

illic heu miseri traducimur!
Juvenal

Instauration®

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photo by George Hurrell

WILL DURANT -- PHILOSOPHER, HISTORIAN OR CHRONICLER?

The Safety Valve

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

France wasn't the only country "whipped up by a frenzy of hatemongering by the news media" following Klaus Barbie's arrest and abduction (*Instauration*, May 1983). Witness the normally smiling and bubbling Diane Sawyer on the CBS Morning News (February 14), looking positively funereal as she intoned:

Barbie says that Hitler's actions in World War II were justified because Hitler did away with 6½ million unemployed. [pregnant pause] It's estimated that 6½ million Jews were killed in the Holocaust.

926

When the Washington Post reported that four youths had attacked and raped a 15-year-old girl when the teacher had left the classroom, I wrote the superintendent of schools asking him if the rapists were black and the victim was white. The superintendent replied, "Because the incidents you described are personal matters, I am not at liberty to discuss them with you."

207

Pat Buchanan did a piece about nature striking down fags with disease. The next day the San Diego Union did a semi-disclaimer editorial to appease the homo element, which is growing by leaps and bounds here. The fags even demonstrated against the Union about Buchanan's column. They are also upset because the blood banks will no longer take their polluted plasmatic crud. By the way, Mrs. Copley's fat son is a flaming fag and she owns the papers here -- both the Union and the Tribune.

921

How about a racial freeze movement?

121

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Among the "best and brightest" of our present society are duped adherents of Eastern "masters" who are injecting into the intellectual bloodstream of our civilization a dangerous concoction of superstition, passivity and confusion. As a case in point, I have struggled mightily to get a family member out of the power of one of these "enlightened ones." Amazing was the fact that the guru was Jewish, though this particular family member had no love for Jews! Yet the fascination with this corruption of the intellect, this Eastern mysticism, seized her fancy to the extent that it strained family bonds to the breaking point. Many were the times when I longed to join with a valiant group of determined citizens who would break into one of their "meditations," seize their guru, tar and feather him, and ride him out of town on a rail. As it was, my only success in getting this family member out was trickery.

941

The media blackout regarding the background of the Posse Comitatus -- other than references to "anti-Semitic" and "anti-tax fanatics" -- prevented any realistic evaluation of their potential as a feasible prowhite organization. Spotlight (June 20) printed the contents of the late Gordon Kahl's last letter which was intended as a testament. If Kahl's personal worldview represents the consensus of the type of beliefs shared by the members of the Posse, the organization is a real letdown. Kahl's testament talks of Satan and claims that Europeans are the "true" lost tribes of Israel. Is the Posse an organization for hopeless rustics?

142

Harve Bennett, the Jewish ex-Whiz Kid who was the producer of the TV movie *A Woman Called Golda* (starring Ingrid Bergman), also turns out to have been the man behind "The Six Million Dollar Man" TV series. Wonder if he had a hand in naming it as well?

272

In recent times Seattle taxpayers had to pay for a small city park to honor a Filipino hero (not World War II, but circa 1900) who had never set foot in the Western Hemisphere. Next, a main street to honor Martin Luther King Jr. And now another memorial, this time to honor a black drug addict, Jimi Hendrix, who died of an overdose of heroin.

981

One by one I feel my emotional and ideological links to the National Review snapping. Most disgusting was the wishy-washy article (July 8, 1983) on illegal immigration. Illegals may be bad, writes a Buckley hack, if the liberals get hold of them, but they may be good if they continue to "fill holes" in the economy, work hard, learn to love America and hate communism. As usual, not a single word about the racial transformation of this country that these groups are engineering.

178

A prisoner in the Federal Correctional Institute at Terminal Island writes me about a kosher kitchen there. The kosher cook marks with red the knife, fork and spoon handles so the utensils can be set aside for the Jewish inmates and not be defiled by contact with non-Jews. It appears that food from the kosher kitchen is consistently of higher quality than the common prisoners' fare -- better prepared, greater variety, more nutrition, more fruit and fresh vegetables. There aren't many Jews there, however, maybe 20 or 25 out of a total inmate population of about 900, plus 4 or 5 pseuds who suddenly became Jewish for the higher calorie intake.

953

The steady demise of letter writing is one of the signposts of the direction of the modern world. A telephone call, contrary to the assertions of Ma Bell, is a poor substitute for a letter. A letter requires more thought and organization. It demands more effort and consequently represents a higher standard of communication. Further, it can be reread and resavored, while a telephone conversation is ephemeral.

812

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□ "Responsible Conservatism" has long been a code-word for philo-Semitic conservatism. With the advent of "neo-conservatism," we now have "pure" Semitic conservatism. Buckley is now being shouldered aside, despite his paeans of praise for Israel, and being replaced by Podhoretz & Co. Jews now call the shots for the establishment right wing while maintaining their commanding positions in left-liberalism and the hard left.

674

□ One need not be completely in sympathy with the methods or the goals of either a Kahl or a Stoner to immediately understand the message their tribulations impart to Majority activists everywhere: "Resist the Brave New Mulatto World we have planned for you, and you shall end up like Kahl -- or Stoner!" Kahl's fate may prove to have been the more merciful one, given the terrible realities of America's prisons.

452

□ Republican pollsters are frantically trying to figure out why women are cooler to Reagan than men. What's the big mystery? Mrs. Upper Class considers Nancy's purple-sequined pantaloons and Hollywood dress styles a tad vulgar. Mrs. Middle Class and Mrs. Middle Age are jealous of her because she's both better and younger looking. Mrs. Lower Class envies Nancy for all the money she shoots on clothes and hairdos. Fact is, women have a tendency to picture Reagan as a weak and indulgent husband and Nancy as a spoiled and frivolous wife. If I were a Reagan adviser, I'd tell him to send Nancy to Penney's and Sears to buy, wear and rewear their clothes until election day. This would make women feel Nancy has come down to their level and would remove her from competition. Women don't like to be compared unfavorably with the unwrinkled, expensively coiffed and lavishly outfitted First Lady. They don't like class thrown in their faces, especially when they have none themselves.

329

□ Since Instauration emphasizes Nordicism so much, you ought to do an article on the four basic types of Nordics: Corded, Hallstatt, Keltic Iron Age and Danubian, particularly the last-named, which is the dominant Nordic type in Eastern Europe and Asia (when you find Nordics there) and was the type of the Scythians. It's quite different from the usual conception of the Nordic. By the way, I think it would be fair to say that the majority of the Balts are of Nordic type, and a great many Poles, judging from the pictures in the newspapers, faces on TV, and Polish Americans I have seen personally. Many of them are "Western European" Nordic types (Corded and Hallstatt). For this and other reasons, I have never appreciated so-called Polish jokes. Polish Americans are probably the most hostile to Negroes of all ethnic groups in the U.S. and probably the most hostile to Jews. I like the ones I've known.

303

□ I try my damndest to find some joy stashed away in a disease-ridden nation, compliments of immigration, while turning my back on the army of creeps working feverishly to crush us.

300

□ I, who am one-fourth German, have hardly ever met a German American who has the slightest consciousness of being German in any way. Often when I meet someone with a distinctively German family name I will ask about his or her ancestry. The standard reply is that he or she either is not German or never thought about it. Among the hundreds of German Americans whom I have met and with whom I have spoken, probably less than 10% could even state what town or area in Germany their ancestors came from. Of those, most knew their point of origin merely because some long-dead grandparent had told them. Of the microscopic minority who had some authentic feelings for the Vaterland, many were liberals and exceedingly pro-Semitic. The Germans are completely assimilated in America. It's probably a good thing as this will enable us to form a broad Majority coalition more easily, if such a devoutly to be wished for event ever takes place. When things really get tough, a German-Anglo split would be a disaster.

300

□ Instead of raising money for an FDR memorial, why not simply designate the remains of the U.S.S. Arizona in Pearl Harbor? This would be a more fitting monument to the man.

1912

□ If Nazis killed babies, does that make National Socialism wrong? That's the conclusion of Instauration's update (June 1983) on Holocaustomania. It's a notion with dangerous implications. The article cites a Jewish survivor tale that German soldiers in Ostrowiec, Poland, threw babies off a roof for sport. If this and similar stories turned out to be true, the article concludes, "We would then be as bitterly anti-Nazi as the rest of the world." That makes as little sense as being "bitterly" anti-Christian because the Crusaders put Jewish and Arab babies to death, or rejecting democracy because French royalists were decapitated in gruesome public spectacles, or discarding the American form of government because numerous Indians were killed, often brutally.

Down through the ages, men, women and children have been exterminated in the name of virtually every nationalism, ideology and faith. Today it's fashionable to put down each political or religious creed according to the number of innocent victims put to death in its name. No longer can we afford such childishness. A world view must be accepted or rejected according to whether or not its principles are true, that is, whether or not it is in harmony with the realities of life. Whatever ideological path our beleaguered race now chooses must be on the basis of whether it will help to insure our collective survival and development, and not because it gets demerits on the liberal-democratic report card.

222

□ When you hear the boys in Washington talk about morality, you can be sure they are doing so for some immoral purpose.

072

□ To be a true intellectual in an ugly age is a form of torment in a passing parade of noisy mediocrity. But mind is not all -- the heart of greatness is the soul.

410

□ In Sails of Hope (English translation, Macmillan, 1973), Simon Wiesenthal claims Columbus was a latter-day Zionist, bent on discovering a land free of Gentiles for Jewish colonization! His "evidence":

(1) The edict of expulsion of Spanish Jews coincided with Columbus's sailing in August 1492.

(2) No priest was included in the expedition, though there was a Hebrew translator, Luis de Torres.

(3) Columbus was an expert cartographer, which at the time was an "exclusively Jewish profession."

(4) Columbus was just too brave and intelligent to have been anything but a Jew! Wiesenthal calls him a Jewish Ulysses.

Australian subscriber

□ Unlike those in Europe, American racial nationalist groups and publications are long on well-meaning primitives and ignorami who are short on culture, education and intellect. Can you imagine how the IQs of most of the current "leaders" of our extreme right would stack up with those of José Antonio Primo de Rivera, Sir Oswald Mosley, Codreanu, Degrelle and Houston Stewart Chamberlain? Incidentally, I am quite taken with the National Syndicalist socio-economic ideas of José Antonio, Ramiro Ledesma Ramos and Onesimo Redondo. I find the economics of Hitler and Mussolini (at least until Il Duce founded the Italian Social Republic in 1943, which harked back to the original Fascist program of 1919) far too conservative. Hitler was a real revolutionary in the realm of racial politics, but not in the socioeconomic area. I am just as anti-capitalist as I am anti-Marxist.

191



If the Moral Majority didn't exist, the liberal-minority coalition would have to invent it. To hear the clownish Cal Thomas babble about his "black brothers and sisters," or the foul Falwell prattle on about "good buddy" Menahem is to hear exactly what our media masters want us to hear. By setting up this pathetic crowd as "hard right," they cleverly boost the stock of kosher conservatism and left-liberalism without allowing a word of debate on such pressing issues as race or the nature of Jewish power in the U.S. Norman Lear and Jerry Falwell are two boors who richly deserve each other. Yet we must keep in mind that it is the Lears who are pulling the wires, for it is their anti-Christian bombast which has "made" Falwell. It is the Lears who carefully map out the role they wish him to play on the contemporary political scene.

501

I just finished reading Captain Ramsey's *The Nameless War*, in which he made an interesting comment on the formation of Czechoslovakia following WW I. He essentially labeled it an artificial state that was designed to be a dagger pointed at the heart of Germany. For several years I have known a Czech American who lived in Czechoslovakia during the WW II German occupation and the Soviet "liberation." He argues that the breakup of the Austro-Hungarian Empire after WW I was a disaster for the Czechs, because, as events proved, they would never be able to exist very long as a separate nation. He maintains that Czechs, except for a strident minority, preferred to be a part of Austria-Hungary.

During the German occupation, my Czech friend said, most Germans were polite, courteous and did not treat the Czechs as a conquered people. Contrary to the public tale, there was little mutual animosity, probably because Germans and Czechs, as Central Europeans, shared a few cultural roots. The one group that really hated and fought the Germans were the Communists, a large percentage of whom were Jews. The Soviet "liberation" was really a brutal subjugation that prepared the way for a Communist takeover. The big shock was General Patton being ordered to pull back his army when within one week he could have occupied the entire country.

A Hungarian who had to leave Hungary after 1956 told me a similar story about the Communist takeover of his country after WW II. I loaned my Czech friend Butz's book on the Holocaust. He said he has known this for years for the simple reason that Jews were all over the place after the end of the war.

981

As I see it, only by the Revolutionary War and the War of 1846 against Mexico, did we gain anything worthwhile. 1812 was a standoff. The Civil War should never have been. The Spanish-American War? We should have stayed out of the Orient and dominated the Caribbean, instead of giving Cuba its freedom. From 1917, 1941, Korea, Vietnam, nothing, worse than nothing.

617

Thank you very much for your article on my father in the June issue of *Instauration*. Our opinion that Britain is only pretending to be in favour of his release is mainly based on the fact that Britain is classifying documents concerning my father until 2017! The address of the "Freedom for Rudolf Hess Committee" has changed. It is now Postfach 1122, D 8033 Planegg, West Germany. Perhaps you could give this correction in one of the next issues.

Wolf Rüdiger Hess

**Nominations are now open for
Majority Renegade of the Year. Please
send them in by November 15.
If you have any clippings,
or articles to support your choice,
send them along too.**

The German newsweekly *Der Spiegel* reported the Pope's visit to Poland in an article headlined, "Shock After Happiness. Did the Pope Sacrifice the Popular Hero Waleśa for an Arrangement with the Polish Government?" The third paragraph went as follows:

What was decided in Wawel [the fortress where John Paul II met General Jaruzelski] Polish demonstrators loudly asked the guest from Rome. But the flock, now rendered uncertain, received in reply only jokes from its shepherd. An answer was given two days later by a close cooperor of His Holiness, Don Virgilio Levi, 54, an expert on Polish affairs . . . who has for eleven years been the managing editor-in-chief of the official Vatican paper, *Osservatore Romano*.

What intrigues me is the name of this "close cooperor of His Holiness," this "expert on Polish affairs." When Levi was dismissed, he was replaced by Rev. Gian Franco Svidercoschi. Another good Catholic?

070

As a prison inmate, I've had 8½ years to think. You can double or even triple your evolution in jail just as you can in other monastic environments. I've never met one person who didn't deserve to be in here for one reason or another. But that doesn't mean you can't put your mind in order while you're here, learn your lesson, and then get out.

Zip withheld

On ABC-TV's "Directions," Simon Wiesenthal and a Rabbi Hier spoke of going to Poland and a projected visit with Cardinal Glemp, who turned out to be unavailable. So they talked to a Bishop Dombrowski about (of course) anti-Semitism. The Most Reverend startled them by stating that much of it stemmed from the fact that "Jews were the first to turn to communism."

606

Some Watts black (*Time*, 6/13/83) voiced his unhappiness at the onslaught of Third World immigrants who are swamping and displacing Negroes. His theory is that white folks planned it this way in retribution for the 1965 Watts riot. Well, his timing isn't too far off. It was in 1965 that Congress passed the immigration "reform" bill that finally abolished those "awful" national origins provisions. Thus were the gates opened for massive legal nonwhite immigration, which opened the gates for even more massive illegal nonwhite immigration. (Where could Chicano wetbacks hide out if there weren't millions of their racial brethren here already?) In any event, our black friends are getting a little taste of the rancid medicine that they've been dishing out to us for the last several decades. It's just too bad that America is being destroyed in the process.

891

Poland ought to be much on the mind of Majority members, but not for the reasons the media give. It provides an excellent example of the tremendous power of a homogeneous Staatsvolk in the face of both internal and external oppression. That Polish phenomenon stands in sharp contrast to the isolation and demoralization of U.S. Majority members. In spite of martial law, the Soviet Union, and their Communist puppet government, Poles are infinitely healthier in terms of what one might call "racial morale."

121

Some way must be found to interest the truck driver, the carpenter, the bricklayer, the metal worker, in short, the yeomanry of our race wherever they are found, and gain their active support. No people has ever been able to win a war or even to exist without the loyal support of these segments of society.

584

Last year the Amerindians of Delaware, Ontario, held a pow-wow -- with government assistance -- to celebrate Canada Day on June 1. Pow-wow, according to Webster's, is a word of Algonquin origin and means an American Indian "social get-together." Nothing wrong with that, you might think. But then you're not a member of the Canadian federal bureaucracy. Pow-wow, one of its dull and nameless members decided, was a demeaning word. And so this year he/she/it ruled crazily that to get the \$2,500 government grant the native group must drop "pow-wow" in favor of "native heritage day celebration." The "natives" hastily pow-wowed and before you could say, "how," they agreed to take the cash and let the culture run.

Canadian subscriber

The Costa Rican woman with whom I speak Spanish, a delightfully sophisticated, well-educated lady, told me that Latin-American nations seldom agree about much of anything, but they are all solid in their contempt for Puerto Ricans!

853

I am glad Harold Washington won in Chicago. It may hasten the realization of black power. Like it or not, it is going to take black action to loosen the stranglehold of that other minority on our suffocating nation.

190

☐ On the whole, I think Cholly Bilderberger in the May 1983 issue is excellent but for one thought. He says, "Should Western Civilization survive, the American system will be as discredited as the flat-earth theory." This will probably happen. But for all the wrong reasons. There is no way of knowing how the U.S. would have developed if the unassimilables had been excluded. Why will disaster provide an opportunity for Cholly's "unsupervised children" to see with clarity? I should think just the opposite would happen. They will all run amuck and stampede in all directions.

937

☐ There exists among the WASP upper class in the North a social anti-Semitism, which may prove to be worthless or very important depending on the unfolding of history. The social anti-Semitism of our WASP aristocrats does not imply, however, that they would be willing (1) to act on it or (2) assist in any way a movement which would primarily benefit working- and middle-class whites. I think it is quite apparent that to a cynical, self-motivated, upper-class WASP (which would include 99% of them), a good (and indeed probably unanswerable) argument could be made that a Majority first movement, carrying with it a revolution in values, social organization and education, would mean a reduction in status and power.

I do not condemn the upper classes for feeling as they really do. Let the fittest survive. This is nature's way. It would be silly and presumptuous of me to argue, as do many racialists from low social status backgrounds, that super-WASPs like Anne Cox Chambers of the Atlanta Constitution are not biologically superior as a group to middle-class WASPs. If I believe that because I live in a decent home, have reasonable command of five languages, a professional degree, date reasonably attractive women and drive a better than average automobile, I am genetically superior to the typical black welfare recipient with no degree or education who lives in a public housing project, then to be consistent I have to admit that I am inferior to the standard super-WASP who has a prep-school background, Ivy League degree, has lived on several continents and resides in a winter residence in Hobe Sound. I still maintain that our greatest genetic treasures are found in the families of our upper-class aristocratic WASPs. I might add that I have had the great good fortune to study them up close and have concluded that they are racially different from middle-class WASPs. They look different, look more Anglo-Saxon.

325

☐ South Bend (Indiana) TV stations have a public service called "Crime Stoppers," which broadcasts graphic recreations of actual crimes in the area. Black actors portray blacks by attacking whites portrayed by white actors.

466

☐ In the Holohoax weepers conducted in various places last April, Jews emerged as the central fact of World War II. Their conflict with Hitler was what it was all about. There is no USSR anymore in their war history. A dozen years ago B.H. Liddell-Hart, the noted British military historian, did not think Jews worth mentioning in his History of the Second World War.

440

☐ I'm sure you've see those bumper stickers with a heart substituted for the word "love":

I ♥ N.Y.

I ♥ the Phillies

In recent days three Cadillac (what else?) have passed me with:

I ♥ Israel!

381

☐ An increasingly common theme of American letters seems to be that of the middle-aged writer, now worldly and crammed full of literary knowledge and references, returning to the old neighborhood where he grew up. Nine times out of ten he finds on his return that a nonwhite slum has replaced his happy community of yore. This elicits a note of resigned sadness, as he tries to communicate in high-school Spanish with some Puerto Rican punk sitting on the stoop of his old apartment building. When this gets nowhere, it's back to his country home in Connecticut, his "writer-in-residence" job at some progressive college, or a round of wine-and-cheese parties with the editors of the New York Review of Books. A few months later, he's halfway through his latest work, which hardly compares to Hardy's *The Return of the Native*. No Japanese novelist could produce anything similar, for if he went back to the old neighborhood, it would still be Japanese.

144

☐ The basic racial division in America is not between white and nonwhite, but between black and nonblack. Nordics are intermarrying not only with dark southern Europeans, but also with Arabs, Iranians, Indians and Orientals. The main threat to the Majority comes from miscegenation with nonblack races, not the black race. It may be 10,000 years before the Caucasian is bred out of existence, but the Nordic over here may be gone in two or three generations, replaced by a sometimes slant-eyed, sometimes black-haired, sometimes olive-skinned "white," such as you might find in southern Europe or the Near East. If this doesn't bother you, fine. But don't try to change the direction of Instauration. Can't we have just one magazine for us?

633

☐ I know a local libertarian who is heading a campaign to get various institutions in Washington State to sell their stock in South African companies. He justifies his action in part by saying that South Africa's wealth is already in the hands of the Jews and South Africa is the largest arms customer of Israel. Damaging the South African economy, he says, will encourage white South Africans to leave, which will help set the stage for a return of American Negroes to the continent later. Pretty convoluted reasoning, what? Libertarians around here are of the fey YAF variety and not at all Marxist-oriented.

980

☐ We shouldn't be too hard on George Wallace. He was slugging it out with miscegenist forces when I was toddling off to my second year in grammar school. Crippled in a most horrible way for a man so hyperactive, he was forced to watch from a wheelchair his "allies" make their deals and accommodations. No, the old Guv hasn't sold out. He was simply invalidated out by Bremer's bullets.

456

☐ May I comment on Albert Blaustein's view (Instauration, June 1983) that the basic "idea of a constitution is to protect the rights of the minority"? This statement is another 180° flip-flop from the original meaning of our Constitution. About one year ago on a local TV Town Meeting talk show, a Jewish ACLU lawyer made the exact same point, using "minority" in a racial context. The founding fathers wrote the Constitution to provide a check and balance system to prevent a minority from dictating to the majority. At least that is what they thought they did. The minority the founding fathers had in mind at the time was a group of English leaders who unilaterally wanted to establish a particular role (economic and political) for the American colonists.

168

☐ Does anything capture the terrible rot of liberal-minority culture better than the contemporary canonization of Richard Pryor? He now stars in everything from interracial love stories (Some Kind of Hero), to Superman sequels. And how Hollywood's moguls love him for allowing them to show they are not "neglecting blacks," while simultaneously earning big bucks off them. Pryor's life is an oleaginous stew of minority racism (remember his TV advocacy of killing South African whites?), his white wives, assorted drugs and melodramatic self-immolation to which is now added the fawning worship of Majority America. The roots of his "humor" are very familiar to Instaurationists -- the sly black observing and relishing pompous white foolishness. The implicit message is black moral superiority; we whites can't even see what fools we really are. While Pryor's popularity was once restricted to blacks who loved to see the Man made to look stupid, he is now just as popular among soul-sickened whites whose shriveled egos seek pathetic nourishment by humbling themselves at the feet of this alleged "genius."

121



WILL DURANT -- PHILOSOPHER, HISTORIAN OR CHRONICLER?

American authors are usually rated by the following criteria: (1) number of books sold; (2) place and length of time on bestseller lists; (3) major book club selections; (4) awards; (5) favorable reviews -- academic journals (least clout), newspapers (most clout), magazines (somewhere in between).

Over the fifty-year period (1926-1975) during which Will Durant authored some 19 books (some with the assistance of his wife), he scored quite well on the authors' achievement test. Nevertheless, two basic questions remain for our consideration. Was Durant really a philosopher? Was Durant really a historian?

Will Durant was virtually unknown to the American public until May 1926, when *The Story of Philosophy* was published by Simon & Schuster. Although neither author nor publisher had great expectations about the book's sales potential, it took off like a F-16. Today, 57 years later, it has been translated into eight foreign languages and still remains in print. The chief source of the Durants' income, up to 1957, was royalties from *The Story of Philosophy*.

Born November 5, 1885, in Montreal of French-Canadian parents, Will (originally William James) Durant was living proof of Walter Pitkin's contention that "life begins at forty." Prior to that watershed age, he led a rather prosaic though somewhat unconventional existence that was mainly characterized by a great deal of emotional and intellectual ambivalence. Raised in a large Catholic family, he was singled out by his parents for the priesthood. After graduating from St. Peter's College, N.J., and after a year of teaching, he entered Seton Hall Seminary in September 1908.

By this time Durant had already absorbed some heavy doses of socialist dogma, which he naively thought would be useful in turning Catholicism sharply to the left. When he found his mission was getting nowhere, he decided to throw in the towel and confess his apostasy to his seminary superior. He attributed his defection to his reading of Spinoza. Nevertheless, he was permitted to stay on as a teacher at Seton Hall until June 1910.

During the summer of 1910, Durant was employed as a newspaper reporter, then accepted a job as a substitute public school teacher. Early in 1912, he was offered another teacher's post at a libertarian school in New York operated by an anarchist group called the Francisco Ferrer Association, whose financial angel was Alden Freeman, a homosexual radical whose father was a millionaire Standard Oil executive. Freeman offered Durant \$75 a month to improve his education by outside study. Will took the money and entered Columbia University in the 1913 fall semester. In October of that year he married a 15-year-old Russian immigrant Jewess, Chaya Kaufman, who had been a pupil of his at the Ferrer School. He later called his wife Ariel, presumably in honor of Shakespeare's blithe lithesome male spirit in *The Tempest*. It was not particularly appropriate because Chaya was female, dumpy and overweight, but she eventually made it her legal name. (The name of a much less blithe and much more obese spirit, warlord Ariel Sharon, was taken from the Hebrew "lion.") Four years after his

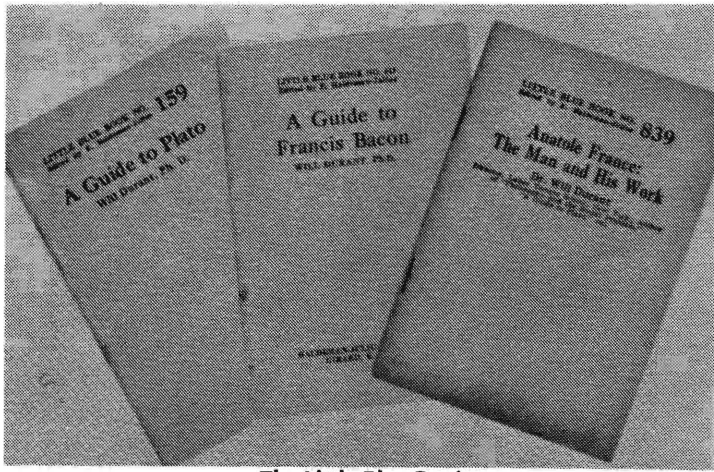


The young marrieds

marriage, Columbia granted Durant a Ph.D. in philosophy.

Back in the 1920s and 30s a Jewish publisher named Emanuel Haldeman-Julius, operating out of Girard, Kansas, published something called the *Little Blue Books* at 5¢ (later 10¢) a copy. In 1922 Haldeman-Julius, having attended a lecture by Durant on Plato while on a trip to New York, asked him to put this and other lectures on famous philosophers into booklet form, for which he would pay him \$150 each. In the next three years Durant wrote eleven of these *Little Blue Books*. Then, both author and publisher thought it would be good to combine the booklets in one hardback volume. Haldeman-Julius came to New York and persuaded the fledgling firm of Simon & Schuster to take on the project.

Shortly after *The Story of Philosophy* came out and was favorably reviewed in *The New York Times Book Review*, Simon & Schuster suggested to Durant that he buy Haldeman-Julius's half interest in the 12½% royalty for \$500. Durant followed his publisher's advice and Haldeman-Julius agreed. It was not the best deal the latter ever made. Durant's royalties for a six-month period in 1927 alone came to \$79,000! Later, Durant acknowledged it was a pretty selfish transaction, but he never apologized or offered any compensation to Haldeman-Julius, who had launched him in the writing profession.



The Little Blue Books

Durant's next literary effort was his autobiography, entitled *Transition*, which appeared in October 1927. In one part he tells of his struggle to adopt Darwin's theory of evolution without succumbing to the agnosticism of Huxley and Spencer. In another, he recounts his attempts over a period of ten years to read and understand Karl Marx's *Das Kapital*. What finally put him off was Marx's habit of letting his children starve while writing books to foment public insurrection without fomenting any family income.

Durant finally got around to questioning whether contemporary trends of thought would not seem to a later period as ridiculous as the star-reading of astrologers, the head-readings of phrenologists or the gold transmutations of alchemists. He decided that science, like most history, was a temporary, consensus-sanctioned fable.

Will Durant could be diagnosed as a "slow learner" in the sense that he retained much of his naive liberalism and wishful thinking throughout his lifetime, despite four years at the Columbia University graduate school under such famous pedagogues as John Dewey and Frederick Woodbridge (philosophy), Robert S. Woodworth (psychology) and Thomas H. Morgan (biology). His graduate studies cured his radical anarchist bent, but were ineffective in dissipating his faith in what might be described as Pollyanna-ish socialism. His life and works seemed to demonstrate there is no significant correlation between academic achievement and the capacity for thinking "straight." Although well aware that Nature was often "red in blood, tooth and claw," Durant was ever the "bleeding heart" -- reaching for some way to pacify Mother Nature and render her more gentle. Toward the end of *Transition*, the author frankly admitted that at bottom he was as romantic and sentimental as a high-school girl or an old maid and that he would probably never grow up. The prophecy held. Durant remained a socialist ideologue unto his death. A lifetime devotee of the Democratic party and welfarism, he only lapsed once. He voted for Herbert Hoover in 1928.

One highly regarded literary critic appraised *Transition* as a vulgar and simple-minded book, a work of cool and commonplace conceit. There were more favorable reviews but none of great moment. Durant's ego trip was not a profitable endeavor.

Durant's next offering was *The Mansions of Philosophy* (1929), in 25 chapters, 11 of which were rehashes of debates or reprints of magazine articles. A popularization of scholarly issues of a philosophical nature, it fell on deaf ears.

By the end of 1929 Will had accrued enough money from royalties from *The Story of Philosophy*, articles and lectures to

launch his dream of writing a world history that would encompass art, economics, science, religion, politics, wars, morals, philosophy, music, literature -- in fact, the totality of human civilization, which he defined as "social order promoting cultural creation."

January 1930 saw Will and Ariel embarking on their first world tour in preparation for the initial volume of *The Story of Civilization: Our Oriental Heritage*, which took five years to reach the bookstores (July 1935). Ten more volumes, averaging 1,000 pages each, were still to be issued before this encyclopedic undertaking culminated in Volume XI, *The Age of Napoleon* (1975).

The author of this article does not claim to have read every word of the 11 volumes -- representing 46 years of dogged effort -- which constitute *The Story of Civilization*. But he has thoroughly scanned *The Story of Philosophy*, *Transition*, *The Pleasures (formerly Mansions) of Philosophy*, *The Lessons of History* and, most important of all, *A Dual Autobiography*. He cannot recall a more tiresome reading session than wading through 406 pages of the latter work, which is replete with pabulum, trivia and maudlin dissertations on the world's "underprivileged." I must say, however, that the autobiography is quite revealing, since it was written with a mania for confession and letting it all -- or nearly all -- hang out.

Assessment

In the beginning of this article two questions were asked: Was Durant really a philosopher? Was Durant really a historian? It is now time to answer them.

This writer has not discovered one original philosophical concept or thesis in Durant's writings. Nor does he appear to be a disciple of any particular philosopher or philosophy of his time or before. The closest he came to endorsing anyone was revealed by his high opinion of Spinoza, whom he designated the profoundest of philosophers. Although Durant lectured and wrote more about Spinoza than any other noted thinker, he did not subscribe to all of Spinoza's theories or conclusions. The truth is, Durant in his 50s confessed he knew no more about the ultimates of philosophy or religion than the simplest urchin in the street. It is to his credit, however, that he acknowledged his only claim to originality was his integral method of writing history, a method that Voltaire might also be credited with inventing. At first Durant called it "synthetic" history, but later referred to it as "integral" history. Integral or synthetic, according to most professional historians, the 11 volumes of *The Story of Civilization* are a hodgepodge of compilations and plagiarizations from secondary sources which all too often were not the best available.

As a patchwork writer of "popular" history, there has been no equal to Will Durant. He could read 200 or so books about an historical era and patch his notes together so cleverly that to the unsophisticated reader they appeared to be a scholarly and conjunctive flow of the period covered. The Durants estimated that each chapter of every volume comprising *The Story of Civilization* involved some 1,500 notations which were then classified as to topic, chapter and sequential place in the chapter's outline. Altogether this meant in the neighborhood of approximately 30,000 notations for each of the 11 volumes.

Were all these masochistic years of reading, researching, plagiarizing, organizing and compiling accomplished solely for the purpose of enlightening posterity? One would think not after seeing the photos of three of the Durants' luxurious homes

illustrated in *A Dual Autobiography*. Durant, let's make no bones about it, was a businessman, whose trade was writing popular history that would sell. In their autobiography, the Durants were coy, for the most part, about their income. One clue to their wealth was revealed by the *Los Angeles Times* (March 21, 1950), which reported that \$314,000 in stocks, bonds and jewelry stolen from the home of Dr. Will Durant the previous night had been recovered.

What can be stated factually about Will Durant's character? In Chapter 8 of *A Dual Autobiography*, entitled, "Money-Grubbing," Durant candidly acknowledged that he was 72 years old before he considered health more important than money. His values were suddenly altered by a frightening attack of hypertension. He also confessed that some of the sources of his energy were egotism, selfish altruism and greed for applause.

Perhaps Durant's tragic flaw was his "selfish altruism." Throughout his life he never tired of expressing orally and in print his intense concern for the oppressed, underprivileged and undernourished of the world. Yet nowhere is there any evidence the Durants had given a dime to any causes or organizations working with or for the "have-nots." Their money was kept in the family. Virtually all gifts or financial assistance went to either Will's or Ariel's numerous relatives. The avowed liberal was a bona fide financial conservative when it came to his own pocketbook.

Durant speculates that his moral stature was made easier by a feminine component in his makeup. He explained he was never physically aggressive and assiduously avoided all forms of violence. All his battles were waged from a rostrum or in the pages of his books.

According to his wife, one of Durant's favorite mottos was "Judge others leniently, yourself severely." She said he was not one to denigrate other authors or envy their successes. He did, however, write defensive letters to publications that printed reviews of his books which were negative and/or vitriolic.

The Age of Louis XIV, Rousseau and Revolution and *The Age of Napoleon* were Book-of-the-Month Club selections. *Rousseau and Revolution* was awarded the Pulitzer Prize in 1968. Several honorary degrees were bestowed on Will and on Ariel, who by volume 7 of *The Story of Civilization* was listed as co-author but who had no formal education certificate after age 15. Both the Durants were elected to the Institute of Arts and Letters. The French government awarded them two medallions for their respectful treatment of Napoleon. In January 1977, Republican President Gerald Ford awarded the Medal of Freedom to Dr. and Mrs. Will Durant, two of the most Democratic of Democrats.

The Lessons of History, written after volume X of *The Story of Civilization*, is a summary of what the Durants learned from their many years of toil. Of the 13 sections, one deals with "Race and History." In it, as well as in all other writings of Durant, one looks in vain for other than complimentary comments on individual Jews or Jews as a race. All the dubious acts generated or committed by Jews in Spain, Russia, England, Germany, Palestine, the United States or anywhere else they happened to reside after the Diaspora, are either glossed over or totally ignored.

Durant asserted that history is color-blind, contending that a high civilization, given a favorable environment, could develop almost anywhere and under the auspices of any race. He excuses the blacks of Africa for not having produced any great civilization on the basis of inadequate climactic and geograph-



At the 1934 opening of the American Library for Nazi Banned Books in Brooklyn. Poet Edwin Markham stands between Durant and Einstein. The picture appeared in the Jewish Daily Forward.

ical conditions and then questions whether any of the other races would have done any better under such geographical handicaps. He compliments American blacks, without mentioning any names, for having risen to high places in the professions, arts and letters in the last hundred years despite innumerable social obstacles. Nevertheless, in Section II, "Biology and History" of *The Lessons of History*, Durant, the professional equalitarian, underlines the fact that inequality is not only natural and inborn but increases with the complexity of civilization and that every invention is made or seized upon by the exceptional individual -- making the strong stronger and the weak weaker. Durant further points out that only those who are themselves the product of enfeebling blood mixtures talk about racial equality or preach that all men are brothers. Utopias involving equality, he declares, are biologically doomed.

In 1932, Durant published a little book *On the Meaning of Life*, after he had collected a number of replies on this topic from well-known persons. He finally decided, "the secret of significance and content is to have a task which consumes all one's energies, lifts the individual out of himself and makes human life a little richer than before." He certainly lived up to most of the difficult task he had set for himself. He fell somewhat short, however, of completing the last part.

Ponderable Quote

Except for one ethnic group, saying anything that can be construed as a racial slight is a no-no. And that group against which even the grossest distortion or lie is permissible is the WASP (White Anglo Saxon Protestant). The Japanese-American Citizens League, which is quick to defend other racial groups against unfair treatment, should also speak out against slander and injustice where Caucasians are the victim. Hopefully, we Japanese Americans do not subscribe to the liberal truism that discrimination against minorities is a terrible sin -- but against majorities, it's fine and dandy!

Mas Odoi,
Japanese-American Citizens League

WHATEVER HAPPENED TO MY AIN FOLK?

My family is unusual by American Protestant standards in that we have been a single-denomination family since the 16th century. At the earliest appearance of John Knox in Edinburgh, my ancestors latched on to the Presbyterian faith and have clung to it through the centuries with legendary Scottish stubbornness.

Most American Protestants have changed denominations like their shirts -- Baptists yesterday, Methodists today, Lutherans tomorrow. With all the litigiousness of the Scottish character my ancestors and relatives have schooled themselves in Calvinist lore and viewed any other brand of Christianity with distaste and (in the case of the Catholic and Episcopal brands) outright hostility.

Leaving Scotland as Presbyterians, my forefathers and foremothers settled in Ulster as Presbyterians. Emigrating to the colonies in the 18th century to escape Anglican persecution, they ended up in North Carolina, where one of my forebears served as a soldier in the Revolutionary army in the Battle of King's Mountain, after having been blessed by the Presbyterian clergy and enjoined to smite the "legions of popery" -- the British Anglican troops. (A century later, my grandfather refused to speak to my cousin for three years because at the height of the Great Depression she had accepted a job as an organist at an Episcopal church, a church "tainted with remnants of popery.")

Immediately prior to the War Between the States, the Presbyterian Church in America divided into a Southern and Northern faction over the issue of slavery. Being Southern and having no theological difficulty with slavery (did not the Scriptures themselves enjoin slaves to obey their masters and thereby implicitly approve the "peculiar institution"?), my family became members of the Southern branch.

To a certain extent I regard myself as some kind of cowbird insinuated into a Presbyterian enclave. Like most Instaurationists, I suspect, I have wrestled long and hard with the problem of God and religion without reaching any conclusion. Although still troubled by such problems, intellectually I am an agnostic. Aesthetically I am an Anglican Catholic and cannot fathom my family's loathing for ceremony and for a culturally pleasing form of religious service. However, I have never taken the step of dissociating myself from the Presbyterian Church, not having felt free to change in one generation the cultural and religious commitment of centuries of ancestors. I still regard the Presbyterian Church with nostalgia and affection, despite my lapse from a state of grace (something my father says is theologically impossible since God's elect never lapse).

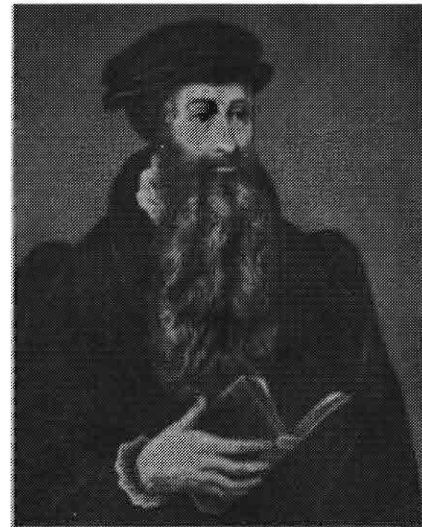
When I was a child, Presbyterianism still stood for something more in America than just a front for social leveling and a stage upon which fellow travelers in clerics' robes could preach historical materialism. Some of my fondest childhood memories dwell on the church camps and gatherings where we sang Scottish songs and danced Scottish dances. To me all this was much more than a church; it was the symbol of our continuity in the New World, the focus of our heritage, culture and tradition.

Recently, the two Presbyterian churches in America reunited at a general assembly in Atlanta, where I happen to live.

Moved by warm recollections, heretic though I may now be, I found myself joining the procession which marched from Atlanta's World Congress Center to the City Hall to celebrate the reunification. I really had not planned to participate. A lawyer, I was just emerging from a court appearance as the procession wound its way by the courthouse. Was predestination at work?

In my childhood the Presbyterian clergy was a sober, solid, restrained group. In the procession I was shocked to see the contemporary clergy, especially the younger element, decked out in outrageous, flamboyant get-ups, sporting shaggy beards and shaggier hippie hairdos. Many of them, in imitation of the various groups who wear T-shirts with words explaining how their members "do it," wore T-shirts with the inscription "Presbyterians do it with restraint and dignity."

A sizable number of the clergymen were obviously people with addled minds, stumbling along in some kind of dazed trance and muttering incomprehensibly. Some would actually give vent to periodic shrieks and exclamations on the order of Holy Rollers. They seemed to think it especially commendable to seek out scattered blacks among the marchers and kiss, hug and fondle them. Clerical garb was worn by only a tiny few.



John Knox would have been outraged

When we arrived at City Hall I left the procession and entered the rear of the building to pay my water bill in obedience to ancestral folkways. A canny Scot knows how to minimize expense and make maximum benefit of his time. God shows his favor upon his elect by bestowing material bounty upon them, etc.

Having paid my bill, I saw Mayor Andrew Young walking across the lobby to speak to the celebrants from the City Hall steps. Since, to my surprise, there were no guards or police, I strung along with his party.

As Young appeared on the City Hall steps, the crowd was singing the traditional hymn, "The Church's One Foundation."

One verse of this song was judiciously omitted, as it is from the latest hymnals:

Though with a scornful wonder,
Men see her [the Church] sore oppressed,
By schism rent asunder, by heresies distressed;
Yet we our watch are keeping,
And saints cry out how long,
Until this night of mourning
Yields to the morn of song.

Since Andrew Young is not a Presbyterian but a member of the Disciples of Christ or some other fundamentalist group, the singing of this verse might have been considered impolitic. The censorship could also be considered as a sign of the coming reunification with other denominations.

A great fuss was made over Atlanta's black boss. I doubt seriously whether a white non-Presbyterian mayor would have been called upon to play such a dramatic role in the reunion of the church.

I noticed a number of very expensively and tastefully dressed young Presbyterian women in the crowd (the kind who populate the League of Women Voters or the Junior League). They were all shook up by Young, whom they insisted on calling "Andy." Apparently the leftist element now dominating the Church wants to promote the use of first names so we can all be more folksy, down-home and first-namesy in the "new pluralistic America." The use of his nickname also demonstrates the extraordinary affection due Young as a black radical.

Mayor Young (please excuse my reactionary distaste for "Andy") expressed his happiness with the reunion, which he hoped would spread to Methodists, Baptists and others, so all the races would get together in one integrated church. This idea was received with rapturous applause, which shows how un-Presbyterian the Presbyterian clergy has become, since it implies union with churches which an orthodox Presbyterian can only view as heretical.

Young lost no time whipping the crowd up with his florid African oratorical cadences. It was disappointing to see Scots responding to a kind of tom-tom demagoguery so alien to their character. Standing a few yards from the mayor were several rather dignified personages in kilts who responded to his sub-Saharan gesticulations with quiet, restrained smiles. Were they representatives of the Kirk of Scotland or merely American Presbyterians dressed up in traditional Scottish costume? Who knows? That they were ignored and shouldered aside in the ceremonies would seem to prove they were representatives of the Kirk. After all, the current feeling in the church is that we must abandon our Old World roots because the handful of black Presbyterians cannot identify with anything Scottish. For this reason the song books for young churchgoers have been progressively dropping Scottish folk songs and substituting Negro chants and spirituals. Some of them, like one called "Aka' Simba," are nonsensical and meaningless, not to say degrading and undignified.

On the periphery of the throng and generally ignored was a bagpipe band, whose location was perhaps a subconscious indication of the direction the church has taken with regard to its heritage.

The celebration over, the marchers dispersed and made their way back to the World Congress Center, still busily seeking out blacks to hug and kiss along the way.

Of interest was the reaction of the news media. Numerous

friends and acquaintances of mine indicated that they thought the affair was a reunion of black and white Presbyterians, because of the many press photos of blacks and whites embracing. Actually, the number of black Presbyterians is microscopic, since the simple, quiet Calvinistic ceremony is totally alien to their hyperemotional religious habits. Because of the black-oriented media coverage, the public could be forgiven for not understanding that the event was a geographical reunion of the Northern and Southern churches, both overwhelmingly composed of whites or, more precisely, American Scots.

The united church elected as its first moderator one J. Randolph "Randy" Taylor, a clergyman formerly located in Atlanta and now based in North Carolina. Since he was a member of the Southern church, this was hailed by the poor, gullible middle-of-the-roaders as a "victory" for the less numerous and mildly more conservative Southern congregations.

It has been my misfortune to have been acquainted with Taylor. Although I do not relish being the bearer of bad tidings to conservative Presbyterians, I must hasten to disabuse them of their illusions. Taylor was perhaps the most trendy radical of all of the radical chic clergy in Atlanta. I am certain he has not changed since he moved to North Carolina. Long an outspoken champion of "civil rights," as well as more exotic and bizarre causes, he used to sport African Nigerian clothing as he went about the city to emphasize his repudiation of white "racism" and his total identification with the Third World way of life. So much for this great concession to traditional Southern Presbyterians!

As Thomas Wolfe said, "You can't go home again." As I left the motley throng of the descendants of what once were solid, respectable Scottish Presbyterians, I sadly recalled one of our old songs:

Far from my home I wander,
But still my thoughts return,
To my ain folk over yonder,
In the sheeling by the burn.
I see the cozy ingle,
And the mist about the brae,
And joy and sadness mingle,
As I list some Old World lay.

And it's oh that I'm longing for my ain folk,
Though they be but humble, poor and plain folk.
I am far across the sea,
But my heart will always be,
At home in dear old Scotland,
With my ain folk.

Ponderable Quote

It's difficult for me to . . . fool around with people for all the wrong reasons -- because I'm probably the biggest prig in Hollywood. I don't drink, I don't smoke, I don't do any drugs -- which automatically makes you on the bottom of everyone's social list. A lot of time I find myself sort of ostracized just because . . . I'm very straight When I first moved out here everybody told me, "You have to go to the right parties, you have to do 'coke' . . ." I just told them, "If that's what I had to do to get ahead, then I would go back to Dallas." The only way to survive Hollywood, it seems to me, is to leave it, and all its evil works, far, far behind."

Morgan Fairchild
Taped from "Entertainment Tonight"

THE IMPACT OF THE BLACK ELECTORATE

Black Americans constitute one of the most important voting blocs in the contemporary political environment. The increasing representation of blacks in Congress, city halls, and state legislatures is only the most visible sign of black political influence. Just as important, blacks are in a position to serve as a crucial swing vote in many elections across the country.

As of the 1980 census, there were 17,099,113 blacks of voting age in the United States. This represents 10.5 percent of the total voting age population. Four states -- New York, California, Texas and Illinois -- have a black electorate of 1 million or more. The heaviest concentration of black voters is in the South, where 16.7 percent of the voting age population is black, while the West has the smallest proportion of black voters, only 4.9 percent of the region's electorate. Slightly over half (52.6 percent) of the nation's black voting age population resides in the South.

Probably the most important distributional feature of the black vote is its heavy concentration in six Northern states that have been extremely important in presidential elections because of the large number of electoral votes they command: Illinois, Michigan, New Jersey, New York, Ohio and Pennsylvania. No presidential candidate since Dwight Eisenhower in 1952 has won the presidency without winning at least three of these six states. In a closely contested election a cohesive black vote can easily be decisive in all of them.

Much of the black population, especially outside the South, is concentrated in the urban areas . . . New York City and Chicago head the list with over 1 million blacks each. East St. Louis has the highest black percentage . . . (95.6 percent), followed by East Cleveland, Ohio (86.5 percent), East Orange, New Jersey (83.5 percent), Compton, California (74.8 percent) and Prichard, Alabama (73.7 percent). The remainder of the top ten cities in order of black population percentage are: Gary (70.8 percent), Washington (70.3 percent), Atlanta (66.6 percent), Detroit (63.1 percent) and Newark (58.2 percent). An additional seven cities have a black-majority population: Inglewood, California; Birmingham, Alabama; New Orleans, Louisiana; Baltimore, Maryland; Camden, New Jersey; Richmond, Virginia; and Wilmington, Delaware.

Blacks make up 20 percent or more of the total population in 86 of the 435 newly redrawn U.S. congressional districts. The vast majority of these districts, 60, are in the South. The Northeast has 9 districts in this category, the Midwest 13, and the West 4, all in California. Blacks are well situated to deliver a swing vote in a number of southern districts where incumbents have won by narrow margins in recent years . . .

Fourteen House districts now have black majority populations. All but one are in inner city areas. There are three such districts in Chicago, two each in Detroit and New York City, and one each in Atlanta, Baltimore, Cleveland, Memphis, Newark, Philadelphia and St. Louis. The only rural black-majority district is the 2nd district in Mississippi's delta region, where the 1982 Democratic nominee, black State Representative Robert Clark, narrowly lost a bid to become the first black Congressman from the rural South since Reconstruction.

Registration and Turnout

The prerequisite to electoral participation and influence is registration. The much publicized turnout decline of recent years is actually a reflection of the decline in registration among the voting age population. In the nation as a whole, the decline among both blacks and whites has been about 7 percent since 1968 . . .

Literacy tests, the poll tax, and other forms of legal and extralegal coercion kept down the level of Southern black registration until the mid-1960s. The passage of the Voting Rights Act heralded a new era in political participation. Although Southern black registration has declined since its 1972 peak of 64 percent, it remains at a level which is quite high by historical standards . . .

In the South, the registration rate for blacks has crept up from 87 percent to 90 percent of that for whites. In contrast, outside the South, the black registration rate as a proportion of the rate for whites has slumped from 93 to 87 percent. Thus, the ratio of black to white voter registration is now higher in the South than in the North, overcoming the legacy of a century of political discrimination.

There are several possible causes for the reversal of this long-standing pattern. Because black office-holders are disproportionately located in the South, the presence of black candidates on the ballot may stimulate heightened political interest among Southern blacks. It is also possible that the history of discrimination against black voting rights has invested the act of registering to vote with a unique symbolic importance in the South . . .

In 1964, Northern black turnout was 28 percent higher than southern black turnout. By 1980, the margin had been reduced to 4.6 percent. Given these trends, it is not surprising that the ratio of black to white turnout in the South is almost identical to that outside the South. This is just one of many ways in which, politically speaking, the South is becoming more like the rest of the country.

There is considerable variation from state to state in the registration and turnout rates among blacks and whites . . . Black voter turnout by state in 1980 ranged from a high of 68 percent in Wisconsin to a low of 28 percent in Kansas. The voter participation rate of blacks equalled or exceeded that of whites in five states: Missouri, Ohio, Pennsylvania, Tennessee and Washington . . .

Partisanship and Voting

In recent years, blacks have been the single most cohesive element in the Democratic Party coalition, at least in presidential elections. It is useful to remember, however, that blacks have not always been such strong supporters of the Democratic Party. Before the New Deal era, blacks were just as solidly identified with the Republicans, "the party of Lincoln" which had abolished slavery during the Civil War. Most blacks were sufficiently hostile to the subsequent Jim Crow legacy of Southern Democrats to maintain their Republican allegiance until the Great Depression. The economic dislocations of the Hoo-

ver era accelerated a trend toward a division of the black vote along class lines, although Hoover carried the black vote in most major cities even in 1932. The relief provided by New Deal programs brought about a major transition of black political loyalties by 1936. Overall, about half of the black electorate identified with the Democrats at the dawn of modern survey research in the late 1930s

The current overwhelmingly Democratic affiliation of black voters is a more recent phenomenon. The first major postwar shift came in 1948, when President Harry S. Truman proposed a comprehensive package of civil rights legislation, and the Democrats then adopted a civil rights plank in their party platform that was strong enough to prompt a walkout by southern delegations and the "Dixiecrat" presidential candidacy of Strom Thurmond. The second big spurt occurred in 1964, when the Republicans nominated an outspoken opponent of that year's Civil Rights Act to run against the president who had secured its adoption by Congress. The Democrats have maintained a roughly ten-to-one edge over the Republicans in black party identification ever since. There are economic interests as well as political loyalties underlying the current black party allegiance. Not only are the black poor dependent on government transfer programs; the black middle class is also heavily reliant on the public sector for employment opportunities and contracting arrangements.

Party identification is traditionally the strongest predictor of voting behavior. Thus, it is not surprising that the patterns in black party identification are mirrored by the patterns in black presidential voting in recent decades The only sizable discrepancy occurred during the New Deal period, when Roosevelt apparently commanded substantial support from black Republicans. Below the presidential level, however, recent Republican candidates have sometimes been able to win one-third and more of the black vote. Among the Republicans benefiting from such support have been Governors James Thompson of Illinois and Richard Thornburgh of Pennsylvania, Senators Lowell Weicker of Connecticut and Charles Mathias

of Maryland, and Congressman Jack Edwards of Alabama.

It is interesting to note that the full force of the black preference for Democrats has yet to be felt in the electoral arena. This is because black voter participation is below that of whites, and has been declining steadily since the heyday of the Great Society. A successful effort to mobilize black turnout across the country could have a striking impact on the current political balance in the country, given the Democratic proclivities of the black electorate.

Conversely, the status of the black vote as a consistent bulwark of the Democratic coalition presents an opportunity to the Republicans. Without black votes in several large states, the Democrats could not hope to attain a majority in the Senate or in presidential elections. Similarly, the presence of safe Democratic seats in largely black inner-city districts affords the Democrats a cushion in assembling a majority in the House of Representatives

Overall, the black electorate is becoming an increasingly visible and strategically crucial voting bloc. But realizing the full potential of black influence at the voting booth will require a redoubled effort to ensure that blacks are registered and turn out to vote in unprecedented numbers. As Lowell Weicker recently stated at the annual NAACP convention, "Voting rights aren't worth a damn unless they are viewed as responsibilities too. I don't need to tell you that politicians tend to help those who help themselves by voting. Blacks haven't done that in recent elections; they've hurt themselves by staying at home and that is what the bigots and the racists of the world are counting on."

The Joint Center for Political Studies is one of many think tanks financed by liberal foundations. Its recent study, The Impact of the Black Electorate, was "leaked" to Instauration by a Washington correspondent. Since it's important to learn how the powers that be view the political situation, particularly as regards the black vote, we thought it was fitting to reprint a goodly portion of the JCPS report.

An Instaurationist ponders over a common Majority dilemma

WHAT'S MY PROBLEM?

From time to time, I tense up -- physically, mentally, emotionally -- as I think of *certain personalities* in my social universe. On some vague level of consciousness, I am still "arguing" with them, or, again, I am "arguing" with others about them. These "arguments" are not verbal or conceptual, but derive from a more primitive and generalized level. Essentially, one part of me (a very deep and true part) is spontaneously feeling a conflict with these certain individuals, while a second part (the present "social order" internalized within me) is insisting that this conflict is morally unjustified.

Though I can usually put all other interpersonal tensions aside while I meditate, I often cannot put these aside. And the truly extraordinary thing about these certain individuals is that none of them are even important to me. All are bit players in my social universe -- and all are Jews.

Is this "Jewish problem" my own neurotic creation, or is it something which the present social order has foisted upon me -- and foists upon many sensitive individuals? The liberal bigots

are ready with their answer, of course. But let us think through this difficult matter a bit more thoroughly than they are prepared to do.

Just now, America is -- by the determination of our political elite -- in a state of acute conflict with the Soviet Union. The Russians have been designated official "bad guys," as have the Afrikaners, the Syrians, and various other peoples. Very well -- but how many Americans know a Russian? How many are *required to interact* with one? And, speaking of those few Americans who do interact with Russians, how many suffer tension from it on the personal level? Certainly we all feel a vague tension from the threat of nuclear war, but how does that enormous fact affect the nature or quality of the interaction between one Russian and one American? After all, the national combatants are roughly equal in strength, their conflict is out in the open and comprehensible to all -- it corresponds to other normal conflicts since before man was man.

I meet a Russian. He asks me what I do for a living. "I'm a

writer." "What do you write?" "I write about Soviet expansionism in Asia." "Oh, well, I write about American imperialism in the Western Hemisphere." "That's interesting. Good day." "Good day." This Russian matters little to me, and I matter little to him. We live 5,000 miles apart and have no intention of moving closer. Each of us might help to physically harm the other, but this physical threat has few psychical overtones. I won't be worrying about this Russian as I meditate the tensions of the last week away. And he won't be worrying about me.

I meet a Jew, whom I am far, far more likely to meet than a Russian. He asks me what I do for a living. "I'm a writer." "What do you write?" "I write about sociobiology." "Oh, well, I write about sociobiology, too. We have something *in common!* Say, I have some friends who are very interested in sociobiology. We'd love to hear what you have to say." "Yes, well, maybe I'll give you a call." "Say, can I have your phone number?" (Politely:) "Well, I guess so. Um, why don't you give me yours too?" "Okay, great. I'll be calling you soon." And they *do* call. My God, do they call! They almost always follow up on random encounters of this type. They want to be friends with an interesting fellow like you -- even when you try to be as uninteresting as possible! In short, they're nosy as hell, and that some of them are polite-nosy doesn't alter the fundamental fact that they are dyed-in-the-wool buttinskys.

Majority members tend to behave in the opposite fashion following these random encounters. Two of them may have an animated, enlightening and -- what is more -- a downright *honest* conversation. Each may genuinely like the other, and fervently resolve to stay in touch. Yet -- very frequently -- they will promptly lose touch. Why? Simply because, unlike Jews, their kind does not depend on constant *mediation* to flourish, or, in extreme cases, to survive. Indeed, the best non-Jews have often flourished in relative isolation, where they break the chains of so-called "human interdependence" and prove how independent they really are.

Jews are supposed to be 3% of the American population, so if little old me chooses not to associate with them, that shouldn't turn the world upside down. After all, in addition to not normally associating with Russians, Germans, Frenchmen, Britishers, Africans, Asians and Latin Americans, I also don't normally associate with farmers, truck drivers, factory workers, dentists and plenty of other American groups who add up to a lot more than 3%.

The groups with whom I do customarily associate are legion -- and none of the excluded multitude seems to mind. However, I do find it extremely difficult not to associate with the 3%. They reproach me for it. Everyone reproaches me for it (in their behalf). And, if and when I climb higher on the career ladder, the task will become significantly greater. Spiro Agnew once admitted (though only after he had hopelessly fallen from grace) that Jews were with him all the way up and all the way down. What leading American politician, entertainer or pop-intellectual could not say the same thing?

Jews call this special relationship a "symbiosis" -- when they admit it exists at all. But a true symbiosis, by definition, benefits both parties. And, as the author of "Rational Anti-Semitism" painfully discovered (*Instauration*, March 1978), the Jewish-Gentile special relationship in America and other major Western nations is working to the overwhelming long-term detriment of non-Jews.

Since I know all of this, why do I let my casual (and unavoidable) Jewish contacts get under my skin? These people are

simply not important to me personally. Why can't I just forget them? As I meditate a week's tensions away, the problems with close friends and family -- problems which really matter to me -- gradually drift off, and I am permeated with a profound feeling of peace and harmony. The feeling is occasionally interrupted only by a fuzzy, pre-verbal "accusation" from one part of my consciousness that I am somehow being "unfair" to certain "nice" people by giving them the cold shoulder. These internalized voices -- as well as the external voices of friends and family -- are saying:

Why won't you return our call? Why won't you enter into a "meaningful" relationship with one of us? Why won't you make dialogue, dialogue -- endless dialogue? Why do you act afraid of us and make us feel bad? Don't you know that it *hurts* us to be excluded?

Sometimes my voices invade my dreams. They are a part of my divided consciousness -- indeed, a part of every intelligent Westerner's more-or-less divided consciousness. Rather than repressing the voices, we need to confront them. We need to realize that especially today in the age of mass media our very minds are not entirely our own. Big Brother is not only in the pulpit, telling us we are "sinful," not only on the boob-tube, telling us we are "guilty." It's worse than that. Big Brother's inside of us. And he's getting bigger, year by year.

Even though Jews live next door to me and the Russians live 5,000 miles away, experience proves that the Russians really have more in common with me on the deepest level. If nothing else, I know that while the Russian and I may disagree and even physically attack each other, he will have a nearly impossible time getting "inside my head" -- playing games with my conscience, and inducing feelings of "sin" and "guilt" which I know to be phony -- and I know, likewise, that I will have a nearly impossible time getting "inside his head."

There is at least the *hope* that Ivan and I will someday break into trusting grins, shake hands and agree to go our separate territorial ways in peace. With a more honest Zionism, even Israelis might someday offer that elusive hope. But an international caste which intrudes into every Western nation and every alert Western psyche? With it, there can be no *hope* of harmony. Its very essence demands perpetual social discord.

Time's Strange Geography

Although Thatcher favors hanging, she probably does not regret last week's outcome. A return to the noose would have saddled the government with the task of redefining and reforming the nation's penal law so as to define the various conditions under which capital punishment would be applied. It would also have given Britain the dubious distinction of being the only country in Western Europe, except Turkey, to execute criminals. ■

TIME, JULY 25, 1983

Time is famous for moving mountains (of propaganda). But moving a country, 97% of which is in Asia, to Western Europe is a feat that even Mohammed would have difficulty managing.

BIGOTRY -- OUT OF THE MOUTHS OF GENIUSES

Hey Sol, did you see in the March issue of Commentary how Mahatma Gandhi didn't like Africans?

Jake, Jake, keep in mind that Commentary is our main "neo-conservative" organ. To get a little you have to give a little. Norm Podhoretz knows he has to sick his writers on the schwartzes now and again to win points with the goyim. Gandhi was the tops.

I don't know, Sol. It says in the Richard Grenier article that Gandhi remained a supporter of the Indian caste system "until the end of his days." In fact, his "ultimate weapon," the "fast unto death," was first directed not against Hindu-Moslem sectarian violence in 1947 but against "a kind of affirmative-action program for Untouchables" which the British tried to set up in 1931!

Come on now, Jake. What are you trying to do? Play the devil's advocate? Everyone knows Gandhi was a great man.

The devil you say! Listen to this, Sol. It says that, as the British were evacuating Dunkirk, Gandhi urged them to surrender, saying, "Hitler is not a bad man." And he advised Jews to respond to Nazism by collectively committing suicide. Yet in Gandhi's earliest days in South Africa, fighting the wicked racists, Commentary writes that "his three staunchest white supporters were Jews, every one." How's that for gratitude?

Why didn't you tell me this sooner? Rhoda! Cancel our reservations at the Bijou! If Attenborough wants to make defamatory movies, he will have to do it without help from me!

And so, it appears, Mohandas K. Gandhi, the Mahatma of India and Idol of the decadent West, is on record as having said (in writing to the Viceroy), "Hitler is not a bad man." This may come as a shock to the workaday "Sols" and "Jakes," but Jewish academicians are all too aware of the accolades and the more qualified expressions of approval for Hitler which issued from innumerable prominent lips in the pre-World War II period (and during the war in those areas which happened to fall within the National Socialist power nexus). A rather imposing book could be compiled consisting entirely of the flattering things which Winston Churchill, H.G. Wells and other leaders said about the "prince of darkness" before he was permanently typecast. The "Sols" and "Jakes" would have quite a mammoth boycott on their hands if they shunned every erstwhile Hitler-flatterer.

Their boycott would grow immeasurably if they likewise shunned the works of those great artists and writers of the past who have, at one time or another, condemned the Jewish people in the most vehement language. The wiser and better informed Jews know that it is preferable to single out an occasional Wagner or Richard Strauss for "special treatment" than to admit that a majority of the West's great personalities have at least privately expressed opinions not too different from Wagner's. If the deracinated mass man of the West ever learns how Western genius has really tended to regard the Jew, the discovery could go far toward relieving his condition. It is safer to pretend that Wagner was a freakish and obsessed individual. But anyone who has leafed through *Antizion* must struggle to

uphold the charade. Subtitled "A Survey of Commentary On Organized Jewry By Leading Personalities Through the Ages," *Antizion* is available from The Noontide Press, Box 1248, Torrance, CA 90505, for \$5.00. The anthologist and commentator is William Grimstad. The 200 pages of anti-Jewish quotations from "more than 575 of history's greatest minds" include striking observations like these:

O destructive nation! O infamous ones. O nasty race, to what misery you have brought your empty hopes, your crazy folly and your matchless obstinacy, you who summon hard-heartedness and obduracy against all truth and reason.

Miguel de Cervantes,
"La gran sultana doña
Catalina de Oviedo."

It is true that once more the Jew has enthroned himself everywhere. Why, not only has he "enthroned himself," but he never ceased to reign!

Feodor Dostoevski,
"The Very Last Word
of Civilization."

They already dominate all international politics, and what will follow -- the Jews themselves know full well: their kingdom is coming, their complete empire.

Feodor Dostoevski,
"Status in Statu."

The sufferance which is the badge of the Jew has made him, in these days, the ruler of the rulers of the earth.

Ralph Waldo Emerson,
"Fate."

Does not the intelligible thought ever occur to you that the Jews who, apart from you, are citizens of a state which is more firmly founded and more powerful than all of yours, will, if you once give them citizenship in your own countries, thrust you the original citizens under their feet?

Johann Gottlieb Fichte,
"Urteile über die
französische Revolution."

The "Aryan" unconscious contains explosive forces and seeds of a future yet to be born, and these may not be devalued as nursery romanticism without psychic danger. The still youthful Germanic peoples are fully capable of creating new cultural forms that still lie dormant in the darkness of the unconscious of every individual -- seeds bursting with energy and capable of mighty expansion. The Jew, who is something of a nomad, has never yet created a cultural form of his own and as far as we can see never will, since all his instincts and talents require a more or less civilized nation to act as host for their development.

Carl Gustav Jung,
*Aion: Researches Into the
Phenomenology of the Self.*

When first by Eden Tree,
 The Four Great Rivers ran,
 To each was appointed a man
 Her Prince and Ruler to be,
 But after this was ordained,
 (The ancient legends tell)
 There came dark Israel,
 For whom no river remained.
 Then He that is wholly just
 Said to him, "Fling on the ground
 A handful of yellow dust,
 And a Fifth Great River shall run,
 Mightier than these Four,
 In secret the Earth around;
 And her secret evermore,
 Shall be known to thee and thy Race."

Rudyard Kipling,
 "The Song of the Fifth River."

The presence of the Jews in the midst of the European nations is a cause of many evils and a serious danger

The Jew continues to monopolize money, and he frees or strangles the throat of the state with the loosening or tightening of his purse strings. A veritable Pandora's box has been opened [W]ith vertiginous rapidity, the Jew has become the autocrat-king and absolute lord

They are found behind all social commotion, as they are at the bottom of all epidemics of immorality They sell surreptitiously the crowbars and the projectiles that destroy the foundation of faith and morals. They know well that no society can resist the potent degenerative force of immorality administered in adequate doses, bringing the enervation of complete intellectual abasement.

Franz Liszt,
 "Die Israëlitien."

The Jews are the most remarkable people in human history because, whenever they have been faced with the question, "to be or not to be," they have always decided, with an uncanny insight, *to be*, at any price -- even if that price was the radical falsification of human nature, naturalness, reality, and the entire inner world as well as the external world Out of their own consciousness they have evolved a set of ideas in opposition to all natural conditions of living -- one by one they have taken religion, culture, morality, history, and psychology, and converted them irreparably into a contradiction of their natural meaning Because of their capacity for distortion, the Jews are the most fateful people in human history.

Friedrich Nietzsche,
The Antichrist

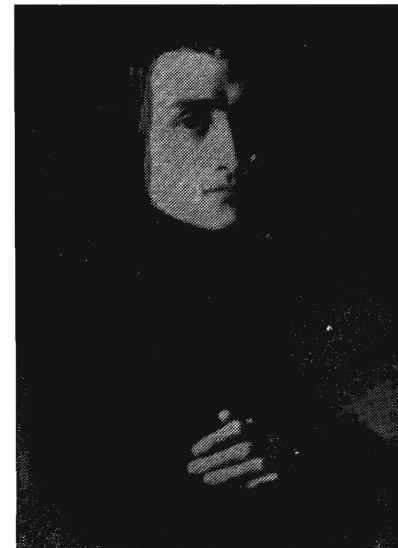
Scores of other great men said very much the same sorts of things. Yet the young academic of today, coming up through the ranks, is told to *ignore* this overwhelming testimony. All too susceptible to flattery, he is informed that because he lives in the uniquely enlightened 1980s, while the creative immortals lived in the benighted 1200s, 1300s, 1400s, 1500s, 1600s, 1700s, 1800s, and early 1900s, he has an advantage over them in understanding. Liszt may have based his warnings about Jewish money-power and immorality on years of close observation in a dozen European capitals, and on conversations with other intellectual giants of his era, but the "political science" student at Slippery Rock State Teachers College, who has never met anyone with broader experience than his own, is assured that poor Liszt lacked a "modern education." Why, he prob-

ably never even attended a "racial sensitivity seminar"!

Actually, the sheltered student is most unlikely ever to encounter the anti-Jewish convictions of great men other than Richard Wagner and a few other scapegoats. Wagner is the perfect foil for liberals because of his loose mouth and some unpleasant behavior patterns. A recent review of *The Ring* (*TV Guide*, January 22) begins with a suitably cranky Wagnerian quotation: "All the evils of the world are due to three causes: the Jews, the French, the Jesuits (and in that order) . . ." Wagner did not really believe that, of course, but it sets the right tone for the article which follows: Wagner, the remarkable artist, is shown as no less remarkably arrogant and fearful. The man who "composed the storm that blows on Brünnhilde's mountaintop was afraid of every draught and wrapped himself in dressing gowns of 'pink satin stuffed with eiderdown' . . ." He borrowed money from every friend "without the slightest intention of paying it back." He was "relentlessly, passionately self-centered," indeed, "self-obsessed." His Alsatian disciple, Edouard Schuré, once wrote, "The least contradiction provoked him to incredible anger. Then he would leap like a stag, roar like a lion." The lesson of all this, made suitable simple for a mass publication, is that anti-Semites are naturally unlikable fellows.

But consider another recent review, by Richard Freed, which appeared in *Book World*. The book was *Franz Liszt: The Virtuoso Years, 1811-1847*, by Alan Walker, and Freed exulted in its heroic portrait.

Liszt was simply one of the most fascinating individuals in any field of human activity, and fascinating not in terms of perversity or surface glitter, but rather on the most exemplary levels of artistic dedication and personal nobility. The more his music is understood, the more we come to value it; the same may be said of the wise, generous, prophetic, compassionate man himself.



Franz Liszt

Later, we learn that Liszt was "perhaps the very first 'music therapist' in his work with inmates of mental institutions." These and other humanitarian services revealed a "limitless generosity." Indeed, Liszt, the great lover of women, was also a profoundly religious man who remained close to the Franciscan order of monks (for which he was named) all his life. Though he "did not grow up in a Hungarian atmosphere, and did not speak the language," he is remembered by most as a

Hungarian (as Copernicus is remembered as a Pole), perhaps because it is unwise to have too many kindly Germans running about in the pages of history.

The point is that the generous, sympathetic Liszt is usually forgiven his stridently anti-Jewish remarks, as are Byron, G.K. Chesterton, Goethe, Hegel, T.H. Huxley, Napoleon, Pushkin, Sand, Schopenhauer, Shaw, Sterne and Voltaire, to name just a few. Poor Dick Wagner, who never learned to control himself, has paid a heavy price for saying loudly what most of the others said softly.

Softly! Softly! I want none but the judges to hear me. The Jews have already gotten me into a fine mess, as they have many another gentleman. I have no desire to furnish further grist for their mills.

Marcus Tullius Cicero,
"Oration in Defense of Flaccus."

Jewish power, so uniquely different from other forms of power, was widely feared in the Islamic, Greco-Roman, Egyptian and Mesopotamian civilizations, as well as our own. Listen to Strabo, the Greek geographer: "There is hardly any place on the whole of the earth which is not dominated by the Jews." Perhaps Strabo should have said that the Jews dominated in such-and-such critical spheres of life. The point is that when hundreds of well-informed men over thousands of years make such remarks, there is unquestionably a great deal of truth to what they say.

One is struck by how many of history's leading socialists and would-be "altruists" condemned world Jewry in the harshest terms:

They have grabbed hold of all newspapers, and you can imagine what a nauseating literature is the outcome of it.

Now this entire Jewish world, which constitutes an exploiting sect, a people of leeches, a voracious parasite, closely and intimately connected with one another, regardless not only of frontiers but of political differences as well -- this Jewish world is today largely at the disposal of Marx or Rothschild. I am sure that, on the one hand, the Rothschilds appreciate the merits of Marx, and that on the other hand, Marx feels an instinctive inclination and a great respect for the Rothschilds. This may seem strange. What could there be in common between communism and high finance?

Mikhail Bakunin,
"Polémique contre les Juifs."

The Jew is, so to speak, a traitor by definition

Leave the Jews in France for a century and they will organize their sect in each town; they will cooperate only among themselves. They will become in France what they are in Poland and will eventually snatch commercial vocations from citizens who have thus far carried them on smoothly without the Jews. That is what is happening in Germany, where honest burghers have to give up their businesses because they cannot survive the organized competition of the Jews.

Charles Fournier,
"Publication des manuscrits."

Karl Marx, the scion of a long line of rabbis, wrote very much the same thing:

The Jew has already emancipated himself in the Jewish way: the Jew who is, for example, merely tolerated in Vienna, de-

termines with his money power the fate of the entire German Empire. The Jew who is without rights in the smallest German state decides the fate of Europe.

This is no isolated fact. The Jew has emancipated himself in the Jewish fashion not only by acquiring money power but through money's having become (with him or without him) the world power, and the Jewish spirit's having become the practical spirit of the Christian peoples.

Karl Marx,
in his review of Bruno Bauer's
"The Capacity of Today's Jews
and Christians to Become Free."

More recent public figures also belong in any authoritative collection of anti-Semitic quotations. Jack Kerouac, who was sold to Gentile America as "the father of the beat generation," told *Esquire* readers in March 1970, "the real enemy is the Communist, the Jew."

Knowledgeable readers of *Antizion* will be struck by how many anti-Jewish statements of this century have been omitted. Here is H.L. Mencken, in the introduction to his translation of Nietzsche's *The Antichrist*: "The case against the Jews is long and damning: it would justify ten thousand times as many pogroms as now go on in the world." A rather noteworthy assertion this, coming from perhaps the most respected American critic of modern times.

The anti-Semitic quotes given above might suggest to some readers worthwhile projects along related lines:

- A respected scholar might be persuaded to list the "100 greatest men (or greatest literary figures) in Western history." He should then scan their entire recorded output and list *everything* they said or wrote -- pro, con or neutral -- about Jews. This would answer once and for all the question of whether Western genius has found more good or harm in this strange race. At the same time the views of the "hundred greatest" on racial differences and other currently taboo topics might be examined and tabulated.

- As suggested in the opening remarks on Gandhi and Hitler, someone should record the opinions of important personalities on National Socialism before international Jewry made it prohibitively costly to praise the movement or even treat it neutrally.

- Finally, someone should bring the hidden record up to date, by examining in detail how the leaders of our own era have privately regarded Jewish power, black intelligence, forced racial integration, and other forbidden subjects. Much of this record will remain obscure for decades to come, but crucial fragments are emerging. For example, Chief Justice Earl Warren's memoirs showed President Eisenhower to be a private foe of the Supreme Court's 1954 school integration decision. Ike once took his appointee aside at a White House dinner to say this about Southern segregationists: "These are not bad people. All they are concerned about is to see that their sweet little girls are not required to sit in school alongside some big overgrown Negroes." After Warren's ruling for integration, he was invited to the Eisenhower White House only when protocol demanded it.

Our perilous times demand thick reference books packed with information of this sort. Then, when the narrow-minded "Sols" and "Jakes" try to boycott those who are none too pleased with them and their schemes, they might just find themselves boycotting -- the world.

Revving Up the Softening Up Process

It had to come -- the first pseudo-scholarly, book-length attack on the white race to bear the imprint of a "respectable" publisher, Warner Books. The author, a Canadian named Michael Bradley, who claims to be Caucasian himself or "mostly Caucasoid," as he once puts it, openly admits that his book, *The Iceman Inheritance*, is racist. But he qualifies his confession in a way intended to win liberal approval. He solemnly declares there are no differences of any importance among races -- they are all equally intelligent, industrious, handsome and so forth -- with one sole exception. One race, the white race, is different in just one respect, one crucial respect. It is biologically cursed with an innate aggression factor that has turned the world upside down. The Japanese, Turks, Aztecs and other peoples have been aggressive at times, but for largely understandable, mainly cultural reasons. Only whites (to conveniently streamline his polemics, Bradley lumps all of them into one race) have a superaggressive gene which they inherited from their ancestors, the Neanderthals, way back in the Ice Age.

The Greeks and Romans? They were not overly aggressive because they were "Egyptianized," ancient Egyptians in Bradley's anthropology being mostly nonwhite. White aggression, we are informed, only came into its own with the Teutonic overthrow of Rome, whereupon the world began to groan under a crushing burden of woes -- male superiority, sexual maladjustment and war, war and more war.

The only solution, Bradley tells us, is a return to the East, to the non-maladjusted

sexual mores of the Orient -- to widespread fellatio, cunnilingus, male and female prostitution, bestiality and other Asian practices which evoke Bradley's praise. What the author is really saying is that there will be no solution to mankind's problems until there is more dark skin in the world, more perverted sex, more pornography -- and fewer and fewer whites.

Bradley's 226-page vendetta against the white race was published by Warner Books, part of a media combine known as Warner Communications and headed by Steven Ross, a Brooklyn Jew, who was paid more money than any other American in 1981 (\$22.5 million), even though his company is now losing millions of dollars a year.

Two minority academics, Imre de Csepregh Nemeth of Seneca College, Toronto, and Judith Posner, professor of anthropology and sociology at York University, have given Bradley's ideological monstrosity their blessing in two effusive introductions.

Among Bradley's pearls of wisdom: Hans Hörbiger, a nutty German who believed that all bodies in the universe except the earth were made of ice, was the "Chief Nazi Scientist"; Richard Strauss composed *Also Sprach Zarathustra* before Wagner composed *The Ring*; whites are to blame for the earth's overpopulation; Caucasians, since the end of World War II, have become biologically inferior to other races; racial prejudice should be used to encourage people to understand the evil Caucasian mentality; no real racial discrimination existed anywhere before the 15th century; Mongoloids

have considerably bigger brains than whites, as have some Negro tribesmen in Africa; the paintings of Bushmen, who until recently could speak the "baboons' language," rival the cave art of France; Karl Marx was an apostle of Western culture; Neanderthals are still lurking in the wilds of Asia; whites are closer to apes than Negroes; blacks have "large sex organs"; whites commit more rapes than members of other races; the whites' obsession with "love" is largely a psychological cop-out; because it dotes on "love," most of Western fiction is "insincere" and "irrelevant"; Chinese women were more liberated than Western women in the 19th century; Semites may be the purest Caucasians; high-frequency sound waves increase the yield of food crops; nonwhite societies are more advanced than white societies "in the really important ways"; it is possible that Neanderthals originated in the New World and walked "backwards" across the Bering Straits.

Bradley's book was published in July 1981, but it didn't come to our attention until now. *Instauration* has always insisted that civil rights, equalitarianism, Marxism and all the other baggage of the left were but a vast smoke screen for minority racism. First come equal opportunity, institutionalized bloc voting and the media's subtle psychological warfare. Then come superequality, affirmative action and the no-holds-barred, full-steam-ahead putdown (Bradley's opus). After that comes you know what.

Bleached Music

Despite the fact that rock and roll is a fusion between black and white music, *Instauration* has noted that rock concerts are often as segregated as Ku Klux Klan rallies. This same curious phenomenon has now spread to other areas of the music world. In an interesting article on "radio racism," *Rolling Stone* (Dec. 9, 1982) complains that AOR (album-oriented rock) stations have "bleached the airwaves" by refusing to play black music in any form. Clive Davis, president of Arista Records, is quoted as saying, "There is what appears to be a color line. It's woeful." Ron Fell, managing editor of a radio trade publication, asserts the situation is "unconscionable . . . the single largest blemish on the face of American radio." The strongest statement came from Mike Perkins, program director at Pittsburgh's WYDD: "the very format that lobbied for tolerance . . . in its first days has produced a 'master race' mentality regarding the pigmentative desirability of musical roots."

Until the advent of disco in the 1970s, the racial division on radio hardly existed. Sta-

tions across the land played and played and played records by both black and white artists. But, as *Rolling Stone* explains,

[T]he disco stations that sprang up in response to that music's overwhelming popularity took most of their listeners from Top Forty stations, practically obliterating Top Forty overnight. Meanwhile, many of those who disliked the insistent, beats-per-minute disco sound were white progressive FM listeners who tended to lump all black music into the disco category. The strong reaction to disco -- and to a lesser extent, the punk movement of the same era -- led to a dramatic fragmentation of the radio audience and drove listeners into strictly defined musical camps.

Today things have reached the point where, as Chuck Du Coty of WITY, Baltimore, declares, "Our audience won't go for anything funk-oriented." Mike Perkins of WYDD, Pittsburgh, adds, "If you play [Stevie Wonder's] 'Sir Duke' or something like that, you get people calling up and saying,

'Get that nigger music off the radio!'"

Black artists are more than upset about being deprived of an important slice of the radio market. One Washington, D.C., music director told Lionel Ritchie's group, the Commodores, that she couldn't play their record because it was "too black." Jermaine Jackson, at one time a member of the Jackson Five, wants to know, "if Michael McDonald can get airplay on black stations, why can't black artists be heard on AOR?" Black-sounding white artists such as Blondie and Hall & Oates have also had trouble being heard. Daryl Hall is just as upset as Lionel Ritchie and Jermaine Jackson:

[T]he "disco sucks" movement of a few years back [was] a real racist statement . . . And what's going on in AOR right now . . . is a dinosaur. This heavy-metal revival . . . that's not rock and roll. That's part of rock and roll. What we do is as much rock and roll as what they do.

The *Rolling Stone* article goes to great lengths to appeal for a more racially mixed

audience. New York City stations are used as an example to support its case, although New York has the country's largest concentration of minorities. Bill Hard, editor of a widely-read radio tip sheet, doesn't think AOR stations feel threatened enough to change:

A lot of AOR stations have done quite well with a white-rock approach... which doesn't make them interested in broadening their base. They feel that as long as they've got competition that is pretty white or pretty rock and roll, they're not willing to take a chance.

Similarly, cable's MTV, which airs almost

nothing but single-song rock tapes 24 hours a day, has been accused by black artists of catering to a white audience. MTV chief Bob Pittman pleads that few black acts record the kind of rock and roll he wants MTV to play. "After all," he said in a *Newsweek* article, "MTV plays no country and western or disco either." But black performer Rick James counters, "they probably started out with a requirement of no niggers. They're catering to a white audience."

After castigating MTV for being racially restrictive, *Newsweek* turns around and salutes other cable television systems which have been designed specifically for minority audiences. Black Entertainment Service, a

cable service with 3.5 million viewers, is complimented for devoting "1½ hours a week to current black videos." Apollo Entertainment Television is applauded for planning to launch a nationwide cable channel in early 1984 to play an "urban-contemporary format, including reggae, rhythm and blues, salsa and Jazz."

The current popular music scene demonstrates that, while government bureaucrats and hacks still talk of political integration, the people are moving beyond them. In that there may be hope for a Majority musical future.



Speaking Evil of the Dead

No single person in contemporary history has done more to corrupt this nation's institutions than [Meyer] Lansky. When the American public wonders why their government is not accountable to them and why the system often doesn't seem to work when it dispenses justice, they should begin their search for answers with Lansky and his work. Every person for generations to come, directly and indirectly, will be affected by Lansky's cruel and brutal legacy.

Dan E. Moldea

The words are those of a leftist writing in Washington, D.C.'s *City Paper*, but they speak eloquently for an entire nation. Murder, Inc. -- the Syndicate -- the "French Connection" -- the Communist takeover of Cuba -- the assassination of President Kennedy -- Indochina's "Golden Triangle" of heroin production: Mayer Lansky was directly or indirectly involved in each of these disastrous backtracks to barbarism.

Take Castro. Lansky was no special friend of his, though the mobster did characteristically hedge his bets by supplying arms and ammunition to both sides in the Cuban Revolution. It was rather the extreme corruption the Lansky mob brought to Cuba that made a Castro possible. After World War II, the drive to deport Lansky was dropped be-



Meyer "Lansky" Sucholjansky

cause of his self-serving "contributions" to the Allied war effort. In 1947, according to Dan E. Moldea (who recommends the hard-

hitting biography, *Lansky*, by Hank Mes-sick), Lansky sent "Lucky" Luciano into Cuba illegally "to establish the first major northern and southern narcotics routes into the United States." A group of low-life French Corsicans were to process and transport the heroin, hence the "French Connection." As with gambling, so with drugs: the corrupt dictatorship of Lansky crony Fulgen-cio Batista protected everything.

Lansky knew, perhaps better than anyone else, that the successful annihilation of organized crime's subculture in America would rock the "legitimate" world's entire foundation -- which would ultimately force fundamental social changes and re-distributions of wealth and power in this country. Lansky's dream was to so intertwine the two worlds that one could not survive without the other.

In the days following Lansky's death from lung cancer last January 15, Dan Moldea watched angrily as most obituaries, including a four-column spread in the *New York Times*, "seemed to glorify Lansky." This, he said, was "as unfair as the manner in which [Lansky] died." Poetic justice would have seen Lansky "buried in the sand to be eaten alive by red ants."

Of Cattle, Clowns and Czars

The cynicism which has long pervaded big-time democratic politics seems to be deepening. Upon retiring from office in January, Senator S.I. Hayakawa (R-Cal.) voiced the opinion that campaign money "is nothing but a huge masked bribe." About the same time, former President Richard Nixon admitted the obvious on ABC-TV's "Good Morning America": "hypocrisy is a part of politics, and often necessary to get elected." As a candidate, said Nixon, "you have to dissemble," and, once in office, you have to

lie -- though a president is not always "lying in an immoral sense," since his job requires it.

Another sign of political cynicism is the growing tendency to refer to gatherings of presidential candidates as "cattle shows." Astronaut-Senator John Glenn recently observed, "We're just sides of beef," as he lined up with the likes of Senator Gary Hart at the recent cattle show in Sacramento. It was the earliest "corralling" of the candidates on record, nearly two years before the

presidential election. "But," said Glenn, "there's not much we can do about it except continuing to show up." Added Hart: "The candidates have no choice but to keep coming to these events. They are fixed constellations in the electoral firmament."

America's "most powerful men" have startlingly little control over their destiny and public image. Meg Greenfield, the editorial page editor of the *Washington Post*, offered some fitting metaphors of her own in a recent column entitled "Send in the

Clowns." "They are putting up the hoops and nets," she began. "The 1984 presidential election is about to begin." Every candidate knows he will be faced with sudden-death situations: either come out for this or denounce that or "put on that silly hat -- or die." To seek the presidency is to become "a vaguely funny figure," wrote Greenfield. One reverts out of necessity to the stage of "early adolescence -- vulnerable, amusing." After all, "the presidential candidate is, in the first place, a supplicant."

The candidate . . . has to do a lot of unseemly things to reach his destination, things whose very pettiness and obsequiousness contrast starkly with the grandeur we attribute to the presidency. This makes us sigh and laugh at the man. Look who wants to be president! -- that fool out there who is kissing babies and begging money and blowing smoke like crazy, insisting he's for 12 contradictory things at the same time.

The candidacy phase of a politician's career is "a period of degradation (his) and contempt (ours)." This is so much the case that only men with a great "capacity to tolerate humiliation and indignity," and with an "ability to mix" with the great unwashed, now get anywhere in our politics -- or even

try. But Americans have seen "enough crummy television over the years to know comic imposture when they see it." So they "settle back for a good horselaugh."

Naturally, Greenfield said she was against all of this. (She could hardly applaud it.) But what she did not say was far more important -- that high-and-mighty media figures like herself do *not* have to jump through hoops and nets, waste precious time and energy "kissing babies," mix with all sorts of people, or beg before the big-money boys. The average journalist has to do some of these things, but journalism's power-elite is insulated to about the same degree that our early, dignified presidents were.

Greenfield, who rose like a rocket in the field, is part of this elite, as is Arthur Gelb, the "cultural czar of the *New York Times*." From *Newsweek* (in which Greenfield also has a column) came this bit of candor last November:

What did the *Times* say?

For every artist, author, playwright and musician, that can be the most important question of a lifetime. No other medium remotely rivals the nearly absolute power of the *New York Times* over the fate of books or plays; its influence in music and art is also unsurpassed. "The *Times* can

make everything possible," says Robert Gottlieb, editor in chief of Alfred A. Knopf.

Or impossible.

Professor Howard L. Adelson, writing in the *Jewish Press*, recently referred to "the *New York Times*, the largest Jewish newspaper" -- and not without reason. Virtually every name mentioned in *Newsweek's* analysis of the *Times's* power structure -- and there were close to 20 -- was Jewish. None of these people had to jump through hoops or beg money or promise 12 contradictory things to get where they are. They were all too "well-connected" for that. None would call himself a "side of beef." Indeed, most have enormous freedom in their daily lives and decisions.

As "resident thinkers" at a certified "national institution," the press czars go where they want to go, do what they want to do, write what they want to write, praise whom they wish to praise -- and *there are never any elections!* The Brotherhood stands by their decisions, rarely admitting to a member's mistake. The czars set the long-term agenda which the "little people" -- the Ronald Reagans of America -- must ultimately abide by. The mediamasters are, in short, the clownmasters.

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