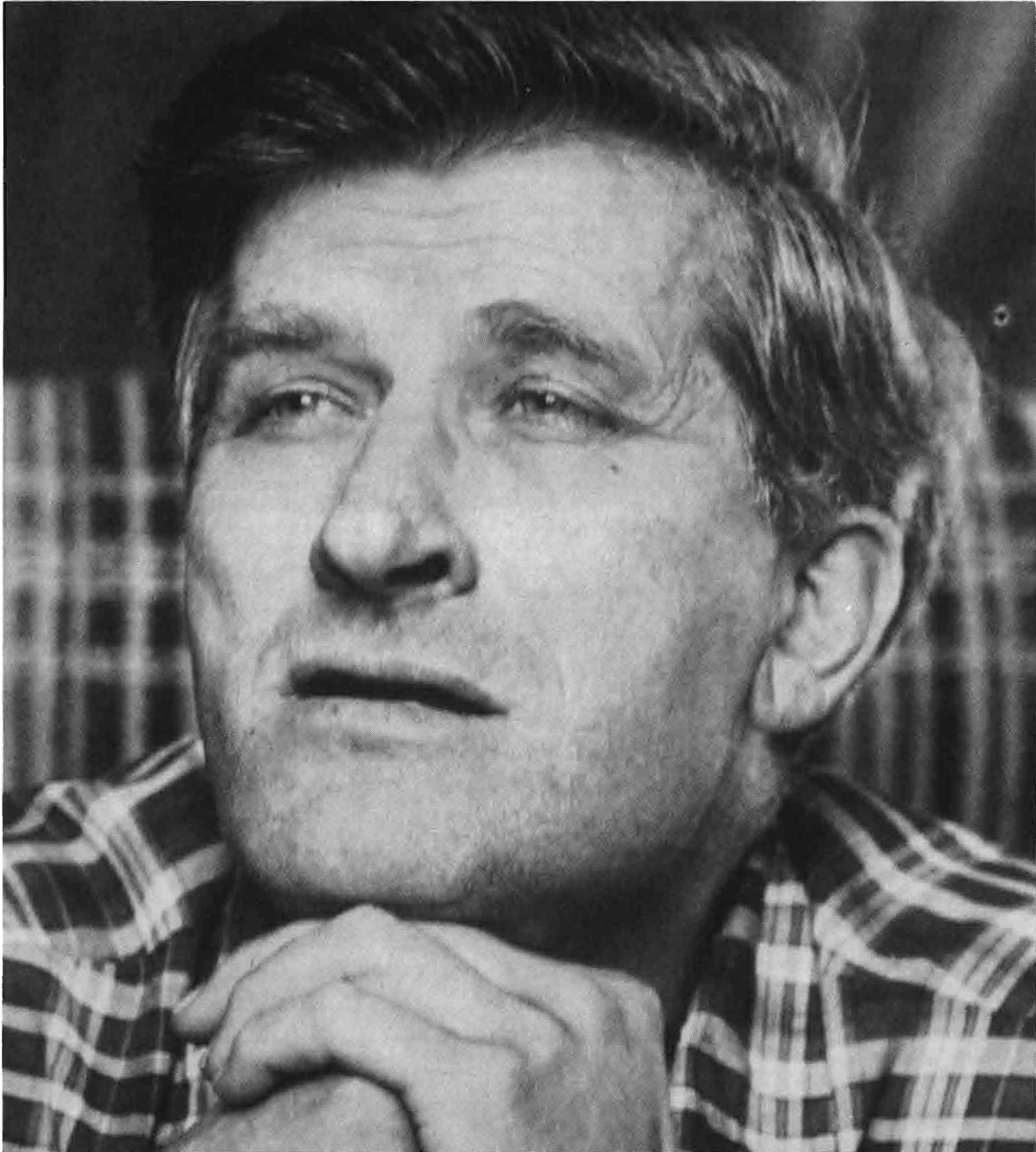


δύστανε, μοίρας ὅσον παροίχη.

Instauration®

VOL. 10 NO. 11

OCTOBER 1985



JAMES KEEGSTRA -- TARGET OF CANADA'S GRAND INQUISITORS

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

□ As any soldiers engaged in a lengthening campaign, we curse what often seems to us a perverse fate. Yet ponder the Canadian show trials of Ernst Zündel and James Keegstra. At this point in history arises a young man of greatness to defend and present revisionist views, a man of iron will and proven commitment, one fired with the ideals of a free society, a man of genius and compassion, a brave and daring and unique man who already in life has demonstrated his outstanding leadership in forming a viable political movement and to whom we should be honored to give our unremitting thanks and support. What great good luck that a Doug Christie arose -- a black-robed knight of old astride a shining white mount called Honor. What if fate had sent us a far lesser man? And what another marvelous break: when those cringing cowards who rule over us bowed to the imprudent demands of their hidden masters and instigated the 1984 Thought Crime proceedings for all the afflicted to see and deplore. Fate can be kind.

Canadian subscriber

□ That exquisite piece of pro-war propaganda by E.B. White which is being dissected by Cholly brings back a lot of bad memories. The correct antidote to it was Lawrence Dennis's *The Dynamics of War and Revolution*, one of the half-dozen great tomes I have encountered in my lifetime. But Dennis got virtually no exposure while White and a legion of other sophisticated gravediggers of the West were read by millions. The growing fix we are in can be traced to the warmongers' vast success in selling that verbal hashish in 1933-41.

709

□ In 1967 I talked to an old man who had been a young man in Germany during the early '20s. He told me of a buying spree, financed by loans made in German banks and savings institutions, which resulted in much real estate and other property becoming encumbered by "cosmopolitan speculators." Less than five weeks later the great inflation occurred. A few million marks, which would have bought (and did buy) a house or a factory one month, might buy a loaf of bread the next. *Instauration* (June 1985) tells of material from Sarah Gordon's book, *Hitler, Germans and the "Jewish Question,"* which suggests that in 1930 the Jewish quotas in the German banking industry were perhaps set by the Jews themselves. One wonders for how many years that condition has been obtaining. Frequently one hears of insider trading on Wall Street. Whether or not any such forewarning might have occurred might also conceivably help explain certain later sentiments.

319

□ Catiline Jr.'s proposal (April 1985) to propagandize the preppies is out of date. The elite boarding schools are swiftly being taken over by the Chosen. Ditto for the undergraduate divisions of the Ivy League. San Francisco Chronicle columnist Herb Caen, for instance, sent his son to St. Paul's. Who else can afford the fees?

809

□ The Finns are mighty annoyed by the Israelis. Volunteering for peace-keeping in Lebanon is one thing. Being unheralded is O.K. But getting brutalized in consequence of doing fairly tough service for the UN is not to be endured. We think Israelis are insolent, cunning, petty cowards.

Finnish subscriber

□ Recently I received a flyer entitled, "Why I Carry a Shekel in my Pocket." In it, Senator Bob Packwood (R-OR) explained he carried the almost worthless Israeli coin for two reasons: "First, it serves as a constant reminder that the security of our nation depends on the survival and future of our democratic ally in the Middle East. Second, because each time I see it, I am reminded that Israel today faces an economic crisis of catastrophic proportions . . ." I'm carrying a shekel in my pocket, too -- to remind me where so much of my and my countrymen's hard-earned money is going, and to remind me of the double loyalty of practically the entire Congress.

233

□ Consider what a Majority member who lives in Zoo City has to go through in order to read *The Hoax of the Twentieth Century*. After locating Butz's work in the card catalogue of the New York Public Library, I was told it was not available in the main reading room. I would have to go downstairs to request it from the library's Jewish Division. Dutifully, I went, repeatedly signing my name, address and place of employment, before being allowed -- by the people of the book -- to sit among Hasidic rabbis while taking my notes. But burying a book in the least likely of places is apparently nothing new. For when a young *Instaurationist* brought to my attention a book entitled *Polish Acts of Atrocity against the German Minority in Poland*, published by the German Foreign Office in 1940, which revealed that the German armed forces and criminal police had investigated 5,437 murder cases, that the number of identified victims was 12,857, and that a total of 58,000 persons were either dead or missing, I naturally began to wonder where this treasure trove of meticulous documentation had been languishing all of these years. After some digging, I unearthed it in the Kasimir Puzak Memorial Library. Where else?

113

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I am in the process of writing to the Fulbright and Rhodes Scholarship committees, asking them to award grants to the future General Giaps and Ho Cho Minhs of Vietnam. We can't beat them, but maybe we can overeducate them to be like Rusk, McNamara and Rostow. I consider it my patriotic duty to equalize idiots in power.

738

Please note that the "Russian" spies who manipulated ex-FBI agent Miller are man and wife, the male a Jew who left Russia for Israel, but turned up in Southern California as a KGB agent. The wife entered into a sexual relationship with Miller, with the approval of her husband.

222

Gore Vidal's complaint that he received a bad review for his novel because he is a Gentile once again shows our crowd's silliness. What he is doing is attempting to turn anti-Semitism on its head. Precious Gore should know only minorities are allowed to use that logic. He needs a dose of Cholly's Rapid Riser.

600

Ladies and gentlemen, I give you Jeane Kirkpatrick -- Henry the K in drag.

549

I must confess I was a little skeptical of the piece about the documentary film, Hate (Stirrings, April 1985). Nevertheless, curiosity prompted me to arrange a preview through the university's audio-visual library. My skepticism was replaced quickly by enthusiasm. This film is, as Instauration reported, "the most satisfying piece of film since the Klan galloped to the rescue in Griffith's Birth of a Nation." The craftsmanship is superb and the content will allow me, very safely, rare and satisfying opportunities to expose young Majority students to some historical truth concerning the impact race has always had on civilization building and unbuilding.

Canadian subscriber

To judge from the past, I would say that our enemies have already put plans into motion which we won't even know about till 50 years from now. It's unfortunate that we seem unable to plan like that.

300

It is my impression that more and more new intellectuals are becoming interested in Instauration. Obviously your psychological strategy is beginning to permeate concerned circles. Congratulations. I think a subliminal watch is also beginning to emerge from your material.

191

Zip 030's remark (June 1985, p. 4) should not remain without comment. He writes: "If Hitler had concentrated on internal improvements in place of conquering territory, England and France would not have jumped him . . . He didn't have much patience." In point of fact he did just that: he concentrated on internal improvements, on eugenics, on economics and social measures and on the Jewish problem. And he was entirely successful. In a few years he succeeded in constructing a healthy, prosperous new society that was neither capitalistic nor communistic. That is what made Roosevelt and Churchill decide upon his doom. France was only an unwilling follower, Poland an all-too-willing one. Der Führer's patience with Poland surprised all observers, but it was rather exasperating for the warmongers in Warsaw, London and Washington. At last Hitler struck, because it had become clear that he would have war on his hands regardless of what he did or didn't do. Knowledge of some of the cynical utterances of Western leaders should already suffice to put the record straight. Vansittart (1934): "We cannot allow Hitler Germany to prosper . . . and the Trade Union Congress is of the same opinion." Churchill (1936): "We will compel Hitler to war, if he wants it or not." Afterwards (1946) it is true that the Great Liquidator of the British Empire told the House of Commons, "We killed the wrong pig" (he had his eye already on another pig). Bernard Baruch (1938): "We are going to lick that fellow Hitler, he isn't going to get away with it." Neville Chamberlain stated (1939) that America and the world Jews had forced England into war. Major General J.F.C. Fuller hit it right on the head when he said that the casus belli was Hitler's success in constructing a new economy, that the roots of the war were envy, avidity and fear.

Dutch subscriber

Please don't publish any more letters like that classic example of sneering Jewish sarcasm which appeared on page 5 of your July (1985) issue! This is exactly the sort of thing we get from virtually every other media outlet these days. Let your magazine remain that silent, unassailable inner fortress being built within the psyche of a hurting Majority during this time of racial chaos and decline.

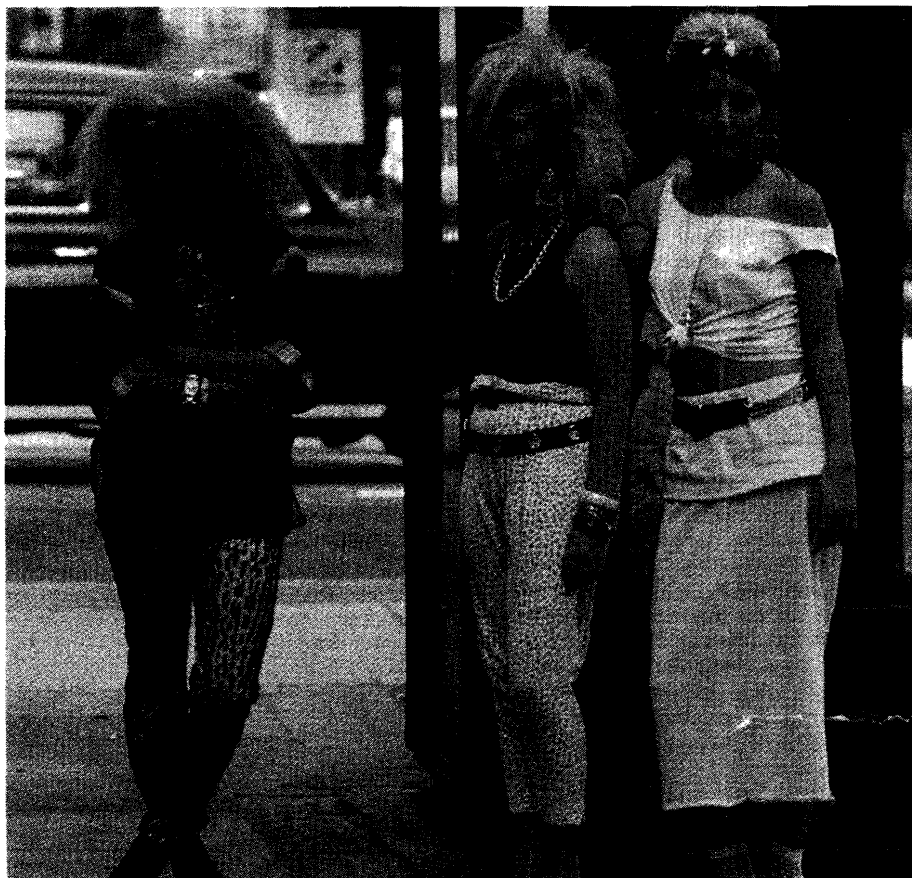
121

Greetings to Zip 205, who will probably remain childless. She rejects those who are good and kind because they are "probably also broke; that is, too broke to provide adequately for children." Well, we know her priorities, don't we? For our sake, Zip 205, please remain without issue. Thank you.

081

Too many of us are waiting for the White Knight. A recent study of Germany's Greens and our own Gay Liberation Movement convinces me we are wrong. Both groups specifically reject this concept, opting instead for a series of leaders with limited tenure. A supreme leader wonderfully concentrates the enemy's fire. If he falters, the movement suffers. Don't give your enemy a stationary target.

014



Just got back from London. These postcard freaks are not just for show on newsstands. They are alive and sick all over the city. Oddly, the lower-class Anglo-Saxon types alone seem to adopt this style. I saw no evidence among the darker strains (Italians, Greeks, Arabs, Pakis). They are as thoroughly corrupt morally in their mentality as they are in their physicality. So far, thank God, I have seen none of it in Ireland, although the Ould Sod is infested with the disease called Punk Rock that seeps in from the "Sceptred Isle."

077

The Safety Valve

□ I recently returned from Britain and things there are not improving. I was allowed into the land of my ancestors by a Pakistani who glowered at my white face and warned me not to "geet any employment" while in "his" country. Though cities in Britain are rapidly being lost to us, all is not lost in the villages and rural areas. I saw less miscegenation than I was prepared for, but the same rampant American-style materialism is evident everywhere. Mammon is making huge strides in the Beloved Island. The soul cringes to think of what the "multiracial" Britain of the 21st century will be like. As a parting shot, may I say that the blacks at the London and Atlanta airports have to be the surliest, most arrogant, most obnoxious Negroes on the face of the globe. In the words of an Irish friend, "Bad cess to them."

782

□ I know that Verwoerd was pressed by his fellow Nationalist politicians to announce to the world as loudly as possible that the campaign against South Africa was run by Jewish Communists. He refused because any such announcement would be used to show that South Africa had now openly become Nazi and anti-Semitic. He said the names of the conspirators would speak for themselves. Today in this country all the black revolutionary parrots, including bishops, are mimicking hidden whites who are nearly always Jewish.

South African subscriber



My six kids not be too smart. If I wants a kid with a 100 IQ, dey say I gots to find a honky chick wit' a 140.

□ The Genocide Convention would make it a crime to "deliberately inflict on the group [race] conditions of life calculated to bring about its physical destruction in whole or in part . . ." Wouldn't promoting and advocating integration and miscegenation be a crime under this provision?

652

□ Having now read the interview with Nick Griffin of the National Front (Instauration, July 1985), I find it difficult really to take his comments with sufficient seriousness to merit any great effort of mine to answer them. The news was greeted with great hilarity in our neck of the woods that friend Griffin regards me, at 51 years of age and very fit and in perfect health, as ready to be put out to grass in the role of "elder statesman" of the movement in this country. To your many readers who, I would think, emitted similar guffaws at this declaration, I would come to Nick's defence by reminding them that he is, as Instauration states, 26 years old, is a Cambridge graduate and takes himself very seriously. I would plead that some allowance be made for this.

I would also observe that it is news indeed that young Mr. Griffin, having been at great pains over recent times to emphasize, both in word and in print, the enormity of my "ideological" errors, now proposes that I might assume the title of "grand master of pro-British ideology"! This sounds like a conversion as dramatic as St. Paul's.

The final comment I might make concerns Mr. Griffin's plea to Americans to send funds to his organisation. Well, of course, what those Americans do with their own money is in the last analysis their decision, but should any of them hold my counsel in any esteem I might suggest they write to me in order that I may provide them with up-to-date information which might supply them with a clue as to the competence of the present leadership of the National Front in the matter of management of financial affairs.

John Tyndall

□ I recently visited a secondhand bookstore, taking with me three books I had already read: The Turner Diaries, The Hoax of the Twentieth Century and The Dispossessed Majority. I donated these books by simply placing them on one of the store shelves. Everybody wins this way. The book dealer makes money and the potential book buyer can find a genuine underground book. I urge other Instaurationists to donate their books in a similar way.

031

□ Cholly's buddy, Gervase Brackley, should know that both E.B. White and his wife were on the payroll of the Jewish-owned New Yorker. The Whites continued to draw their paychecks by adapting their principles to the Kosher party line. Expecting any consistency from such types is naive. They are as anxious as any serf to please the boss man. White isn't even third-rate Mencken.

601

□ No matter what the objectives and results of our involvement in World War II, there can be no denying the heroism of the American units which assaulted the extremely well-fortified island of Iwo Jima, or for that matter the heroism of its Japanese defenders. Very few of the heroic Marines who took part in the assault were Jewish, but that is hardly the idea conveyed by the film Return to Iwo Jima, shown on PBS on Memorial Day. The only closeup of a grave marker shown was that of a Jew with a prominent six-pointed star. Marine heroism was further trivialized by the background music, the trashy Hollywood tunes popularized in 1945.

741

□ I like Arnold Schwarzenegger. Still in his 30s, he has won awards for pumping iron, been a successful businessman, and is one of the few athletes making the transition to film star. Future plans, according to an Esquire article, call for a run for governor of California. He's the type of documented worker we want. Since he is barred by his foreign birth from the White House, he could be more candid than rival politicians. He's not one of us and probably never will be, but he knows at least where we are coming from. Never underestimate the Schwarzeneggers. I still remember how cocky Pat Brown was in 1966 when he found out that he was running against a washed-up actor. Right now Arnold's only problem is his long-time romance with the daughter of R. Sargent and Eunice Shriver. Conan the Destroyer quickly will become Conan the Wimp if he connects up with that clan.

457

□ During a recent broadcast of Monday Night Football, the viewers discovered how important their nation's pastime really is. The goyische jocks who'd been hired to describe the action began their task professionally enough. But when they introduced "The Coach," Howard Cosell (a shyster turned sports guru), there was a lapse of a couple of minutes in their reporting of the game. For when Cosell intoned solemnly that his recent trip to Israel was one of the greatest things that ever happened to him, everyone knew that his experiences at the Walling Wall or in a Tel Aviv greasy spoon were of far greater import than any action on the field. So the ground balls and strikeouts proceeded without comment. The play by play announcers knew better than to interrupt him.

113

□ Forget John McEnroe. He is trying to liven up a dull sport. Tennis promoters love to create controversy. It sells tickets and attracts viewers. The talk about lesbian players also sells tickets. Come on, Instaurationists, don't you know hype when you see it? Once the "boys" took over, the sport was corrupted. From now on, big-time tennis is all show biz.

606

□ I loved "Words to the Unwise" (June 1985) and agree with it 100%. Only when the time is right will white flight turn into white fight.

716

☐ My major complaint about Fussell (June 1985) is that he is out of date, too eastern seaboard, too Anglophile, too pusillanimous to face up to the Jewish invasion. He is way behind the times in regard to higher education. Most kids from good families can no longer get into Ivy League schools or can't afford them or don't want their parents to spend the money. My first cousin went to Princeton in the 1950s and, can you believe it, lost 15 pounds during "bicker" to get into a private club. If I called him on the phone today and asked him about that time, I am sure he would blush. To think that some girl in Dayton, Ohio, is turned down for the Junior League and it marks her for life. Nonsense! Part of this overwhelming reverence for where you went to school was pushed by the faggot brigade in England who never got over seeing all those golden young men in the quadangle.

565

☐ Lady Zip 205 (July 1985) has intelligently informed the young Nordic male why the young Nordic female refuses to join him and thus allow both to start a Nordic family. Personally, this male has suspected this attitude of hers, and the reasons for it, for a number of years. She is correct in her assessment of the male to such a degree that a rational person might well assume she knows exactly what she's talking about. It is probably also true, from my own personal experience with this type of female, that she wants too much too soon. Even if she married a Nordic, she would probably wind up breaking his little heart -- just for the fun of it.

We are faced with, in addition to our own personal survival, making a contribution to the uplifting of our species. If our women choose to split hairs about what is a comfortable living and what are "adequate provisions for the children," we are doomed. It is also possible that Lady 205 has a defective gene or two, as evidenced by her willingness to capitulate at this stage in our development. If this is true, we should not allow her negative impressions to bring us down. It's a real drag for the female as well as the male, when she won't fight alongside him. She is missing one of life's biggest thrills. The male, regardless of his material possessions and the quality of his fight, cannot win without her.

775

☐ Cholly, your new tack is BETTER.

303

☐ Let Marty Peretz waste his money at The New Republic. While they don't say it in public, many Majority liberals dislike Israeli rigidity; indeed, they are loyalty risks for Peretz. His very nature demands total, uncompromising support for the Chosen. He will never get it. Buckley was smart enough to downplay the papacy when he set out to capture the GOP's soul. By their unreasonable demands, Jews are following their almost predetermined practice of alienating themselves from all groups. They never learn the lessons of history. Was Santayana thinking about them when he penned that famous maxim?

080

☐ A group here is pushing for a new law to make it an offense to refer to any person's racial background.

Australian subscriber

☐ In the article, "Toronto's Trial of the Century" (May 1985), reference is made to Hilberg's evidence pointing out several errors in Did Six Million Really Die? The author then says he hopes these "will drive it [the book] off the revisionist market or stimulate a radical revision." This is nitpicking and in no way detracts from the basic theme of the work. However, if the author of the article cares to send us his version of a radical revision, we will gladly publish it. Regarding the figure of 3,375,000 Jewish claimants, this was obtained from the New York Jewish paper, Aufbau. The first edition of Did Six Million Really Die? did contain errors of a relatively minor order and all those brought to our attention were corrected in later editions. Also included was the incredibly stupid and cringing letter of Albert Speer to a Mr. Diamond of the Jewish Board of Deputies written in support of the successful attempt by South African Jews to have the publication banned in that country.

English subscriber

☐ As a concerned registered nurse working in a small suburban hospital, I find that the medical profession is on the decline. Not only has the morale of physicians and nurses decreased, but caring, sympathetic attitudes toward the less fortunate have lessened also. Since Jews are monopolizing the medical profession economically, politically and socially, many hard-working, dedicated and honest people have been or will be unemployed in the near future. What is becoming of our nation's health care industry? Is it purely for monetary gain or are we becoming less empathetic and ambitious due to burn-out?

481

☐ The Jewish team now governing France -- Premier Fabius, Minister of the Interior Joxe, Minister of Justice Badinter and Minister of Culture Lang -- are speeding up their endeavors to make the country, as they publicly profess, a "multiracial community." We now have in France, officially backed by the government, "The Week of Homosexuality." It was amusing to note the battle before the war memorial in Besançon where the "victims" of "Nazi barbarism" exchanged blows with homos. "We had nothing to do with these excrements," contended the local president of the German concentration camp inmates, referring to the "pink triangle" inmates trying to deposit flowers in front of the memorial.

French subscriber

☐ Did anyone notice that Edgar Schmued, a non-Jewish German aeronautical engineer who landed on these shores in 1931, died at age 85 in Oceanside (CA) on June 9? Schmued designed the P-51 Mustang fighter, which did such severe damage to the German Air Force during WWII. German against German! It started back in prehistory and will probably last beyond posthistory.

320

☐ Saw a movie the other night, The Vigilante, about a Bernhard Goetz-Charles Bronson crossbreed who looked like Goetz and acted like Shoot-em-up Bronson in Death Wish. The villains were uniformly nonwhite. The heroes and heroines included Nordic actress Carol Linley as State Attorney and other genuinely white whites. The worst rat was the clearly Semitic judge with his equally Semitic defense attorney pal. The bribe-taking judge sold suspended or short sentences to hardened criminals. In the final scene the vigilante set off a car bomb that blew the judge to hell. The movie ended without a shred of sanctimonious mooning over the judge's demise.

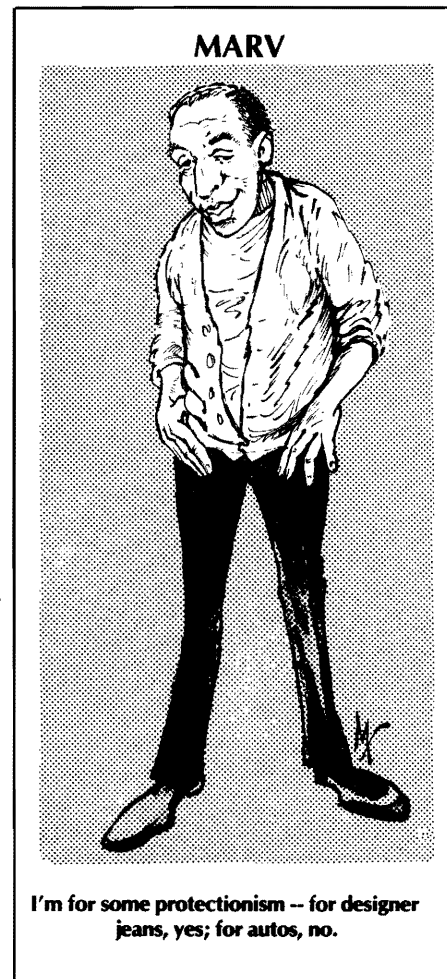
565

☐ I read with astonishment a letter to Instauration complaining that the magazine was too "snobbish." Snobbish? On the contrary, one can only describe Instauration's disrespectful attitude toward the aristocracy as impertinent. Indeed, I find there to be a dangerous Jacobin leveler tone to Instauration. But I won't cancel my subscription.

300

☐ Tip O'Neil is getting \$1 million for his memoirs. I hope he's a talented writer of fiction. If he tells the truth, the grand juries in Boston will have to work overtime to hand down the indictments.

472



THE KEEGSTRA TRIAL and the Mermelstein Non-Trial

Like publisher Ernst Zündel earlier this year, school-teacher James Keegstra snatched victory from defeat in his Canadian freedom of speech trial. On July 20, he was sentenced by Judge John MacKenzie to pay a fine of \$5,000 for "promoting hatred" against an "identifiable group," the Jews. But the sting was alleviated by the foreman of the convicting jury, who, in an extraordinary gesture, volunteered to pay part of the fine because he (and presumably other jury members) felt the law under which Keegstra was convicted smelled to high heaven.

The bittersweet outcome of western Canada's legal lynching bee was markedly unlike the settlement reached by historical revisionists and their foes in Los Angeles on July 22. There, the Institute for Historical Review (IHR) agreed to settle out of court with professional Auschwitz survivor Mel Mermelstein, paying him \$90,000 to end his "nuisance suit." While many revisionists had seen the Keegstra conviction as a foregone conclusion, the news from California two days later came like a bolt from the blue.

Many angry revisionists denounced the settlement, which included a formal apology to the plaintiff, as a betrayal. Since their sentiment, justified or not, is readily comprehensible, it is perhaps only right to present the IHR's side of things.

The Superior Court, said an IHR spokesman, had previously thrown out most of Mermelstein's claims, leaving only two intact: alleged "breach of contract" on the \$50,000 reward which the IHR once posted for hard proof of gassings at Auschwitz; and alleged "mental suffering" which resulted from offering such a reward. Superior Court Judge Robert L. Wenke, known and trusted by the IHR's attorneys, advised them that while Mermelstein's breach of contract claim was very weak, he was quite likely to win an enormous settlement on the mental anguish claim. Multi-racial Los Angeles juries are notorious for awarding huge sums to people who claim victimization by "right-wingers." Even in the unlikely event that Mermelstein would win only a token \$1 in damages, the IHR would be obligated to pay all his legal fees for the past several years -- fees he claimed had already reached hundreds of thousands of dollars. A trial would have doubled these legal costs.

Nor could the IHR have hoped to fight the case properly without spending an equal amount on lawyers, security and transportation of witnesses. Finally, the Mermelstein trial would not have been an American version of Canada's Ernst Zündel trial (*Instauration*, May 1985), with millions of newspaper readers being exposed to revisionist history for the first time. The Mermelstein case was not about "thought crimes," but about one Jew's contention that he had been personally abused.

The IHR case was also not helped by the actions of some of its more impassioned members, who, acting on their own, showered Mermelstein with "Nazi," "liar" and other epithets. Consequently, IHR Director Tom Marcellus, putting on a brave face, said he was happy with the \$90,000 settlement, adding: "It's the best outcome we could have had. We did not have to compromise any of our positions. All we're doing is apologizing to Auschwitz survivors for the pain which may have been associated with our reward offer." But the soft talk didn't last long. The next issue of *The Spotlight* (Aug. 5, p. 22) stated: "*The Spotlight* has learned that the IHR board of directors will soon convene to consider the possibility of reopening the \$50,000 reward offer to any interested individuals -- including Mermelstein."

The main arguments *against* settling with Mermelstein were three. First, some "free" publicity sure to be engendered by the trial was surrendered. Second, one should not compromise with those who would limit free speech or gravely misrepresent one's reward offer. Third, a rare opportunity to cross-examine under oath a major Auschwitz "witness" -- Mermelstein -- was relinquished. Mermelstein's book on his wartime experiences is not without some errors and inconsistencies, and the IHR signed away its best chance to dig into them.

Turning to the brighter side, the "hate" trial in Red Deer, Alberta, like last winter's "false news" trial in Toronto, left the revisionist community feeling mildly exhilarated despite the unfavorable verdict. Jim Keegstra sparkled in his 26 days on the witness stand, turning the Lacombe County courtroom into a classroom for suppressed history. Earlier, roughly half of the 23 students called as "Crown witnesses" had rallied to his defense, and all but one or two had said favorable things about him.

Regrettably, the Keegstra trial did not receive the same intense daily coverage nationwide as the Zündel trial, but Albertans, at least, were saturated for weeks with unpleasant quotes from the Talmud, summaries of anti-Semitic jottings by young Winston Churchill, and the like. The courtroom in Red Deer was smaller and more intimate, the atmosphere far more relaxed than in Toronto, and credit for this belonged partly to Keegstra himself, a constitutionally calm man who kept his traditional cool no matter how long and loud prosecutor Bruce Fraser shouted at him.

One Canadian citizen who sensed victory in the air no matter what the verdict wrote an open letter to Alberta Attorney General Neil Crawford halfway through the trial. "Sir," it began. "Permit me to congratulate you, and to offer you my sincere thanks for bringing the case of Mr. James Keegstra before the Court of Queen's Bench. By so doing you have rendered an outstanding service to the people of Canada." The letter continued:

Evidence already brought out by the Crown Prosecutor and his witnesses has exposed the real danger presented by Zionism to our national well-being. For the past twenty years I have attempted to reveal the threat posed by the Zionist movement to Canada and the entire world, but have been unable to do so because of the apparent control over the press -- and probably over yourself -- by the very ones whose malicious actions I have aimed to expose.

However, now, through the instruments of your office and Queen's Bench, I find people coming forth to confess: "You know, Mr. ---, I believe Jim Keegstra is right!" But, I am careful to tell them that all the credit for their enlightenment does not belong to Mr. Keegstra alone. It is true that when he taught his small class of students at Eckville High School, Alberta, he could not know that his alarm would be echoed far and wide, across the nation, the continent -- nay across the whole world. But there is one greater than Keegstra to whom our thankful hearts go out -- the Attorney-General of Alberta, no less!

You, sir, and your intrepid Crown Counsel, have brought out facts never known or imagined "before the face of all people . . ."

In conclusion, and in the name of all Canadian patriots, I offer sincere thanks and appreciation for your most noble effort in exposing for all to see the true nature of the Zionist enemy within our gates.



James Keegstra

Copies were sent to the Attorneys-General of Canada and all 10 provinces -- whose local B'nai B'rith chapters may soon confront them with the same sort of demands heaped on Neil Crawford.

Eckville and Its Students

The Canadian magazine *Saturday Night* (May 1985) published a lengthy article entitled "Keegstra's Children," and they certainly were a fascinating aspect of a fascinating case (see *Instauration*, May 1984, and especially Dec. 1984). Anyone who has lived around the U.S. can testify that some of the nicest kids anywhere live in the Rocky Mountain States. The Canadian Rockies seem to continue the pattern.

Eckville, Alberta, where Keegstra taught ninth- and twelfth-grade social studies classes for 14 years, is that vanishing phenomenon, a true frontier town, situated just 60-odd miles from the border of the magnificent Banff National Park and only 25 miles (to the southeast) from a spot where the criss-crossing roads of the great Canadian prairie abruptly end (and stay ended all the way to Alaska). Founded by Finns and Estonians around the turn of the century, Eckville had 195 residents as recently as 1945, and still has only 700. Electrical power didn't arrive until the 1950s, piped water a decade later. It is a ranching, foresting and oil-rigging land where newcomers must stay for a generation to be fully accepted. More than coincidentally, the small group which "turned in" Keegstra to the authorities consisted mainly of newcomers.

Old-timers remember the 30s and 40s, when the radical-right Social Credit Party held sway in the provincial capital of Edmonton. Not-so-old-timers recall 1982, when cowboy-oilman Gordon Kesler was elected to the Alberta legislature as an avowed Western Canada separatist from a riding just south of Eckville. Alberta in the 1980s is a lot like Colorado: beautiful as always but now too affluent for its

own good, an irresistible attraction for strange outsiders in droves who are making the natives rightfully nervous.

Keegstra himself came to Eckville only in 1968, but came from another small town in Alberta -- Kirkcaldy -- where he was one of seven children of a Dutch dairy farmer. By treating his students like responsible adults, this no-nonsense Christian (no drinking, no swearing, no gambling, no dancing, no bearing false witness) made himself, by all accounts, an "instant hit" in Eckville and ended up as mayor. It was in 1971 that Keegstra introduced his classes to the once-popular theory of a Jewish conspiracy against Western civilization. But, as virtually all of his 23 former students would testify in court, he seldom failed to make several qualifications:

1. Not all Jews were in on the conspiracy -- indeed, probably only a small minority. Many would reject it if they knew about it. Some Jews rejected the Talmud while upholding the Torah (first five books of the Bible). Some Jews, indeed, were sincere Christians, and therefore to Keegstra's liking.
2. The Jewish conspiracy theory, though widely held in the early 1920s, was today very definitely a minority position. Therefore, no student should accept it in good conscience without exposing himself to alternative explanations of 20th-century history. Keegstra let it be known that he stood ready to help them. He wanted each student to think for himself and form his own viewpoint, not to ape a Keegstra party line.
3. Hatred toward any human being was un-Christian and therefore out of the question. Though the races of man were clearly unlike one another, and whites were currently threatened by the others, the solution had to be a calm, collective insistence upon group rights.

Lending enormous credibility to Keegstra's teachings was his warning to his students well in advance of actual events that he would someday be forcibly removed from them and hauled before a court because of Jewish pressure, even though no Jews live in or near Eckville. His teachings could be gravely misrepresented, he prophesied

-- and his students saw the prophecy come true with their own eyes.

A fairly clear pattern emerges among Keegstra pupils as to how well they resisted enormous outside pressures to inform against their former mentor. A number of traits -- intelligence, articulateness, physical size and strength, good looks, good humor, popularity, self-esteem and self-assurance -- were found most often in those students who refused to sell out.

A case in point is Danny Desrosiers, unquestionably the "head wheel" of the class of 1982. At graduation, Danny won both the Eckford and the Weikum trophies (for all-around excellence and sports leadership, respectively). Danny has the good carriage, smiling eyes and blond hair of a friendly California surfer. He liked to work on cars with his teacher, Mr. Keegstra, yet also excelled in the classroom. On his day in court, which came in early May, Desrosiers "didn't act like the little reading machine the Crown seems to favour." (The quote is from the newsletter of Keltie Zubko, defense attorney Douglas Christie's assistant, who kept supporters worldwide posted on trial developments each week, provided they kept the information private until the verdict was in.) Danny expanded on the old classroom notes which the prosecutor had him read, bringing clarity and humor to the proceedings. A hastily jotted reference to "the Jews," he (and many others) pointed out, obviously didn't mean all Jews everywhere, but only referred to the type being discussed in the context of the day's lesson.

Earlier, Cain Ramstead, a tall, solidly built and remarkably articulate student who is now studying journalism in college (he surrendered his teaching ambitions upon witnessing Keegstra's fate) had demolished the distortions of the prosecution from the witness stand. The charge that Keegstra sought to instill hatred or a uniform mindset was ludicrous. "He always said that to hate is not to be Christian," Ramstead testified. "We were constantly arguing and discussing with him. He said he was always open to discussion."

On many points, Ramstead's testimony contradicted that of Marla Scott, who had been in the same class. But being a poor student, Marla was often absent and never participated in classroom discussions. The contrast was not lost on the jury or on the newsmen who faithfully reported it. Keegstra, said Ramstead, unlike most teachers, had taught his students to think and to form their own opinions. Keegstra aphorisms included: "No one has a monopoly on the truth When any group has too much power, it can be corrupted Now don't get me wrong -- not all Jews know what is going on." Furthermore, said Ramstead, the Jewish question which so obsessed the media had been introduced in only a few classes, and not until well into the first term. (Marla Scott had said, "The whole course was about the Jews" -- but backed down from the claim under cross-examination.)

When asked by Doug Christie what Keegstra was promoting, Ramstead replied, "Thinking -- to lead us into . . . building a synthesis of what we believe." Crown prosecutor Fraser, who had suggested earlier that Ramstead was fabricating answers as he went along, saw that a re-examination of "his" witness would be self-defeating.

One of the strongest courtroom endorsements of Keegstra, the man, and of his teaching methods came from Gwen Mathews, a beautiful and very mature young woman of 20 with porcelain features. Gwen, paralyzed below the waist after an accident five years ago, defended Keegstra when the reporter from *Saturday Night* came calling. In regard to the Jewish question, she told him:

At least now I know two versions. And I think people are at an advantage because they've been exposed to something different. It was almost as if I was sheltered before. I knew evil was going on in the world, but I was never exposed to it. Mr. Keegstra didn't hate the Jewish people. He's just saying beware of them. He's enlightened us.

The recurrent pattern in the students' testimony was a mechanical reading of classroom notes under the prosecutor's prodding, followed by lively, individualistic interpretations of their meaning under the defense's encouragement. As Keltie Zubko put it in her newsletter (week 6):

Rhonda Lee Williams was led through the same routine that the Crown has had each student follow: under no circumstances are they supposed to show any originality, any free thought, any ability to judge for themselves. Under Mr. Fraser's examination-in-chief these students take on elements of zombies or clones of the mindless product of the 20th century. It is only when Doug Christie gets his chance to cross-examine them that they each show their individual differences, their weaknesses and their strengths, their capacity for reason. This has been true even of the most negative witnesses; under Doug's questioning, they've shown that they are *not* the victims of anyone

Miss Williams was "very docile" under Fraser's questioning, repeating almost by rote all the seemingly damning points which each student had made in turn. Under Christie, however, she came alive, making novel arguments in defense of her former teacher. It emerged that she too felt that Canadians have little freedom left.

Nearly all the student witnesses shared those sentiments. Twenty-year-old Steven Lecerf had been the first, and he said Keegstra taught students to think for themselves and always seek as many facts and opinions as possible on a matter. According to Lecerf, Keegstra "never finalized and said this is the way it is" and never forced books on anyone. Prosecutor Fraser, during re-examination, seemed to be trying to trap "his" witness into linking everything said in class to the Jews. At last, an exasperated Lecerf threw up his hands and asked, "Is that what you want for an answer?"

A stickier witness was little Paul Maddox, the 16-year-old whose mother, a nurse from England who felt like an "outsider" in Eckville, had been one of the three who first blew the whistle on Keegstra in the fall of 1982. In response to Fraser's rat-a-tat questioning, Maddox alleged that Keegstra had blamed the Fire of London and other English disasters on the Jews, who had been let back in the country by Cromwell in the 17th century. The headlines read: "Keegstra blamed Jews for disasters." The next day, however, Christie's firm cross-examination led to headlines like "Pupil recants on linking plagues, Jews." Admitting the connection had been in his own mind, Paul confessed

he'd been under heavy pressure from the media, the prosecution and his mother to link practically everything Keegstra said to the Jews.

Never Too Old to Learn

Fraser's difficulties keeping Eckville's students in line were a foretaste of his confrontation with teachers and administrators during week 7 of the trial. The county Superintendent of Schools, Bob David, was the pliant exception. David professed his shock upon learning "what was being taught" by Keegstra. Asked by Christie if it was true that he had photocopied students' notes and sent them to B'nai B'rith HQ in New York City for "expert" evaluation, David thought long and hard, then answered evasively, "I don't remember."

The tide turned as Eckville teachers Joe Lindberg, Ken Bradshaw and Clarence Koots, vice principal Craig Taylor, principal Ed Olsen, and former school board member Bill Zuidhof all spoke highly of Keegstra and his teaching methods. Lindberg, coming first, recalled the enormous local interest generated by Keegstra's classes, whereupon he was pounced upon abusively by Fraser. Seeing that he was getting nowhere, the prosecutor soon returned to a "nice cop" routine.

Principal Ed Olsen was in the worst quandary of the lot, trying to speak his mind about Keegstra while the Superintendent of Schools (David) sat at the back of the courtroom watching him. There were reports, the newsletter continued, that a Jewish psychologist was contemplating disciplinary action against Olsen for having allowed Keegstra to continue teaching so long. It was apparently dawning on the B'nai B'rithers that some of Keegstra's most attentive pupils had been schoolteachers themselves.

The first witness in the Keegstra trial, incidentally, coming even before young Steve Lecerf, had been Dick Hoeksema, the teacher picked to replace Keegstra after he was fired in December 1982, a man whose parents, ironically, had once been close friends of Keegstra's parents. Under cross-examination, Hoeksema made some revealing admissions about his own classroom methods: "I just give my opinion to the students . . . I gave my beliefs, my interpretations, my views . . . I didn't follow the textbook, didn't really know what was on the curriculum . . ." In short, he did pretty much what Keegstra was accused of doing -- improvising -- the difference being that Keegstra was intensely aware of what was on the curriculum, and adhered strictly to the evidential *law of non-contradiction* in presenting his views.

Hoeksema also told the court of rejecting unread the revisionist literature which students tried to show him. He recalled being advised by principal Olsen "not to touch" anything from the Institute for Historical Review. Pressed by Christie to back up his self-styled "personal" opinions with a few references, Hoeksema said, "Well, my personal views I couldn't verify. My personal views are my personal views."

"So, in effect, you were indoctrinating the students," said Christie.

"I had just taken a course in indoctrination at the University of Lethbridge," said Hoeksema, "and I tried very hard not to do that."

Behind the confident façade, Hoeksema was a man racked by doubts. This emerged in the *Saturday Night* article. "Surrounded by converts," it related, "Hoeksema found himself questioning his own views." A few weeks of intense cognitive dissonance at Eckville High, with regard to the Holocaust, Nazis, Jews, Communists and related subjects, produced in him the usual human reaction: "I was starting to think that I was crazy. That I was the only person who thought that way [i.e., the Establishment way]." Rather than delving into revisionist literature, however, Hoeksema backed away from the painful learning experience, seeking reassurance from his wife and family and outsiders.

James Keegstra took the stand in his own defense, easily holding the courtroom's rapt attention for six grueling weeks. He must have known by heart the sections of the Canadian Criminal Code under which he was charged (281.2 (2,3)), and sought to prove that all four of the defenses allowed applied to his case. The sections read like this:

(2) Every one who, by communicating statements, other than in private conversation, wilfully promotes hatred against any identifiable group is guilty of

(a) an indictable offense and is liable to imprisonment for two years; or

(b) an offense punishable on summary conviction.

(3) No person shall be convicted of an offense under subsection 2

(a) if he establishes that the statements communicated were true;

(b) if, in good faith, he expressed or attempted to establish by argument an opinion upon a religious subject;

(c) if the statements were relevant to any subject of public interest, the discussion of which was for the public benefit, and if on reasonable grounds he believed them to be true; or

(d) if, in good faith, he intended to point out, for the purpose of removal, matters producing or tending to produce feelings of hatred towards an identifiable group in Canada.

Keegstra and Christie introduced more than 100 books in evidence to help show that the former's views, though scarcely proven beyond all doubt, are also not disproven and remain intellectually respectable (defense a, above); are derived in part from sincere religious convictions and interpretations of the Bible (b); are very relevant to Canada's public interest at a time when the nation risks being turned into a vast Third World dumping-ground (c); and are intended, in good faith, to remove feelings of hatred toward identifiable groups (such as the Germans) in Canada (d).

One of these defenses alone should preclude conviction under present Canadian law, yet Judge John MacKenzie, in his closing remarks to jury members on "burden of proof," instructed them in such a manner that they felt legally obligated to convict, even though -- if the foreman was at all representative -- their sympathies lay with Keegstra. MacKenzie, who may have felt unbearably pressured to produce a conviction, had the option of imposing up to a two-year prison term on the defendant, yet settled for a \$5,000 fine. Unlike Ernst Zündel, who lives under a gag

order pending appeal of his 15-month prison sentence, Keegstra remains free to speak out while planning his own appeal.

The Crown paid dearly for its fine. By best estimates, the prosecution cost taxpayers \$1 million Canadian dollars (\$800,000 U.S.), twice the cost of the Zündel prosecution. The valiant Doug Christie offered both dissidents his services free of charge. Still, Keegstra had to raise some money and the only way he could do it was to sell his auto repair garage, his only means of livelihood after he was stripped of his teaching certificate and his mayor's job. He now earns his living as a mechanic. Furthermore, a transcript of the first trial will be needed in order to appeal, which by itself will set him or a benefactor back at least \$30,000.

Bigotry on the Left

The transcript will make fascinating reading in places, though much of the student testimony is tediously repetitive, and an entire day was devoted to Keegstra's going through Arthur Butz's *The Hoax of the Twentieth Century* page by page. But the smug anti-intellectualism of the prosecution will be written clearly across the transcript's pages for all the world to see. Bruce Fraser, sometimes with Jewish advisers whispering in his ear, argued repeatedly that Keegstra had formed his historical and political views solely on the basis of one source of information. Everything seen or heard since, the reasoning went, had merely confirmed this "irrationally formed prejudice." Thus, only one book (of Keegstra's choice) should be allowed as evidence in the formation of his views. This foolishness failed to impress the judge, but the prosecution did obtain a ruling that supporting evidence for Keegstra's views, obtained since he stopped teaching, could not be entered on the record. This meant that valuable sources like *The Roots of Radicalism*, recently written by two American Jewish professors and confirming many of the allegations about inherent Jewish leftism which Fraser had sought to howl down in court, could not be entered by the defense.

The prosecution's closed-mindedness was embarrassing at times. Fraser was openly contemptuous of anyone who dared to question "mainstream" history. Dr. Heather Botting, an expert on socio-cultural anthropology with a specialty in religion, testified that Keegstra's assertions about a Khazar-Jewish ancestral connection, while not proven, are supported by some leading scholars. Rather than politely obtaining what information he could from the woman, Fraser, in Keltie Zubko's words, "took after her [as if] she was the accused and was on trial for some odious crime. He tried in every manner possible to discredit her -- by attacking her qualifications, belittling her, tricking her, and intimidating her." This went on for a full day.

Though Doug Christie would not have subjected them to similar abuse, the prosecution's planned expert witnesses all saw fit to excuse themselves. Dr. Brendan Rule, a social psychologist, had been scheduled to testify that, although each of the 23 student witnesses insisted he or she had not acquired hatred of Jews because of Keegstra, they all had. The Crown's "expert" on anti-Semitism, Alan Davies, after reserving a flight from Toronto, also never showed. Nor did the rabbi who was invited to "re-inter-



Doug Christie

pret" certain Talmudic passages introduced by the defense. Nor did Alberta Premier Peter Lougheed, who was asked by the defense to kindly explain some unkind remarks he had made at Keegstra's expense.

The prosecution's philistinism was still flowing venomously during week 13 of the trial, as Fraser shamelessly attacked Keegstra's books not on the basis of their contents, but rather for the style of their printing (cheap -- for obvious reasons), their length (short, in many instances), their authors' outside interests -- indeed, for anything *but* what the books had to say (or, if so, only obliquely and obscurely). Needless to say, Keegstra saw no reason to alter his worldview when the trial was over.

Anti-intellectualism was also apparent in some media accounts of the trial. The *Saturday Night* article mentioned previously stated in a lurid fashion, "One student wrote in an essay that Jewish-controlled thugs 'would ride around in packs and bash in children's heads and rape the women and drown them.'" But the article gave no indication of the *place and time* alluded to in the essay, thereby insinuating that never, in all recorded history, could Jews have helped perpetuate such deeds. Later, the same author claimed, without evidence, that the *Protocols of the Learned Elders of Zion* is "the main panel in Keegstra's house of mirrors." Yet again, the author asserted:

What Keegstra did turn topsy-turvy in his students' minds was not the mechanics of history, but its driving force: the motivation of men. Pure motives -- democracy, fairness, equality -- are ascribed to one camp, and evil motives -- power, greed, domination -- to another. Evil becomes an externalized illness.

Though Judge MacKenzie did not take "judicial notice" of the Holocaust, he did take judicial notice of other debatable historical events, provoking Doug Christie to write, in a letter to supporters, "He [Bruce Fraser] wants judicial notice of the History of the World." In his summation to the jury, Christie said of the Zionist left, "They want to entrench their bigotry as the law of the land. The state will define the boundaries of legitimate discussion." Teachers,

he added, were already growing more circumspect because of the Keegstra case. A conviction would sow seeds of "silence and violence" across the nation. "Everyone in this room is on trial before the bar of history."

The most frightening part of the Keegstra trial is that the jury apparently felt it *had* to convict, even though it believed the accused to be innocent. Unfortunately, jury members were instructed to carry their deliberations with them to the grave -- and they will probably comply with authority on that demand as well. At least briefly, however, their consciences were galvanized by the defendant who, never raising his voice, spoke for six weeks directly to them and the spectators in the 110-seat Red Deer courtroom, putting hard questions to them exactly as if they were students. "This 'hatred' is a funny thing," Keegstra said at one point in a dry, relaxed voice. "They scream 'hatred' at you when actually the hatred is coming from them."

Dana Remillard Kreil is one former Keegstra student who has been affected by all the outside hate. In the preliminary hearing held in June 1984, Kreil, with Gwen Mathews, was one of Keegstra's staunchest female advocates. But outside the courtroom, she felt the angry stares as five Jews followed her closely to her car. Later, she was telephoned and questioned about her evidence, and met with the greeting, "How's the Jew-hater?" At the trial, a year later, she seemed visibly frightened and seldom ventured beyond safe, wooden answers like, "If it's in my notes, he must have said it."

Some powerful forces are watching the young men and women of Eckville, trying to assure that the "infection" there will not spread. Students are sponsored, like politicians and churchmen, on all-expense-paid trips to German concentration camps and Jewish synagogues. Strangers appear from nowhere to ask probing, personal questions. Unsolicited books and videos bombard the school librarian.

Meanwhile, the Canadian educational authorities pay no heed to John Stuart Mill's powerful words on truth suppression:

Not the violent conflict between parts of the truth, but the quiet suppression of half of it, is the formidable evil. There is always hope when people are forced to listen to both sides. It is when they attend to only one that errors harden into prejudices, and truth itself ceases to have the effect of truth, by being exaggerated into falsehood.

"Forced to listen to both sides." That is the nub of the matter. The Crown asserts that, for 14 years, James Keegstra held innocent minors (all probably with TV sets in their homes) "captive." Yet, as Dana Kreil once remarked in an essay, "In other grades, all I was told was that the Jews are a race that are discriminated against. They had never had a fair chance."

Russia's greatest writer, Fyodor Dostoyevsky, who spent a lifetime watching Jews and Gentiles interact, concluded that the hate and bigotry between them ran strongly in both directions (but especially from Jew toward Gentile). Yet Dana Kreil, like other Canadian youngsters, was never "forced to listen" to that side of the story, spelled out in *Diary of a Writer*. Until Keegstra came along, all she ever

got was the one-sided pabulum dished out by teams of diploma-mill would-be "educators" in distant cities.

Today, Doug Christie has returned to routine legal practice in an attempt to put some bread on his table, though Western Canada Concept, the separatist party he founded, remains dear to his heart. Jim Keegstra and his wife, after touring some German concentration camps themselves with Christie and Zubko (subsidized by a supporter in Calgary), will go back to living in reduced circumstances. But others will have it a lot easier:

- The Jewish Defense League members who physically attacked Doug Christie and other members of the Ernst Zündel defense team outside the courthouse in Toronto last January, were acquitted.

- The "Honorable" Charles Barber, who admits to gross indecency in a sex case with a boy while serving as provincial legislator from Christie's hometown of Victoria, B.C., will also go scot-free, off to study music in California. "This is not a case where imprisonment [or even a fine] is appropriate," said the prosecutor.

- Down in New Jersey, Mayor Saul Hornik of Ocean Grove got off with a wrist-slap for attacking and grievously injuring a policeman and resisting arrest. Unlike Mayor Keegstra of Eckville, he will keep his job.

Last spring, Canadians celebrated their new Charter of Rights, which supposedly gives them the same freedoms Americans have enjoyed for nearly 200 years under the Constitution. But there was no jubilation in Eckville on July 20, because freedom isn't for everyone in the new Canada.

Ponderable Quotes

Numerous American emissaries have come to us in recent years with various ideas for peace. Not one of their proposals differed in any way from Israeli proposals. One day I said to one of these Americans, "You are merely acting as a messenger for the transmission of Israeli ideas." Most of the emissaries were unable to rebut my statement.

President Assad of Syria,
Le Monde, Aug. 2, 1984

When Representative Norman Lent (R-NY) became aware of the textbook dispute in the Island Trees School District on Long Island, NY, he decided to print excerpts from the books in the *Congressional Record*, trusting that, if high-schoolers were expected to read them, mature, sophisticated congressmen would hardly find the passages embarrassing. Lent was informed by the Joint Committee on Printing that the material would not be printed because rules governing the *Record* prohibit inclusion of profanity, obscenity or extreme vulgarity. Apparently, what is good enough for public-school children is not acceptable for lawmakers.

Dolores Enright,
letter to *U.S. News & World*
Report, March 29, 1982

INSTAURATION'S FIRST DECADE

The people who lived through the 1850s were really doing other things than waiting around for the Civil War to start. Yet historians invariably call the decade "the pre-War years." I wonder what they will come to call *Instauration's* first decade (first issue, Dec. 1975). To many Americans it was the triumph of Ronald Reagan. To us it was the very partial replacement of egalitarian liberalism with egalitarian conservatism. Tweedledee replaced Tweedledum. Conservatives are now conserving the worst, continuing our race's decline. They are far too degenerate to assist our Instauration.

Beneath the surface, however, there are signs of great change. They lead to far greater hope than was apparent in 1975 that our race will resume its upward spiral. *Instauration's* first decade may come to be known as "the pre-Instauration years." Chief among the portents of change is the explosion in biotechnology and computers. By 1975 it was already apparent to visionaries that these two technologies could someday come to mean that we would intervene directly in evolution, correct genetic defects and even manipulate and augment genes to positively enhance factors like intelligence. In a more distant future we envisioned a gradual replacement of man and carbon-based evolution by computers and silicon-based evolution. Nietzsche's superman would be an emotional machine, replacing the rational animal we are now.

In 1975, these were but distant visions: it was by no means clear whether the white race would last long enough to take perhaps the several centuries to do the task only it could do. A decade on, these two revolutions have moved along so fast that the race race, as it might be called, might well be won. Surely we will last another two or even five decades, and that ought to be enough.

A massive collectivized government eugenics program will not be required, which is perhaps just as well, given the nearly total incompetence of bureaucracy. As individual parents get the means to enhance the genes of their offspring, most will opt for lighter and brighter ones. It has been an awfully long time since anyone said Black is Beautiful.

Instauration's first decade also saw the collapse of the liberal worldview. If there is anyone who is actually defending either the Soviet Union or Great Britain, he should be stuffed forthwith and packed off to a museum. The decade opened on Robert Whitaker's *A Plague on Both Your Houses*, which dissected the "human betterment industry" as just one more special interest group, an idea that has become commonplace. The decade ended with Charles Murray's *Losing Ground*, which documented the perverse effect on every conceivable measure of crime, unemployment and so forth of the Great Society programs.

Moral blackmail by egalitarians continues. The momentum rides on, and conservatives still buckle under. They would, for conservatives are by definition thirty years behind the times. It is no surprise that Reagan invoked the

ghost of FDR in his 1980 campaign, or that conservatives have made a folk hero out of Martin Luther King. (One conservative I know absolutely cannot remember that conservatives ever criticized MLK!) What we hardly hear anymore, at the end of *Instauration's* first decade, is that the races are intellectually equal. Instead, the Christians prattle about the equality of all men under God. This is still very bad, but it is a desperate, rearguard action.

Another positive happening during the decade is that Jews, officially and on television, became a pressure group. They are out in the open now and can be criticized for the first time, however hesitantly. More importantly, the Jews have put all their marbles into the Israel basket. As pressure groups go, the Jewish rip-off per capita is not conspicuously large. They fall way behind mis-educators and doctors and even behind morticians and probably car repairmen. Paying off the Jews for Israel is a small price to pay to keep them out of their fifth-column operations of race-mixing, the only real important issue. Besides, they are beginning to see that the browning of Israel is doing their country no good at all.

I now regard the Christians as a more fundamental threat than the Jews. In the first place, it is Old Testament sympathy for the Jews that allows them to get away with what they do. But more importantly, it is the *Christians* who are hostile to abortions, who love mongoloid idiots, who are infiltrating hospitals to track down cases of infanticide of defectives, who in short believe in equality (of souls) in a far deeper sense than the Jews ever did. Jeremy Rifkin, a Jew and late of the "People's Bicentennial Commission," has joined the Christians in their hostility to science, not vice versa.

It is also a good sign that a few brave truth seekers are steadily undermining the Nazi Holocaust business. As one pertinent line in *Instauration* had it, why don't they debate Arthur Butz? Jews have decided to step up anti-Nazi propaganda, for anti-Semitism or alleged anti-Semitism is all that holds the Jews together anymore. Time was when the Jews would brag of their *achievements* -- has anyone ever noticed that Einstein contributed to *Western* physics, that Jews contribute only as individuals, to *our* areas of thought, and never as a people? -- but now they only speak of their persecutions. Too bad for them, for sympathy with the persecuted gets to be a chore. Besides, the basis for the Holocaust as a piece of terrestrial history is slowly being undermined, as its hold as religious dogma becomes more explicit. In 1975 this process had scarcely begun.

Closer to home, *Spotlight* was founded a few months before *Instauration*. It is easily the largest right-wing publication in the country, despite its true underground status, and offers an actual alternative to the coming collapse of conservatism. The pundits all say the country will move back to the left when the moderate (from our perspective) right collapses, but the pundits said that Roosevelt would be defeated in 1936 after the failure of the New Deal to get

the country out of the Depression. *Spotlight* is no more extreme rightist than the programs once regarded as extreme leftist, the programs that conservatives today are trying to conserve! As conservatism collapses, we can be sure that *Spotlight* will address the only important issue, race, far more heatedly.

Closest of all to home, *Instauration's* first decade has seen *Instauration* itself come out without missing a single issue. This alone is a record. The magazine has doubled in pages and, I know for a fact, far more than doubled in circulation. My complaint, one shared with every other Instaurationist I have ever talked to, is that the magazine is too negative, that there has been too much talk of our persecutions and too little of our achievements. To be blunt, and I must be, we are acting too much like Jews. I accept this as inevitable, but I do not need to wait for *Instauration's* second decade to note the changes already apparent during the first. The early issues did not speak of our demographic imperatives, of the promise of eugenics, of our necessity to conquer space. We hear about most or all of these things in every issue now. Our sweep is ever more grand, and authors regularly concern themselves with what makes whites so special. Some speculations are merely fanciful, but *Instauration* is the only publication on earth that allows free speech for those who would reply to the speculators. I am thinking mostly of "Man As Sense Organ of the Earth" and the exchanges that appeared in several following issues. There were other examples of this open-ended give-and-take. We are, after all, the race of individualists, and *Instauration* is the only publication that stresses race yet has not fallen under the Hitler temptation. At last a magazine that comports with American values and would preserve the only race that could maintain them!

Instauration's first decade saw a major breakthrough in understanding our race, an unintended consequence of Julian Jaynes's controversial *The Origin of Consciousness in the Breakdown of the Bicameral Mind* (1976). Jaynes argues that reflective self-consciousness came with the Dorian invasions of Greece. There are no words for reflection or deliberation in *The Iliad*, whereas they abound in *The Odyssey*. Consciousness is a matter of feedback between the left (mostly verbal) and right (mostly Gestalt) hemispheres of the cerebral cortex of the brain. Jaynes's book seems hyper-environmentalistic, arguing that consciousness itself is a result of post-natal programming, but he never asks why the Dorians came first. The racial explanation is that Europe was the world center of intense warfare, whites fighting whites on all sides. Grand strategy demands an integration of the fact and theory sides of the brain, and in war there is no substitute for victory. It was this warfare that selected for greater integration of the brain's two hemispheres, via the connector cable called the *corpus callosum*. Near Easterners are too heavy on theory (witness Neoplatonism, Arabic "scholarship" and the Talmud), while Far Easterners are not theoretical enough. We blend fact and theory and come up with science, which is a process of constant feedback between theory and reality. These group differences are corroborated by a report from a translator of patents from English into German. Arab and Japanese patents are written in English, and the translator told me how often a description will say

left but the diagram will indicate right. This suggests that Near- and Far-Eastern hemispheres are not well integrated.

In philosophy, Mario Bunge has laid out a materialist conception of the mind in *The Mind-Body Problem: A Psycho-biological Approach* (1980). Free will is nothing but the brain looking at itself. The solution to this ancient problem is so simple, and so effective in making mincemeat of Christian conceptions of a Creation of an immaterial mind. Bunge's book offers a superb summary of neurology and is solidly evolutionist. A later book by Bunge, *Scientific Materialism* (1982), lays out a metaphysical conception of reality that regards a society as more than a heap of raceless -- but that's not how he put it -- individuals. He allows for a middle ground between atomistic individualism and totalitarian collectivism.

All in all, I see the deeper changes in *Instauration's* first decade as grounds for great optimism. Egalitarianism is definitely on the defensive and its moral momentum cannot last. Many readers will disagree and I am sure the editor of *Instauration* will open its pages to them. But is not his confidence in allowing free discussion yet another reason for hope?

ROBERT THROCKMORTON

Ponderable Quotes on Israel

Any significant withdrawal of military support, or even the threat of such a withdrawal, would provoke panic within Israel, without corresponding benefit to the United States. In extremis, some Israeli policymakers might concede their helplessness, but others would be inclined to strike out, Samson-like, to bring the house down rather than succumb. Israel's nuclear potential is a deterrent to American policymakers as well as to the hostile governments of the Middle East, and an option to be considered if the nation's conventional strength were to be threatened. Fortunately, such doomsday scenarios seem far-fetched under any foreseeable circumstances, but they cannot be altogether ignored.

Peter Grose,
A Changing Israel

An American visitor to Israeli homes over the years gains an unmistakable impression of a people that sees itself living at a strategic front line. In return for the emotional and physical hardships of such a fate, a typical Israeli has felt entitled to whatever creature comforts he could assemble. It is only proper, from his viewpoint, that rich and secure citizens of democracies far away should accept much of the financial burden of defending their common heritage against forces of radicalism, anarchy and Communism perceived all around. Falling on deaf ears are the complaints from American taxpayers at the cost of maintaining Israel's quality of life; Americans are "spoiled," in this Israeli view, by their own comfortable security. They simply do not understand the epic quality of the service Israel is performing for the common good.

Ibid.

With a deep bow to Richard Swartzbaugh, who was the first to unmask these gentlemen

THIRTEEN WAYS IN WHICH THE MEDIATORS THWART OUR BEST INTERESTS

A healthy, powerful man is one who stands *directly related* to all of the vital elements of his personal universe. Nowhere does the mediator intrude on his domain. Regrettably, most of our people today are neither healthy nor powerful. Mediators or self-appointed "toll-collectors" are firmly planted between them and their fellow man, between them and their god, even between them and their families. The following is intended to be a rudimentary Typology of Mediation as it exists in present-day Western Civilization. Many refinements of this list, and additions to it, are not only possible but desirable.

1. **Man and His God.** This is the classic domain of the priest, whose status derives in large part from his often arbitrary interpretation of deity -- interpretations which his priestly clique unites to enforce against the often more creative and truthful alternatives of the imaginative and earnest layman.

2. **Man and Nature.** Scientific methodology, used correctly, circumvents the priestly function and brings man closer to nature. Unfortunately, in the field of *human* nature, a priesthood of pseudo-equality often arises and makes a correct understanding of reality all but impossible. The mediators thrust their egalitarian tracts *between* the intelligent observer and reality, thereby short-circuiting both the play of the senses (induction) and sound logical analysis (deduction).

3. **Man and the Past (Other Times).** When a priestly historical clique gains too much power, and revisionist dissidents are frustrated, the average intelligent man is criminally cut off from his birthright -- his access to the past. The sanctified official fantasy which he receives in its place makes it impossible for him to draw the right conclusions from the collective experience of mankind and his own people. He is cheated by organized "controllers" who deem themselves his superiors, but are usually no more than mindless members of the herd.

4. **Man and the Present (Other Places).** This is the realm of the journalist-mediator, the censor of "hot" information. Every journalist must pick and choose among countless stories, killing some and trumpeting others. Even so, some retain their "good faith" in humanity (or in a particular race or segment of humanity), while others render their daily decisions on the basis of "bad faith." Many news-handlers are habitually fearful about letting certain stories receive wide circulation, while a wise minority believe that only the whole truth can keep their people free (or restore to them a lost freedom).

5. **Man and the Genius (Other Ideas).** This is the realm of the popularizer-mediator -- or, occasionally, of the honest popularizer. Take a prickly visionary like Nietzsche: there is enough wisdom in his writings to shame everybody -- as, indeed, we all-too-human creatures deserve to be shamed

occasionally. Yet some propagandists have culled all of the pro-German and anti-Jewish phrases in Nietzsche, while others, recently more numerous, have selected the pro-Jewish and anti-German expressions. Both have given the lazy multitude a false idea of this blessedly singular man. The excess editing and false interpreting isn't too damaging where, as with Nietzsche, the original works are available in most large bookstores and libraries. But many less accessible thinkers have been systematically misrepresented in our pseudo-egalitarian -- but actually mediator-dominated -- age.

6. **Man and His Psyche.** An able psychiatrist who is "made out of the same stuff" as his patient can be a godsend. Of course, this has been the rare exception in America, where certain types of people have long dominated the field, driven others out and left a majority of the disturbed population with a dismal choice between self-help and the kind of "assistance" which often leads to still greater self-alienation. The new wave of "ethno-psychiatry," which links doctor and patient on the basis of their ethnic roots, is one of the healthiest anti-mediator trends in the world today.

7. **Man and His Culture.** There is no harm in being exposed to alien forms of art and music in limited doses, especially when their alien nature is recognized as such. Unfortunately, the cultural fare prescribed for young Westerners today transgresses safe limits on both dosage and labeling. Even when alien creativity is clearly described as such, the true extent of its alienness is usually played down by the cultural middleman, who seeks to maximize the demand for his services. Thus, for example, black rhythms are described as primarily "environmental" or "acquired" in origin rather than biological. The chaos of forms (and anti-forms) which characterizes the mediator-dominated society deprives the potential genius of the formal structure, meaning and continuity needed to create lasting works of beauty. In other words, the domination of the mediator class alienates him from those cultural conditions which are required for his own self-realization.

8. **Man and His People.** This is the area in which mediation and interference have been most intense in recent decades. While those mediators who are situated *between different races* facilitate communication and try to break down protective natural barriers, those situated *between different segments of the white race* often work hard to increase misunderstanding and animosity. In 1939 the people of America and Britain were almost entirely at the mercy of an alien mediator clique for their understanding of the radically new regime which had arisen in Germany. Similarly, today, we are dependent upon the same mediators for our understanding of what is happening (or not happening) in Russia. This profound dependency problem

scarcely exists for the far-flung Jewish people. Their long experience as mediators between other peoples has taught them never to trust the mediator in their own concerns. They insist on a direct Jewish relationship with the universe, in politics and religion alike.

9. **Man and Woman.** The mediators have not yet made much headway here, but it is undeniable that some young women of today place more confidence in their monthly *Ms.* oracle-article from New York City than in their own boyfriends' and husbands' heartfelt words of warning. Some Western women have actually come to believe that their essential "class interest" is sexual, whereas the women of, say, Israel fully recognize that the real division is between Jewish male/female and Arab male/female. What this means is that in Israel the sexes can communicate directly, whereas in America they must often painstakingly circumvent the "feminist" censor which the mediator has implanted inside many female brains.

10. **Young and Old.** The professional mediators with their sure grasp of power relations understood before anyone else that the Baby Boom Generation, because of its numbers, was a key lever for changing Western society to their advantage. In the late 1960s, the Yippie mediators coined the slogan, "Don't trust anyone over 30." The implicit corollary was, "Let us deal with them." Recently, the aged Yippie Abbie Hoffman, still a mediator, exclaimed to his cohorts, "Don't trust anyone under 30." The mediators have often grossly misrepresented the true feelings of one generation of Americans to another, which has exacerbated the "generation gap" (they coined the term) and caused unnecessary suffering and alienation.

11. **Man and His Ancestors and Descendants.** This is an extension of the preceding relationship. The hypertrophy of the mediation function in our society has not only undermined trust between parents and children, but has also wrecked the faith which once held families together across the centuries. Our birthrate has declined sharply in part because we no longer have any assurance that our own

grandchildren will look or think even remotely like ourselves. (Black Americans, who benefit more from genetic trait dominance, retain this assurance, however.) The mediators truly control our biological and spiritual destiny as of now. Looking back to ancestral achievements was once a spur to the faith in future generations, but now those achievements are all filtered through the bizarre optic of the mediator. Even where he grants the legitimacy of the past achievement, as with the American Founding Fathers, he assures us that the good deed was done for all men equally, and not for us, their progeny.

12. **Man and His Individual Fellow Man.** We have not yet mentioned the lawyer. From earliest times, foreign observers noted that this class had more power in America than anywhere else on earth. The rude ruptures with tradition caused by the transatlantic migrations would have healed in time, and new organic relationships would have solidified among our people, but, beginning in the 1840s, wave on wave of new culturally alien immigrants has helped to keep this a lawyer's paradise. All too often we cannot deal directly with our fellow man -- whoever he is -- but must reach him through a supposedly "disinterested" (but actually very interested) third party.

13. **Man and His Property.** In a highly technological world, where global environment changes like the "greenhouse effect" will increase our interdependence, greater communal controls over the ways in which a man utilizes his wealth are inevitable. Yet these new controls should always be justifiable in terms of a wisely chosen "larger good." All too often, the mediator class steps between a man and his property only to exact an essentially *private* commission or payoff, which its members need because of sloth and an inability to earn their keep the hard way. The economic mediators implicitly threaten the men of honest wealth with a "peasant uprising" in the event their private tax (called "public," of course) is not forthcoming. They issue their demands with full confidence in their mediator-journalist cousins' proven capacity for rabble-rousing.

Exploiting Our Family Squabble

A mighty wave of historical revisionism swept across Britain during the late twenties and early thirties. Many an Englishman was then engaged in showing his fellow nationals how they shared the guilt of 1914 with Germany and Austria-Hungary. Most of this valuable work went into the memory hole in 1939, and has since remained the private hunting ground of historical specialists and informed right-wingers. As for the hateful jottings made by Englishmen during World War I, they were widely regarded with shame by 1930, if not earlier. Today, many decades later, one would think they would be considered more shameful. Instead, they are being dusted off and handled with the same respect accorded them in '39.

An odious case in point is the recent publication by Franklin Watts of *John Masefield's Letters From the Front, 1915-1917*, edited by Peter Vansittart. Nearly as rabid as the things which Britain's late Poet Laureate wrote while watching his young comrades' limbs and faces being blown apart are the things which Jack Beatty writes in reviewing these previously unpublished letters from a transoceanic vantage nearly 70 years later (*Washington Post Book World*, May 26, p. 5). Masefield's excuse is the passion felt by an all-too-human breast; what can be the plea of the senior editor of *The Atlantic*?

Here is the sort of thing which Masefield wrote of his enemy, "the Boche" (a word which probably comes from the French ca-

boche, for "hard head," and remains today a contemptuous term for a thick-headed person or a German):

You feel that you could cut a Boche throat & desecrate a Boche grave & bomb a Boche town, & get a Boche officer down & gouge his eyes out.

They are brutes to our wounded, they are beasts to our prisoners, they would wreck all our towns, sink all our ships, plunder all our homes & ravish our women, and if we don't stop them from doing this in this war we can be quite sure that they will try again in another.

And because "they" would undoubtedly do all these things -- although they certainly did *not* when they had a chance 25 years

later in France, Holland, Scandinavia, etc. -- Masefield gleefully describes a new gas which will choke Germans to death and a new "flame thing" which will roast them alive.

Rather than using Masefield's momentarily vicious sentiments to cry down the spirit of war, Beatty says of his letters that "the figure that emerges from them is profoundly attractive . . ." After all, "Masefield, 36 when the war broke out, could not get past the incontestable fact that all the killing had started 'through the bloody damned lust of the Boche.'" Is Beatty a brazen liar or incredibly misinformed? Whatever the case, none, in 1985, will dare protest this staggering blood libel against the German people, though hundreds of protesting voices could have been raised in 1930, and dozens in 1955.

Beatty assures his readers that "even the grimmest of these letters from the Front will give you an oddly ethnic pleasure . . ." After all, "Masefield's compassion is strictly tribal -- limited to that branch of humanity known as the Allies." Curious anthropology indeed! Fools, in 1914, allowed one bitter fight to overcome 25,000 years of biological kinship; seventy years later, the Semites and their lackeys are still feverishly exploiting the fatal wedge.



John Masefield -- good poet, bad hater

According to Beatty, "Letters From the Front contains vivid descriptions of Verdun, 'heaped feet deep in flesh' . . . of French soldiers singing as they die . . . of Chicago, 'which I shall always regard as hell on earth' . . . and other cities of the [American] heartland where pro-German feeling ran high." Thus, American cities are to be equated with Verdun and with hell

itself if their residents choose to back the "wrong" Germanic tribe! All of this is forgivable in private letters written in the heat of battle. Indeed, there is no need for forgiveness. But it is damnable when cited approvingly after the lapse of generations.

In closing, Beatty reassures us of the poet's decency in a strange fashion: "If there was hate in Masefield, there was also deep patient love. 'I lie awake & curse William [the Kaiser] . . . for here are the best years of our marriage passing, with us miles apart, & you with the children and the household,' he writes [his wife] Constance." After citing Masefield's eulogy at Westminster Abbey in 1967, where Robert Graves called him "unassuming, oversensitive," Beatty concludes: "Masefield's hatred of 'the Boche' sprang from an excess of that last quality . . . which also accounts for these moving letters."

"Oversensitive"? "Moving"? Masefield, a good but not a great poet, would probably be the first to burn these letters if he reread them today. His main interest was the sea, a sea of water, not a sea of blood. But a literary ghoul like Beatty senses the blood and proceeds to give the thriving hate market in this country what it wants to hear -- and in doing so, wins a few Brownie points from his boss, Mort Zuckerman.

Looking for the Mote

(Joseph) Hilaire (Pierre) Belloc, 1870-1953, was a literary giant of his day, the author of some 150 books of verse, history, satire, biography, politics, economics, religion and fiction. A close friend and collaborator of G.K. Chesterton, the half-French Belloc defended "distributism," a quasi-medieval antimaterialist political philosophy in opposition to the left-right, socialist-capitalist Establishment of his and our day. In his book *The Jews* (1922), Belloc carefully described the growing Hebrew monopoly over many facets of Western culture and commerce. One penetrating chapter analyzed "The Denial of the Problem," while another gently tweaked "The Anti-Semite" for publicizing it in what Belloc felt was the wrong way. The book's final paragraph reads in its entirety, "But for my part, I say, 'Peace be to Israel.'" Needless to say, Belloc's distancing of himself from the professional anti-Semite has not kept him from being lumped with them. Though A.N. Wilson's new work *Hilaire Belloc: A Biography* (Atheneum) dares to call *The Jews* prophetic, many of Wilson's reviewers have painted Belloc as a literary beast.

Robert Bernard Martin's review in *Book World* begins, "Hilaire Belloc is high on the list of famous men I am glad I never met



Hilaire Belloc -- non-mainstreamer

. . ." Margaret Manning's review in the *Boston Globe* commences with Graham Greene's description of Belloc as "the most unlikable man of letters of our time." Both reviewers go on to report how physically unappealing the man was, which is not born out in any of their several pictures. After describing all his dreadful habits, Manning relates how he "relied on charm and wit to extricate himself" from financial problems, and how, "As always, his social life was vast . . ." Strange, is it not, how so

many would choose to associate with a poor, obnoxious boor?

When Martin says that Belloc "loathed [the Jews] with a passion verging on the unbalanced," he is simply lying. When he calls Belloc "arrogant," and Manning speaks of his "rigid ideas," what they really mean is that a couple of wimps fed on a steady diet of censored mush from the post-World War II era find it hard to stomach a man who could at once be "pugnaciously Roman Catholic" (in the pre-Vatican II, Eurocentric sense) and yet regard the Bible as mostly "Yiddish folklore" and Christ as a personally distasteful "milksop."

"[Belloc] pitched his tent on dogma," writes Martin, but that isn't apparent from any of the examples he gives. By constantly decrying Belloc's "prejudices," which their possessor would have freely conceded as both inevitable and praiseworthy, today's bleached-skeleton critics simply reveal their own biases, which are far more intellectually crippling for being unseen. Unlike the combative, affirmative Belloc, all these timid Aunt Tillys insist on being surrounded by their own ideological kind 24 hours a day. That is why Martin closes his review exactly as he starts it, saying, "I should have hated sharing a dinner table with Belloc." (But who asked him?)

Don't Bother Mr. Holocaust With Shades of Gray

What is a Jew? Elie Wiesel thinks he knows. In *A Jew Today* (Random House), his opening chapter is called "To Be a Jew."

He begins by telling of his own boyhood in Eastern Europe, where "all things seemed simple and miraculous On one side were the righteous, on the other the wicked." Deny it as he might, Wiesel's vision has never changed.

The boy Wiesel was terrified of Gentiles: "all of them exuded a hostility" which was unalterable. "I understood that all these people . . . should want my undoing, even my death." All this Gentile hate, of course, was due to envy of the Jew.

Consistency was never one of Wiesel's long suits. On page 4 he boasts, "And the less they understood us, the more I understood them." Here is a clear example of the marginal man asserting that his marginality gives him superior insight. But on page 5, he says this about his reaction to the *goyim*:

Yet I felt no curiosity. Not of any kind, or at any moment. We seemed to intrigue them, but they left me indifferent. I knew nothing of their catechism, and cared less. I made no attempt to comprehend the rites and canons of their faith. Their rituals held no interest for me; quite the contrary, I turned away from them. Whenever I met a priest I would avert my gaze and think of something else. Rather than walk in front of a church with its pointed and threatening belfry, I would cross the street. To see was as frightening as to be seen; I worried that a visual, physical link might somehow be created between us. So ignorant was I of their world that I had no idea that Judaism and Christianity claimed the same roots.

Here is the plain truth about marginality: the marginal man is a fearful man, afraid of the act of *seeing*. The non-Jews were intrigued by the Jews, admits Wiesel, yet nonetheless it was *he* who somehow understood *them*.

A bit later, Wiesel produced these gems of Jewish wisdom:

All I knew of Christianity was its hate for my people. Christians were more present in my imagination than in my life. What did a Christian do when he was alone? What were his dreams made of? How did he use his time when he was not engaged in plotting against us? But none of this really troubled me.

My knowledge of the Jew, on the other hand, sprang from an inexhaustible source: the more I learned, the more I wanted to know. There was inside me a thirst for knowledge that was all-enveloping, all-pervasive, a veritable obsession.

My head was abuzz with ancient memories and debates, with tales teeming with kings and prophets, tragedies and miracles. Every story contained victims, always victims, and survivors, always survivors. To be a Jew meant to live with memory.

Nothing could have been easier. One needed only to follow tradition, to reproduce the gestures and sounds transmitted through generations whose end product I was.

Real individualism was as alien to the traditional Jew as to the Bantu or the Chinese: "To be a Jew meant creating links, a network of continuity." "Whatever he chooses to do, the Jew becomes a spokesman for all Jews . . ." Young Elie wept almost on cue when his old rabbi described the long-ago destruction of Jerusalem. Yet, the adult Elie would write unblushingly of the Jew, "He claims every role and assumes every destiny"

Jews in all ages have been determined to make religion work for them:

I shall long, perhaps forever, remember my Master, the one with the yellowish beard, telling me, "Only the Jew knows that he may oppose God as long as he does so in defense of His creation." Another time he told me, "God gave the law, but it is up to man to interpret it -- and his interpretation is binding on God and commits Him."

In other words, Jews aren't about to be bound by the reflections of their forefathers. The Talmud supersedes the Old Testament, and Wiesel's latest play -- *The Trial of God* -- supersedes everything. A fundamentalist Christian would consider this attitude blasphemous, but a Ralph Waldo ("Make your own Bible") Emerson found it admirable, *if* well-executed. Unfortunately, the Bibles of the Wiesels are invariably narrow in focus and sympathy. Why? Because devout Jews take pride in refusing to see things through others' eyes as well as their own:

In those days [World War II], more than ever, to be Jewish signified *refusal*. Above all, it was a refusal to see reality and life through the enemy's eyes -- a refusal to resemble him, to grant him that victory, too.

Because of this fierce ethnocentrism, the true blue Jew can never admit to the existence of Jewish villainy: "One thing cannot be contested: the great killers, history's great assassins -- Pharaoh, Nero, Chmelnitzky, Hitler -- not one was formed in our midst." To qualify as one of "history's great assassins," it obviously helps to be a mur-

derer of Jews. Yet Wiesel must have his cake *and* eat it: "I believe that no religion, people or nation is inferior or superior to another; I dislike facile triumphalism, for us and for others. I dislike self-righteousness."

Though Wiesel hates to "hurt my Christian friends," he says he has "no right to hold back" on one question: "How is one to explain that neither Hitler nor Himmler was ever excommunicated by the church?" Fair enough. Now it's our turn: Why is it that one can *never* cease being regarded as a Jew by Jews -- albeit perhaps a wayward one -- even if one is Bela Kun or the leader of some Soviet Gulag camp? But such a question *cannot* exist for a Wiesel, for whom "every story contains [Jewish] victims, always [Jewish] victims . . ." and who is scared silly of a real link being formed between Jewry and humanity. (Admittedly, only this attitude could have sustained Jews through millennia of mixed, urban existence.)

Wiesel, the disliker of self-righteousness, closes *To Be a Jew* with a burst of the same. In "all of Europe," he asserts, only "a few hundred" Gentiles helped the Jews. After the war, he and other survivors debated whether to opt for Zionism or international Communism: "Throughout a world in flux, young Jews, speaking every tongue, products of every social class, joined in the adventure that Judaism represents for them, a phenomenon that reached its apex in Israel and Soviet Russia." The Gulag way of life, which began under Lenin and the Jews surrounding him in 1917 -- and not a bit later, insists Solzhenitsyn -- is thus, through Elie Wiesel's perverted optic, a great Jewish "adventure," an "apex" of Judaism.

Unponderable Quotes

If Judaism had not been preserved against the onslaught of the Arabs, there would have been no Jewish family to give birth to Jesus, and no Jewish Jesus to give birth to Christianity.

Florida Mason,
Oct.-Dec. 1982

Of Vienna's mixed legacy to us -- Freud, Strauss waltzes, logical positivism, all mingled with a little crackpottery -- at least one gift stands out as a life-enhancing plus. Felix Frankfurter was born there Nov. 15, 1882, a century ago this week.

Edwin M. Yoder Jr.,
in the *Washington Post*



An Oily Business

That *Washington Post* business writer Hobart Rowen -- a Jewish gentleman quite openly dedicated to the welfare of Our Lady of the Middle East -- would, in a July 18 op-ed article on the matter of world oil prices, elect to showcase the opinions of a half-dozen petroleum experts who, save one, are themselves also Jewish Zionists, should alert the more perceptive among us to a pattern of concentration of thought which goes far deeper than the well-known Jewish penchant for economics, trading and commodity prices.

If anything is obvious in the topsy-turvy world of international oil, it is that American Jews have been scrambling mightily to get some meaningful control over U.S. Middle East policy ever since 1967, when the Arab OPEC members' belated recognition of their enormous latent economic power over the industrialized world threatened to swamp Israel's security. It was in that year that the Arab oil nations began to manipulate supply and demand conditions in the world oil market so that petroleum prices would begin their disastrous climb from roughly \$3 per barrel to the current level of about \$26. The intent was partly to bring pressure on America's unilateralist support for an Israel inflexibly unwilling to grant Palestinian political rights. The effect was to produce huge levels of unemployment, and lower levels of economic activity all throughout the oil-importing world.

Most critical for Jewry, however, was the potential danger posed by this enduring threat of oil supply cutoff for Israel's security. Recognizing that the West would not long stand for continuing the unilateralist line in the face of massive reductions in future oil supplies, Jews became supporters of the adoption of a national energy policy which would reduce our dependence on Arab oil partly by investment in energy conservation measures, partly by equally expensive fuel-switching measures, and partly by increasing domestic oil production. To shield the U.S. against short-term cutoffs, Jews also began to lobby for the establishment of a Strategic Petroleum Reserve.

By the mid-1970s, Washington was pursuing all these ends, committing itself to huge, costly bureaucratic programs to promote private investment in the machinery and plants needed to carry out this formidable task. The government also began construction of a vast reserve facility, setting a target of no less than 1 billion barrels to be stored by 1991.

At first, the Reserve was filled rapidly, at a rate approaching 300,000 barrels per day at one high point. More recently, however, fill has been cut back to a trickle, and the

overall goal has been truncated by half. Today the Reserve contains about 480 million barrels, a figure which is being advocated as an interim cutoff point by the Reagan Administration despite the objection of Congressmen representing heavily Jewish East and West Coast constituencies. With just under \$20 billion having already been expended on the Reserve's oil (bought at an average per barrel price of about \$29) and its facilities, the Reagan Administration is anxious to staunch the flow of fiscal red ink at a time of mounting deficits.

With the world oil market's medium term outlook decidedly on the soft side, taxpayers themselves might be excused for complaining that this asset's value (bought during periods of high oil prices) is wasting away before their very eyes.

So there it is! Our government is so deep in the control of a powerful ethnic minority committed to the welfare of another state that it is actively pursuing a national energy policy that is severely damaging to its economic well-being. With the billions upon billions we have spent divorcing ourselves from the need to import Arab oil, and with the billions more that we have lavished on a Strategic Petroleum Reserve aimed at preserving Israel's options in the event of an emergency oil supply cutoff, what's next on the energy agenda?

Berserker Goes Broadway

"I thought I'd be Ted Sorenson when I grew up. Find some guy to be President. I'd be the Jew at his side, telling him how to change the world." The speaker is Andy Bergman, "The Unknown King of Comedy," as a recent puff piece in *New York* magazine describes him. Bergman went on and got his Ph.D. in history, but then wrote a screenplay called *Tex X* which fell conveniently into the hands of Mel Brooks. The result was *Blazing Saddles*, the Western spoof which helped change movie comedy in something like the way *All in the Family* changed TV comedy. But first Brooks called in his buddies Richard Pryor, Norman Steinberg and Alan Uger to help him and Bergman rewrite *Tex X*. Brooks's writing method, he explains, is "getting a group of crazy people and going berserk."

By the end of 1985, Bergman's first play should reach Broadway. Producer David Geffen calls *Social Security* the funniest play he's ever read. The main characters are an "art dealer who might just as well be selling bonds" and his socially straining wife. According to Bergman, his comedic impulse springs from his own need for self-control: "My wife is a psychotherapist, and she once pointed out to me that almost

everything I've written acts out my own worst paranoid fears -- you're stepping into a puddle, and it's the Amazon River." In other words, don't expect British understatement from *Social Security*.

Circumcision News

Every day 1,000 African girls undergo the hideous rite of female circumcision, an ugly practice prevalent in 26 countries that has been performed on anywhere from 30 to 80 million women. The operation varies. It may only remove the tip of the clitoris or go as far as removing the entire clitoris and labia. Midwives perform it, often with dirty knives and razors, and they don't believe in anesthesia. Post-operative results can be infections, menstrual problems, painful intercourse and defective babies.

Sudan outlawed it in 1945; Kenya in 1982. But it is still prevalent in both these countries and very prevalent in Heart of Darkness Africa. Superstition has it that if an uncircumcised female has a child, it will die if it touches the mother's clitoris. There are other old wives' tales about circumcision preventing illness, immorality and unfaithfulness.

Meanwhile, in the white world, especially in the U.S., male circumcision, just as ugly a practice, goes on unchecked. The Australian government tried to limit it by refusing to allow Medicare to pay for it if performed on children under six months. When the Jewish community emitted howls of anger, the state backed down and again agreed to pay all foreskin-deleting bills.

The Australian College of Paediatrics, which succumbed to Jewish pressure, nevertheless reiterated its desire "that the practice of circumcising newborn infants should be discouraged."

Hateful Proselytism

If you want to come face to face with pure, unadulterated hate, cast your eyes away from anti-Semites and focus them on Semites, on the racial vituperation of one Harvey Koelner, who hangs out in Temple Aron Kodesh, Lauderdale Lakes (FL).

Rabbi Koelner (we presume he is a rabbi because of his habitat) does not like Christian missionaries, whom he compares to "snake oil salesmen, who must twist arms, intimidate, cajole and coerce in order to sell inferior and shoddy products." He prefers Jews, who "do not have missionaries and do not seek converts, since Judaism places its emphasis on *Quality* instead of *Quantity*."

The rabbi has his own special theory of the Jewish master race: "Judaism is a religion reserved for people of quality and excellence, those of superior intelligence and intellect who operate on a higher plane than most people . . . Jewish people are

more intelligent, better educated and more successful than Christians."

He next lures Christians into the Jewish fold with a rather irreligious and profane come-on. "If you decide to convert to Judaism and do not find your income increases . . . that you are able to get a better job . . . are happier and more successful in life, you can always return to the fictitious fairy tales of Christianity."

Contradicting Jerry Falwell, Rabbi Koelner states that "God does not hear the prayers of Christians." Why? Because "it is only the Jewish people who God has picked as his chosen people, whose prayers he hears and blesses them."

Rabbi Koelner again brings up his dollar-and-cents pitch. "God has rewarded the Jewish people with long life (Jews live much longer than Christians), with loving family lives, and with riches. Christians who believe in the false God Jesus live lives of horrible anguish and misery."

The ongoing crime wave is blamed on Christians, not on black murderers and rapists or on Jewish financial sharpies. "Our prisons are bursting at the seams with scumbag Christians who have committed the most atrocious [*sic*] crimes -- murder, rape, incest, atrocious [*sic*] assaults, hold-ups and robberies. You name it. The most horrible crimes against mankind are those committed by Christians who believe in Jesus."

Christians who have converted to the true faith are praised. "They have cleaned up their acts . . . They have stopped living like animals and turned to living their lives at higher levels with human dignity as Jews . . . They have now found that the only way for their prayers to be answered is to turn directly to God without a false middleman and worship God directly as he wants to be worshipped."

He does not discuss the possibility that Christians who convert might run into more "middlemen" than in the religion they left behind.

Rabbi Koelner ends his message of love and tolerance by telling Christians, "If you want to truly get rid of the curse of Jesus which has been destroying your life, and have the one true God really answer your prayers, contact your nearest Jewish synagogue or temple."

Condoned Torture

If you conduct medical experiments on Jews in Nazi concentration camps you have war crimes trials, gallows, global searches and a new anti-Nazi film or docudrama once a week for 40 years. If you conduct deadly experiments on hundreds of American prisoners of war in Japanese concentration camps, no one wants to hear or think about it, and the scientists involved are granted immunity from prosecution in exchange for their experimental data.

Did anyone offer the same deal to Mengele?

What the Japanese torturers did, according to an hour-long British TV documentary aired in August, was to inject deadly germs into U.S., British and Australian prisoners and then chart their illnesses as they slowly died. The FBI knew all about this in 1956, said the Brits, but the Justice Department decided not to prosecute because it thought obtaining the data was more important.

In addition to the English-speaking guinea pigs, the Japanese performed their experiments on thousands of Russians and Koreans, as well as their own "dissidents" and petty criminals, dissecting them, freezing them or exposing them to mustard gas. Interestingly, the victims, white and yellow, were described in press reports as "purported," an adjective never used to qualify the victims of the wildest tales of German cruelty.

Mengele was the object of a worldwide hunt that lasted for decades and cost millions of dollars. The identities of the Japanese scientists who performed their loathsome experiments on Americans, British, Koreans and their own people are known and some of the torturers are still alive. In the postwar war crimes trials in Japan all evidence about them was deliberately withheld by U.S. officials.

Simon Wiesenthal and Elie Wiesel, however, are not interested.

Could Prince Go Either Way?

In case you hadn't noticed, Richard Pryor, Eddie Murphy, Prince, Michael Jackson and the other black stars who are coming to dominate the American entertainment industry, act just like so many lily white stars of the 1950s or the 1920s. Or, more precisely, when they do behave *slightly* differently from, say, Gary Cooper or Harold Lloyd or Bing Crosby, it is only because they *wish* to do so.

If you don't believe that, you are obviously not suited for employment as a critic with a major American newspaper. Paul Attanasio, who is either a complete idiot or a complete liar, has such a job with the *Washington Post*. Recently he pointed out how, "Almost unremarked, blacks have come to dominate American popular culture." Gone are the days of "oreo" tokens like Sidney Poitier. Black is busting out all over.

One can hardly dispute that observation. But when Attanasio says that the horse-faced mulatto rocker, Prince, because he comes from Minnesota, has a racially-mixed band and one white parent, could put on a WASP act as easily as the "baaad" black one he has "chosen," the man is

talking rubbish. Generalizing on his thesis, Attanasio ends with this bit of inspired lunacy:

[M]ovies work on us like dreams, a way to cleanse the soul. And nothing, of course, needs to be purged more than what remains of "the peculiar institution" of race.

In this context, these movies offer hope. White people are going to see them, and admire their heroes; white kids are memorizing Eddie Murphy's monologues and singing Prince's songs

... According to [the movie] *The Last Dragon*, you can, on any given day, be black or Chinese or Italian, regardless of birthright. Race isn't indelible . . . it's freed from genes and made available to the will, as the rootedness of racial style evanesces in absurdity.

Protecting the Winners

The people who run this country have assured the majority of their fellow citizens that discrimination against them in jobs and promotions will end and that Affirmative Action will come to a crashing halt when Hispanics, blacks, Asians and other protected and spoonfed minorities "catch up."

It so happens that the epicanthic crowd has not only caught up, but is out in front. Self-employed Asian Americans have a median household income of \$35,000 compared to \$26,700 for their white counterparts. One Chinese firm recently grabbed 16% of Chicago's "set-aside contracts" for minority businesses, although the Chinese represent only 4% of Chicago's nonwhites. Nevertheless, the Affirmative Action umbrella still hangs protectively over the Chinese, the enterprising Japs and all other Asians.

If we know anything about racial dynamics and the nonwhite birthrate, it's a fairly safe prediction that Affirmative Action will gather even more momentum as the years go by. Reagan may be trying to defuse it a little, but we may be sure that liberal pols and the mayors of the big cities, who know where their votes come from, will ignore any and all executive orders to quash anti-white discrimination in the marketplace. Even some Hasidic Jews, members of the nation's richest population group, have managed to snag a few of these reserved-for-minorities contracts.

It's not how poor you are that qualifies you for Affirmative Action; it's the color of your skin or the length of your sideburns.

