturity and the obvious one was a parallel to the circumcision of boys.

Although it is not generally known, women of the civilized Western world have also been subjected to sexual mutilation. In the 19th century, reports psychoanalyst Marie Bonaparte, European surgeons advocated the removal of the clitoris as a possible "cure" for little girls who masturbated excessively. An article by Dr. Rowland G. Freeman entitled, "Circumcision in the Masturbation of Female Infants," was published by the *American Journal of Diseases of Children* in 1914, although by then the practice was rather uncommon. Describing the clitoris as an "electric button which rings up the whole nervous system," Dr. Freeman warned that special attention should be paid to the condition of the organ in all young girls with symptoms of nervous irritability. The clitoris was frequently buried by adhesions, he added, and the only satisfactory method of treatment for self-abuse in such a case was the complete removal of the foreskin -- "a very painful operation."

Luckily for American women no better reasons could be found to justify the operation. By 1940 the *Journal of the American Medical Association* was counseling that circumcision of women could not be recommended except in rare instances. If the advice had come a half-century earlier, thousands of needless, senseless circumcisions could have been prevented. But thousands of circumcised females are a mere drop in the bucket compared to the tens of millions of unfortunate male infants circumcised in our callous society in deference to the tragic myth that male genital mutilation is an indispensable adjunct of the American way of life.

Nicholas Carter

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## North America's Richest Family

Terrence Robertson, a writer who had been commissioned to compose a biography of the Bronfmans, "found out things they don't want me to write about." Robertson explained in a phone call to an editor of the Toronto *Daily Star*, Graham Caney, that his life "had been threatened and we would know who was doing the threatening but that he would do the job himself." Caney kept Robertson talking, and had the call traced to a New York hotel. The police arrived to find Robertson semi-conscious from an overdose of barbituates. He died a few minutes later.

Peter Newman was the next writing pro to try a Bronfman biography, which was finally published under the title, *The King of the Castle* (Atheneum, N.Y., 1979). As far as anyone knows, Newman is still alive. Although his account of the Bronfman family is fairly laudatory, it does include Sam Bronfman's seedy bootlegging beginnings in Canada. He aged his booze with sulphuric acid, and his brother-in-law was

murdered in a gangster feud. Newman also mentions the late Sam's arrest by Canadian law enforcement officers in 1935 for smuggling and conspiracy to avoid taxes. The judge conveniently threw the case out of court. Neither does Newman pull too many punches in describing the animal-like behavior of the man who pushed his and his brothers' fortune to the \$7 billion mark, which makes the Bronfmans the richest family in the world, this side of the Arabian peninsula.

Today the Bronfmans are the paradigms of respectability. Son Edgar is in charge of Seagram, the world's biggest dispenser of alcoholic beverages. Daughter Minda, the wife of a French-Jewish baron, is the toast of Paris. Daughter Phyllis, the aesthete of the family, directs the architectural destiny of Montreal and has learned to speak French. The only black sheep seems to be Mitchell, who has maintained some dubious connections with a leading Canadian gangster.

The Bronfmans' financial empire is based on 31% of the stock of Joseph E. Seagram, Inc. (Calvert, Seven Crown, Seagram's V.O., John Jameson, Old Bushmill's, Four Roses, Chivas Regal, White Horse, Gordon's gin, Wolfschmidt vodka, Myers rum, Ronrico, Noilly Prat vermouth, Paul Masson wine, Mumm's champagne and scores of other wines, cognacs and cordials famous throughout the world). Other Bronfman holdings include 20% of the stock of DuPont, shopping centers nearly everywhere, 11,000 parking lots for mobile homes throughout the U.S., mines and oilfields in Canada, the Biltmore Hotel in Los Angeles, Atlanta's Peachtree Center, the Fiser Building in Detroit, Montreal's largest TV station, a Canadian football team, etc., etc., etc.

As an ardent Carter backer, Edgar Bronfman boasted he could call up Robert Lipschutz, the White House counsel, and get an appointment with the president whenever he so desired. In other words, one of



the world's leading Zionists had immediate access to the Oval Office. Edgar inherited his Zionism from father Sam, who used his clout with the Canadian government to get it to vote in the U.N. for the establishment of Israel, even though Canada had planned to oppose the measure. Sam personally underwrote the insurance for all the non-Jewish Canadian pilots who flew for Israel in the late 1940s. In 1981 Edgar was elected president of the World Jewish Congress.

Edgar has been married three times: (1) to the daughter of Jewish investment banker John L. Loeb; (2) to Lady Carolyn Townshend, a beautiful English aristocrat; (3) to Georgiana Eileen Webb, a British inkeeper's daughter, whom he persuaded to convert to Judaism. Edgar's most grating financial setback (so far) has been his failure to

take over MGM, an abortive financial coup that cost his company \$10 to \$20 million. His most grating personal setback (so far), aside from his sordid divorce from Lady Carolyn, was the highly-publicized "kidnapping" of his son, Sam II, which seemed to be a homosexual caper in which Sam may have abducted himself in order to extort \$4.5 million (\$2.3 million was handed over) from his old man. At any rate, a jury acquitted the accused, two Irish Americans, on the charge of kidnapping, but found them guilty of extortion.

Otherwise, Edgar's life has been pretty much a bowl of cherries. He has a 10-window office on the fifth floor of the Seagram building in Manhattan, without doubt the world's most beautiful skyscraper, designed by the Aryan-German architect

Mies van der Rohe. He hunts Redleg Partridge in Spain with brother-in-law Baron Alain de Gunzburg, Cape Buffalo in Africa and quail in North Carolina. He flew all the way to Istanbul to celebrate Yom Kippur with TV commentator David Brinkley, who says he is a Presbyterian. Edgar has a 4,480-acre estate in Florida, a manor house in Virginia and a \$750,000 Tudor mansion on 174 acres in Westchester County, next door to his good friend, Averell Harriman. And, oh yes, he studies the Talmud once or twice a week.

No wonder when Menahem Begin arrived in the U.S. in June to raise money to pay for the latest Zionist butchery in Lebanon, almost the first person he went to see was the world's most loaded Jew.

## Is "Greenery" a Code Word for "Whitery"?

We constantly hear that the "repressed" Victorians were really thinking of sex, sex, sex while they said and did nonsexual things. But our grandparents were never nearly so repressed on things sexual as we have become on things racial. Practically every major trend in America today is directly related to racial dynamics -- but few have the uncommon sense to see it.

A perfect illustration of this appeared in the May 10 issue of *Newsweek*. Carolyn Lewis, the blondish associate dean of the Columbia Graduate School of Journalism, was given the "My Turn" column. (A prerequisite of being given "My Turn" is not having a clue as to what is really going on in the world today, or at least pretending you don't.) Lewis began: "My two sons live lives starkly different from my own. They make their homes in small rural places, and theirs are lives of voluntary simplicity." They are part of a "curious phenomenon": "ambitious, competitive, urban parents spawning gentle, unambitious, country offspring."

"We gave him everything," a parent will say, "and he chooses to weave blankets in Maine." Or, "We invested in Andover and Harvard, and he cuts trees in Oregon." Since the racial makeup of Oregon and Maine just happens to be well over 90% Majority, which is a lot higher than Harvard and New York, perhaps these once-pampered youngsters have decided that high-quality people are worth more than high-quality possessions. Not that they would ever dare admit the fact to their profoundly repressed selves, of course. Lewis: "I confess that every time I return to the big city after visiting my children, I am haunted by a psychic malaise. I go through my days comparing this with that, and more and more the *that* is looking better." Anyone who has spent time in Manhattan recently knows exactly what she means.

The Lewis boys must now be labeled "low income" by any "sophisticated instrument of measure." They grow their own vegetables, catch fish, tend orchards -- and barter skills and labor with neighbors. And they "smile sweetly" like the nice escapist hippies they are whenever mom brings news of city problems. But what about urban "riches" like the New York theater? (!) No, they want "something smaller, simpler and more manageable." At this point Lewis trots out the tedious "they march to a different drummer" cliché. It couldn't be too different a drum, however, if every able, upbeat young white suddenly hears the same beats precisely when his city or neighborhood is "taken over."

A recent article in the *Washington Post* illustrated the same points. It described the 500 to 1,000 young city-born Majorityites who have settled in rural Rappahannock County, Virginia, 65 miles southwest of Washington. This mass move apparently had nothing at all to do with the black takeover of center-city Washington, and the growing Third World presence in the suburbs, or with the reduction of the area's native white workers to a class of utterly demoralized, doped-up dregs. The emigration just happened to take place concurrently with the immigration.

One George Anderson was pictured, a young blond craftsman with the bold Viking features rarely seen today in Washingtonians under 50. "The heart beating beneath this flower-child exterior is unabashedly that of a capitalist," explains the *Post* reporter. "Benevolent capitalist," corrects Anderson. Yes, yes, Sir George, you noble fellow, we all know you're benevolent, we all know you're really NICE! You wouldn't hurt a roach. You'd never be a r--ist. All of your friends have exactly two natural children (though they would like more) be-

cause that is the "decent" and "proper" thing to do. And since you all could not possibly preserve your "sweet" lifestyle around Washington without becoming a r--ist, you high-tailed it to the far boonies with the other idealists. Here, in never-never land, you and Wendy and the "lost boys" can make believe that you are kindly latter-day Thoreaus rather than tough white survivalists. You can do this for maybe ten or fifteen more years.

The *Post* article featured a lean, muscular Baltimore native named Donnie Mullan who was shown relaxing outside his charming Rappahannock County home, "built from scraps of timber and demolished buildings in a clearing he cut by hand. He had to carry each piece to the site because there is no road." Mullan doesn't make much money by working as a woodcutter and a small-town waiter. But he is a lot happier here than in the "new" Baltimore. There is simply no future in being poor, white and able in a multiracial setting.

The Andersons and Mullans of America have that relaxed confidence which only self-reliance can give. Their bodies are sleek and handsome. Their minds are questing -- they own stereos and read good books. They have abandoned the great cityscapes their forefathers built because, once built, the city's anti-eugenic benevolence breeds malevolence. Monsters are inheriting those cities. Some of them are making big money (just now), driving the best cars and sleeping with the unsuspecting sisters of the Andersons and Mullans -- yet the cityscape is decaying around them. Their inheritance is bringing them king-sized ulcers.

Meanwhile, the cheerful barbarians are returning to their sod huts.

It's not the one Theodore Dreiser wrote about

# An American Tragedy

by Inmate X

I grew up on a farm in Southern Appalachia. My German grandmother and my Swedish grandfather taught me that work -- hard work -- was the lot of man, and that is the rule I always hoped to live by. I inherited my religion from the English side of my family. As far back as I can remember, I went to a Baptist church three miles up the "holler." It was there that I met Jean, whom I married when we were both 16. We took up housekeeping in a clean, all-white Southern mountain town.

It was 1970, and the Vietnam War was all the news. Two of my uncles, who had been in the army, and my father, an air force veteran, told me I should prove my manhood and "go." Well, in our family you don't argue with your elders. In spite of my wife's objections, I signed up. In no time I was in the 82nd Airborne Division at Fort Bragg. I took three phases of Green Beret training, including parachuting. The next thing I knew I was getting off a plane at Cam Ranh Bay.

My first assignment was behind-the-lines operations. When I learned what I was supposed to know, I was shipped off to the Mekong Delta, where I took part in many search-and-destroy missions. Everybody in my unit became an expert at communications, light and heavy weapons, intelligence gathering and demolition. We were all pretty close-knit. My commanding officer, who was like a father, taught us how to stay alive, how to kill, even how to sweet-talk our complaining wives back home.

When I returned to the States after my hitch was over, my wife begged me not to reenlist. Somehow I couldn't leave the guys in the 82nd Airborne, so I signed up for another year. Our daughter was born when I was 8,000 miles away shooting up gook ammunition dumps, freeing prisoners, blowing up Soviet radar equipment and missiles, rooting out Viet Cong secret hideouts and blasting them with high explosives.

On one such mission I was badly wounded -- bullets from a Soviet AK-47 fractured my skull and tore up my right lung and legs. In a stateside hospital I saw how American TV was reporting the war. It made me sicker than my wounds. When I was released, I was actually spat upon by a group of protesters. I was too weak to get out of my wheelchair and show the creeps how I felt.

Back where I was born, I was treated much better, almost like a hero. People still

honored my Bronze Star and Purple Heart. But in spite of the safe routine of civilian life and the wonder of having a young child, I felt like a loner. Eventually overcoming my psychological and physical disabilities, I got a job with a small manufacturing firm. It was a good job, and I was a fast learner. I bought a home in the pleasant suburbs of a medium-sized city, where the neighbors liked our Southern mountain ways.

The next summer, when I was out of town on business, the world I had put together cracked apart. My wife did her shopping on Thursdays. When she came home one Thursday evening, according to neighbors, she was followed by a tall black man in a car who drove up the driveway and then left. This was before dinner. Then about 10:00 P.M. two neighbors saw his car return. He got out and went to the front door of my house. Sometime later that night my wife was raped and murdered.

When I landed at the airport I was asked by detectives to identify my wife's body at the morgue. The medical report showed that black curly hair and small pieces of black skin were found under her fingernails. She obviously went down fighting before she was carved up by the assailant's knife.

The police locked up a black suspect who was identified by the neighbors as being the same man they had seen at my home on the night of the crime. When a polygraph test was inconclusive, the police let him go. But I didn't let him go! I hired an ex-cop and a former army intelligence officer, who managed to get the killer's long record in the police files. It turned out that among his many occupations, such as pimping, he was a professional informer paid by the police, who apparently didn't want to charge him with anything because he was helping them in several upcoming cases.

Finally, I couldn't take it any longer. It looked like no one would ever pay for my wife's murder. I quit my job, withdrew my \$10,000 in savings and decided to go back to war -- this time not to Vietnam, but to a war in the streets against my wife's killer and the whole rotten system that was protecting him. Whatever the cost, he wasn't going to rape and murder anybody else's wife, sister or daughter. So I started tracking the animal down in the urban jungle that was his native habitat. Wearing a black silk hood, black jumpsuit, black gloves and black combat boots, I kicked down at least 27 doors looking for leads. I was the only

white for miles around. In the daylight hours I didn't move. At night I changed cars and I.D.s like most people change their clothes. I had two fully automatic M-16s with five combat clips, a sawed-off 12-gauge shotgun and a 9 mm. Walther with 12 chest clips, along with a couple of Vietnam vintage hand grenades to take care of any crowd which might seek to interfere with my mission. After 63 days of this, I spotted my prey in a car with three bodyguards. I killed the bodyguards, but he got away. About a week later I sent another party as a decoy to lure him out of the poolhall where he conducted his lucrative pimping business. I put three slugs in his heart.

With the help of the Feds, the cops finally arrested me. Since I refused to say anything, they had to fabricate evidence and get an ex-mental patient and dope addict to testify he was with me at the time I got my revenge. I was given a life sentence by an all-white jury. There is a bare possibility that I may get out someday, if and when the Parole Board decides I have been "rehabilitated." If they don't, I will spend the rest of my years in jail.

Today, suffocating in the middle of a largely black criminal society, I sometimes dream about going back to the mountains, doing a little fishing and even writing a book about the 24-hour-a-day torture hole that is called the American prison. I would also like to spend more time with my daughter, who has only been able to make a few visits because she lives so far away.

The Christian preacher here knows how this place kills whites, even while it lets them live. But he won't get on radio or TV to expose what is happening. The preacher, like the guards and the warden, is only concerned with "getting by."

So all that's left for me to do is continue to be what I am, what I have been forced to become, a fighter for my race -- one of the last of the breed.

*A few minor details in the inmate's story have been changed to protect his identity.*

## Unponderable Quote

The United States has been attempting to be a moderating influence in the Middle East.

*Rep. Mark D. Siljander  
(R-Mich)*

# The Right of Reply

The two-part article, "Man as Sense Organ of the Earth," (Instauration, May and June 1982) provoked warm-worded critiques from a professor of philosophy and a government economist. We begin by giving the floor to the professor.

It is not sufficient that racism is true doctrine, nor even that its truth is constantly confirmed in practice. One must suppose that a belief succeeds in reality because it has some basis in reality. But, today -- at least in the European West -- even that realization is not sufficient. If Aryan racism is to be firmly ensconced in the Aryan ethos, its basis in reality has to be delineated and that delineation has to dictate its acceptance.

Although the members of other races still seem to live by their limbic or reptilian brains -- in short, by tradition and ritual (even a supposed "modern" Jew like the composer Schönberg professes in his correspondence unswerving belief in the notion that the Jews are God's chosen people, ordained to rule the other peoples of the world), the contemporary Aryan lives by ratiocination. His convictions, therefore, call for a metaphysical foundation.

But while the author of "Man as Sense Organ of the Earth" rightly perceives this metaphysical need of ours, that is not sufficient. In this momentous undertaking nothing can suffice except an *impregnable* metaphysics. A metaphysics with gaps or inconsistencies or ambiguities must in the end plant its own seeds of rejection and its rejection, the seeds of metaphysical cynicism, and that cynicism, in turn, the seeds of final surrender to that mindless hedonism and despair which already engulf the Aryan culture to the point of self-destruction.

Unfortunately, the metaphysics propounded in "Man as Sense Organ of the Earth" -- a sort of psychophysical Hegelianism -- contains irreparable gaps, inconsistencies and ambiguities. Because of its inconsistencies it proposes an impossible ontology. Because of its gaps and ambiguities it lends itself, tactically, to the very opposite conclusions from those reached by the author.

In order to sustain these cheerless contentions let me very briefly enumerate the main planks of the metaphysics in question. I quote:

1. "Life is here and now and consists of the immanence of the soul in the body." That is, there exists no such thing as a disembodied soul.

2. A man's "consciousness is only the topmost portion of the crest of the very larger wave of his unconscious." This

premise places the agency of what we are and do outside conscious control.

3. "The whole wave [his 'soul'] is an upthrust from an unfathomable deep; a cosmic inframind." That is, as in Hegel, that an individual mind is something like a mode or action of a larger mind.

4. From 2 and 3 it follows that the agency of what we are and do is not only not of our own conscious doing, but not of our unconscious doing either; it is the doing of cosmic inframind (or what some would call "God").

5. "The essential core of all life is DNA and RNA." That is, without DNA and RNA there is not life.

6. "It is DNA that is the transceiving 'antenna' for impulses from the inframind."

7. "All of these considerations point to one inevitable conclusion: man (as well as every other life form) is a SENSE ORGAN OF THE PLANET."

8. "The earth itself is alive in a transhuman sense and has intentionally produced modern flora and fauna by actively, purposefully, modifying the planetary environment."

The author wants us to conclude from his metaphysical edifice that the Aryan race has, as it were, God's sanction, because it is in line with the inframind's fuller development and therefore is "pro-evolutionary." On the other hand, the Jewish race, among others, is "anti-evolutionary." Presumably, it is something retarding the fuller development of the inframind; thus, in effect, it is anathema to God. But as it can be argued in Hegel that *what is is what is best* so in this system it can be argued: every living thing on earth being the doing of the Planet-inframind (and it, the doing of the cosmic inframind) *what is the case* has to be what is in line with Planet-inframind's transhuman evolutionary apperceptions and creation; therefore, whatever we may as individuals aberrantly think, *what is the case* is pro-evolutionary; therefore, *what is the case* is best. But the "present stranglehold on Western culture (p. 14, *op. cit.*) of the Jews is what is the case; hence, far from its being anti-evolutionary, it has to be pro-evolutionary; hence, what is right and good and should be defended! That, I am sure, is a conclusion that the author would not want us to accept.

The major difficulty with the author's thesis, however, is a purely metaphysical one. Propounded is the notion that the Planet Earth is at least an intermediate inframind (the final one being "cosmic") whose sense organs we are. But tenet 1 says that mind and body are not separable. Tenet 5 says that without DNA or RNA there is not life. Tenet 8 in effect admits that

the Planet Earth, to be an inframind, has to be alive.

Now if the Planet Earth were a pulsating mass of DNA and RNA we might want to agree with the author's contention that it is an inframind whose sense organs we are. But except for the living things on its surface, Planet Earth does not contain DNA or RNA. Therefore, Planet Earth itself is not (by tenet 5) alive. Thus, we cannot be its sense organs, and the entire edifice collapses.

Does this mean that there is nothing salvageable from "Man as Sense Organ of the Earth"? Not at all. The notion that DNA and RNA can serve as the foundation, where similarly put together, for a sort of cultural, mental and healthful intimacy of relationships, as in the case of identical twins, is a valuable contribution, it seems to me, to racial (and thus correct) ethics. But the friendly medium formed by the interaction of individuals with similar genes is after the fact, not something before the fact (like a Jungian cosmic unconsciousness). Therefore it is not the case, as the author argues (p. 13, *op. cit.*) that identical twins "comprise one soul in two bodies"; identical twins are two bodies, each with a soul of its own; but they operate in a more friendly environment than non-identical twins or other persons, that environment being generated by their possession of identically structured DNA and RNA.

An ethical racist might want to agree that the soul is immanent in the body -- indeed, immanent in some deep sense in the body's DNA and RNA. At the same time, he should want to reject tenets 2, 3 and 4. It is not just that their Hegelian payload of *what is the case is best* has uncongenial connotations for Aryanism, but singly and together they divest everything a person might say or think, including themselves, of epistemic standing. For if what I say or think is, in the last analysis, only the saying or thinking of my hidden unconsciousness or some other mind (however *intra* does not matter), then in so far as I am conscious of saying or thinking anything, it is only as a mere transmitter of what is said or thought. But a mere transmitter -- say a television screen -- is not a judge of what it transmits, any judging that appears being itself only more transmission. One does not, it seems to me, want to advocate a theory which says that nothing of a theoretical nature can be advocated. Similarly, one does not want to advocate as truths propositions that deny the possibility of advocating truths. Since 2, 3 and 4 make this denial when their implications are carried out, they in effect, in doing so, refute themselves.

## Next we hear from the economist

Certainly an understanding of the brain is necessary to an understanding of religion; indeed, this is the only intelligible epistemology. Many animals are capable of concept formation, and in man such abilities are far advanced. One aspect of religion is to provide a conceptual understanding of the way reality is built, but such understanding is proto-scientific: our concept-forming ability starts running away on its own, without being checked by reality. Only that late, Western insistence on feedback from reality, known as the scientific method, provides a brake upon runaway reification.

A rational hypothesis is that there is a division of labor between the brain's hemispheres, the right one given over primarily to facts, the left primarily to theory. The extent to which the halves interact via the connector cable, called the corpus callosum, is the extent to which the integration between induction and deduction will approach science. It is also rational to hypothesize that the thickness or efficacy of the connector cable is both racially variable and programmable in the individual. Westernization (scientific thinking) is essentially a process of training the connector cable. The whole world is Westernizing because science pays. See Julian Jaynes, *The Origin of Consciousness in the Breakdown of the Bicameral* [i.e., hemispherically separable] *Mind* for an extended discussion of the emergence, concomitant with the Dorian invasion of Greece, of hemispherical feedback sufficient to enable self-awareness.

Religion as proto-science is one thing; understanding religious emotion is something else. The author of "Man as Sense Organ of the Earth" claims that religious emotions well up from the older, limbic centers of the brain. This is a debated, not an established, theory. Its supporters would probably include Paul D. Maclean, the discoverer of the three-tiered brain in advanced animals. But Julian Jaynes holds that messages from the right hemisphere of the cortex to the left can be interpreted as voices of the gods by those with poorly developed hemispheric integration and by modern schizophrenics. He notes the decline in such voices in the Bible as Old Testament times wore on and consciousness spread among the Hebrews.

The author should be forgiven here if he was ignorant of rival theories. But what is rather disturbing is his highly arbitrary table of correspondence of innate factors and their rather symbolic religious expressions. Quite different tables could be constructed by the dozen. Sigmund Freud, a man not best characterized by intellectual prudence, made a table of dream archetypes in his *Interpretation of Dreams*, also without any effort at substantiation. Man the

reifier has a high propensity to make archetypes and theories of archetypes (the Bible is full of them), and ethologists have established symbolic activities even in reptiles. But ethologists tread cautiously, for they know they need to understand (1) what symbolism is (a point of dispute even among logicians), (2) the brain mechanisms that make symbolism possible, and (3) evolutionary explanations for their emergence.

I was pleased, however, to be reminded of the existence of religious archetypes, which of course have to do with the brain. I should have liked to have had a summary of what is known about racial variation in these archetypes and some (necessarily highly) speculative hypotheses about the variation. Georges Dumézil has done some good work on Indo-European religions in this regard.

From this point in the article, speculation mounts and threatens to leave the domain of reason altogether. The current consensus of cosmologists is that the universe we observe is the result of a giant explosion, the Big Bang, that occurred ten to twenty billion years ago. The accidentalists see each necessary condition of the Bang (and there are many beyond the small imbalance of matter over antimatter) as wildly improbable even separately, while the evolutionists search for mechanisms at work right at the very start to weed out extremes and channel the primordial evolution of the universe narrowly down the path that leads to us.

This is the debate among cosmologists.

But what is only slightly less improbable than God, who is infinitely improbable, is the author's claim that man today is somehow the cause of the universe blowing up as it did. The mechanism by which a few billion tons of people would modify the greatest of all explosions defies imagination. This looks like a new religious archetype, or maybe just plain old sympathetic magic.

Nor will it do to invoke the "Gaia hypothesis," which decrees that the universe is an Ineffably Interconnected One. Science does not deny (partial) interconnections; it does try to describe and delimit them and explain them.

As far as paranormal phenomena go, the author surely must know that the evidence for it is all extremely dubious. Given man's demonstrated capacity for error and delusion, the only proper attitude to the paranormal is one of healthy skepticism.

*Instauration* will lose much of its credibility if its articles credit fringe theories, including those that say Aryans have more E.S.P. than blacks or that the Earth is a reservoir (how?) of DNA formulae. Racial differences are compatible with established science; in fact, they are so compatible that the burden of proof is on those who would argue equality. We are merely urging the establishment to catch up; we are not urging the abolition of reason. Our cause is doomed, if we start equating racial differences with paranormal rumble-bumble, for our country will have abandoned the rationality, and shortly thereafter the genes, that made us great.

### Rubin's Eyesore



This horror, which has no name but might well be called the "Vortex of Hideousness," is only one of 39 sculptures commissioned by the Washington Project for the Arts. Forty feet high, it occupies a prominent place beside the capital's much-traveled Whitehurst Freeway. It is a piece of junk composed of thousands of little pieces of junk -- burned-out toasters, short-circuited blenders, old radios, broken clocks, and whatever other ugliness "sculptress" Nancy Rubins could lay her paws on.