WESTERN DESTINY

THE SPIRIT OF THE AGE

THIRTY-FIVE CENTS

TO FULFILL THE LAW
EDWARD VARGAS

THOR'S VISIT TO JOTUNHEIM
THOMAS BULFINCH

PRECEPTS FOR YOUNG PEOPLE
IAN MC NISH

RACE AND A NEW MYTHOLOGY
BYRAM CAMPBELL

NEW FORM FOR THE CONSERVATIVE IDEAL
ERNEST GRANUCCI

VOLUME X NUMBER 4 APRIL, 1965

WESTERN DESTINY

Let us at least talk about it, you wisest of men, even if it seems bad. Silence is worse; all truths suppressed become poisonous.

—FRIEDRICH NIETZSCHE

Volume X Number 4

April, 1965

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EDWARD LANGFORD

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Contents

EDITORIALS 3

TO FULFILL THE LAW *Edward Vargas* 5

PRECEPTS FOR YOUNG PEOPLE *Ian McNish* 6

THOR'S VISIT TO JOTUNHEIM *Thomas Bulfinch* 7

A NEW FORM FOR THE CONSERVATIVE IDEAL *Ernest J. Granucci* 9

A DIRGE *George Sylvester Viereck* 10

RACE AND A NEW MYTHOLOGY *Byram Campbell* 11

SOCIAL NOTE FROM THE PEACE CORPSE 13

THE BLACKS *Karl Knecht* 13

GROUP SPIRIT AND EVOLUTION *Sir Arthur Keith* 15

BOOKS 18

Letters

Dear Editor:

After subscribing to WESTERN DESTINY several months ago we were tossed into the battle of the campaign. Then travel. Normal reading was put on the shelf.

Now I am enjoying WD beginning with the June '64 issue. It is exactly what I have long been hoping for and groping for since I realized what happened to the Country in 1932.

You give us instruction which few ever heard of. Congratulations and thanks.

How can you do it for the subscription price of $4.00?

BRIG. GEN. T. F. WESSELS, RET.
Austin, Tex.

We really can't, General Wessels, and will have to raise the subscription price before the year is up. Until further notice, however, subscriptions are still being taken at $4, except for gift subscriptions to libraries or students sent to a school address in which case they are $3.—Ed.

Dear Editor:

A friendly message from across the sea. I give you my best wishes for the future and thanks ever so much for the brilliant magazine.

JOHANNES CHRISTENSEN
Copenhagen, Denmark

Dear Editor:

I agree with Joseph Salmon and therefore disagree with many Right wingers in the U. S. who would prefer to go it alone in the Conservative (economic and cultural, but I think mostly cultural) movement.

The Culture Distortion movement itself is international. Therefore, the Conservative movement has to be international, meaning of the nations of the West . . .

For example, let the parasites and undesirables in each nation of the West represent a hill to be taken, and let the Conservatives in each nation represent a regiment in assault against that particular hill in each nation.

The hills are each in sympathy with one another. Consequently, for any one regiment to attack his assigned hill without the other regiments attacking simultaneously would cause the regiment in assault to draw fire not only from his hill but a concentration of fire from all the other hills.

This sort of an attack was proved to be suicidal in the war in the Pacific. It must be a joint operation.

Conservatives in the nations of the West should stick together. It is up to the Africans . . . and Asians to solve their own problems . . .

ADRIAN DEMBICZAK
Los Angeles, Calif.

Dear Editor:

Please send me both *Imperium* and Lothrop Stoddard's *The Revolt Against Civilization*. I realize that WESTERN DESTINY, which is even now so delightful, may well become positively unbearable, not unlike a third helping of one's favorite dessert. But I'm more than willing to take that chance. Please find my enclosed check for seven and one half much devalued dollars.

ALLAN L. BENJAMIN
Shimer College, Ill.

Dear Editor:

Without appearing somewhat cynical I would like to advance the idea . . . that not much deep thinking is being done by either political segment nor are any considerable number of people stirred by noble purpose to the extent that they will . . . sacrifice.

. . . A Conservatism would win support which would accept things as they are rather than as it would wish them to be . . . there would be at least a chance to reclaim something of what has been abandoned.

EDWARD C. UNDERWOOD
Bemus Point, N. Y.

Dear Editor:

Many thanks for the editorial treatment of the contents of my letter in your Feb. 3 issue.

Your question, "who is to control it"? really applies to any type of organization, business, religion or government . . .

There never has been a democracy that had a long life but in each case in history it concerned a single state so maybe we do have a chance. If so, then we must stay clear of the theory that history repeats. The Romans did not listen to Cincinnatus nor did they recognize such as Caligula.

. . . If we cannot have government under law then let's see what we can do to contain rule under men.

FRED A. KNAPP
St. Louis, Mo.

CREATIVE FORCE OF NATIONALISM

A political fact of the age we live in is the apparent paradox of communism vs. nationalism.

Ideologically, nationalism is anathema to communism; contrarily, nationalism is the essence of anti-communism. Karl Marx preached the end of nationalism and the coming order of complete internationalism: "Workers of the world, unite . . ."And it is self-evident that there is no other political force than nationalism which is stronger than communism.

That much is clear. Yet we see that Stalin used Russian nationalism to pacify his restless subjects during Hitler's invasion of the Soviet Union. It was the immemorial appeal of "Holy Mother Russia" which supplied the Kremlin with the spiritual food for Russians which they needed to keep the Soviet Union from disintegration during that war.

We also see that the Communists use the appeal of nationalism to mobilize the colored world against the West. China is perhaps the first great example of this and since the triumph of the Chinese Communists the example has been repeated in more cases than we care to remember. In fact, nationalism is the primary weapon of the East against the West; wherever we see a breaking away from the one-time colonial powers, it has been done by exploiting the latent force of nationalism. The liberals have even devised a phrase for this, in their typical method of spinning off words to rationalize the retreat of the West. It is called, "emergent nationalisms," or "emerging nations."

At the same time that the Soviet Union has been exploiting nationalism, the "intellectuals" and the governments of the West have been downgrading it. Nationalism and patriotism, religion and home are stigmatized in the academies and courts of the Culture Distorter as plebian, backward ideas which need to be extirpated in order to bring into being the cosmopolitan utopia of the future.

This assault against sanity has even gone so far that some anti-communists have been persuaded that if the communists seem to be for nationalism, it must be bad, and that those who preach nationalism are doing the work of the communists.

In an excellent book review in this issue, Ralph Milone writes of Egyptian nationalism under Nasser—which is not, as some anti-communists believe, controlled from Moscow any more than it is controlled from Washington or New York.

As an aside, we must here and now define our terms. WESTERN DESTINY does not hold to the old idea of nationalism as being the shape of the future for the West. The state-form of the future for the West will be an Imperium of Europe in which the old boundaries of the Western nations will be quaint memories of sentiment, much as the states of the United States are, today. But the essence and the feeling of nationalism will be transferred to the integrity of Europe and her farflung colonies where Whites live, and it is this kind of an inclusive "nationalism" of which we speak when we use the word in connection with the West.

The use of nationalism by the Soviet Union is, of course, merely a political weapon to accomplish one aim—the withdrawal of the West and the isolation of the West from the rest of the world for the purpose of weakening it in preparation for the final assault.

That the Communists and their liberal and financial allies in the West have been able to accomplish this aim in a few years is a tribute to the power of nationalism and, at the same time, a comment on Communist and liberal political thinking.

That the guiding spirits of the West have tragically misunderstood nationalism by seeing it as an enemy instead of as their greatest—indeed, their only—political weapon against Communism is but one additional comment on the incredible malice and political stupidity of the leaders of the West.

THE END OF THE LINE

As the West has retreated and the East advanced, a completely new power-configuration has developed in the world, and this is most significant. The intensive exploitation and intensification of nationalisms throughout the world by the Communists has accomplished the aim of routing the West, but it has also laid the groundwork for the end of Communism as a universal threat, barring, of course, the military conquest of the West by the Soviet.

If the Communist strategists ever were so foolish as to believe that they could control local nationalisms any more than the West, they are now learning differently. In every continent the Kremlin is coming face to face with this self-created Frankenstein of nationalism, and we have no hesitation whatsoever in saying that in spite of the most advanced means of population-control, including psychological, moral and intellectual, world Communism has reached the end of the line.

Again, China supplies us with the best example. There is no doubt but that the Soviet Union exercises much control over China through the application of ideological, technical and military force. But there is also no doubt whatsoever that the Kremlin has awakened the giant that Napoleon and the Kaiser and other wise men would have left sleep.

The point that we wish to make is that our enemies are falling out among themselves and, even as they grow stronger, the monolithic force of Communism declines and with it, the danger to the West.

Conservatives should have no doubt on this score, not only because of the clear facts but because no

thinking Conservative can have any doubt as to the mighty and constructive force of nationalism in the affairs of the world.

The creative force of nationalism can re-shape the world into a new and better form. Nationalism, properly understood, is self-government and respect for the rights of others. As we demand a West free from the invidious and destructive force of aliens and Culture Distorters, we also recognize the right of others to the same social and political health. Only thus can a sane world order be established.

Nationalism is the key to the future and to the political thinking of Conservatives.

REUNIFICATION THROUGH CHINA?

Via the reliable German paper, *Deutsche National-Zeitung*, we have stumbled across one of the most important news stories of the last twenty years. Not surprisingly, the "free press" of the United States does not seem to have ferreted it out.

In the September, 1964 issue of the above-mentioned paper, Dr. Gerhard Frey, in a page one, headlined article, reported that the Chinese Communists, in secret talks with representatives of the Bonn government, indicated their readiness, under certain conditions, to break off diplomatic relations with the East German government and to publicly condemn the construction of the Berlin Wall.

Such a step, wrote Dr. Frey, could initiate the most immense political progress for Germany and Europe since the end of the Fratricidal War. In their courting of Bonn, the Chinese went to the extreme limits of the possible, reports Dr. Frey.

Charles DeGaulle has expressed himself "with words of deep contempt" about Bonn's inability to loosen itself from the Washington-Moscow axis, commenting on the completely unpolitical way of thinking which, on demand from Washington, and notwithstanding German interests, Bonn broke off contact with Peking.

Dr. Frey goes on to reveal that Mao Tse Tung has also made overtures to Japan. At a reception for 32 Japanese socialists in Peking on July 10, he declared, "The space which is occupied by the Soviet Union is too great. After the Yalta agreements the Soviet, under pretext of guaranteeing the independence of Mongolia, in fact brought this country under her rule.

"In 1945, when Khrushchev and Bulganin came to China we (the Red Chinese) touched this question. But they refused to talk with us about it. They acquired a part of Rumania. After this they separated a part of East Germany, expelling ten millions of her population. They cut off a part of Poland and incorporated it into Russia. As compensation, they handed over a part of Germany to Poland. The same thing happened to Finland. They took over everything they could. Some people declared that Sinkiang and the territories south of the Amur River should be incorporated into Soviet Russia. The Soviet concentrates troops at our border. She comprises an area of 22 million square kilometers but her population consists of only 200 million people. Japan has an area of 370,000 square kilometers and a population of 100 million.

"About 100 years ago," Mao Tse Tung went on, "the area east of Lake Baikal became Russian territory and since then Vladivostok, Chabarowsk, Kamtschatka and other places. To that list we haven't yet presented our bill. As far as the Kurile Islands are concerned the question is clear to us: they must be given back to the Japanese."

Dr. Frey understandably states that in the beginning it was difficult to believe in the correctness of this report. But the Soviet charge d' affairs in Peking, upon inquiry of the Red Chinese, was told cynically that if Mao had said these things, he really said them.

WASHINGTON-MOSCOW AXIS

This report, plus other subsurface developments, including, for example, the reports from various Washington correspondents right after the election that Johnson had been actively considering bombing the Red Chinese nuclear plants with the agreement of Khrushchev (right before his downfall), point up that the Washington regime correctly feels that it has a vested interest in the continued health of the Soviet regime, and vice-versa, and will do anything to prevent a serious threat to it. C. L. Sulzberger, publisher of the New York *Times*, interviewed Konrad Adenauer recently. Speaking of him, Sulzberger said, "He cannot rid himself of the suspicion that Washington has a tacit understanding with Moscow to preserve the existing status quo."

It is clear enough where the true interests of the West lie in this situation. A responsible policy calls for continuing efforts to be made at all times and places to irrevocably split the Red Chinese from the Soviets, thus weakening the Soviet Empire and buying time for the West. Of course, the Culture Distorter has other interests. Its power lies in the continued ascendancy of the Washington-Moscow axis, which keeps Europe divided and weak.

The criminals who make policy for us, however, are fighting powers which are greater than they and which leads to their destruction. These powers are the worldwide force of ascendant nationalism and that certain Destiny of the West which, in spite of the greatest efforts of distortion, are leading inevitably to a new world power balance.

THE CONSERVATIVE VICTORY PLAN

We have just read a document published by that fast-rising Washington organization, Liberty Lobby, titled *Conservative Victory Plan.*

We have seen so many plans and programs in the past that, frankly, we held little hope for this to be anything but a rehash of the same old thing.

It was a pleasant surprise, therefore, to delve into this comprehensive and well-conceived plan proposed by

(Continued on page 14)

To Fulfill The Law

By EDWARD VARGAS

We have always felt that one of the most expressive writers in America is Edward Vargas, whose works are well-known to that honorable company of patriots who used to subscribe to *Right* newsletter. At times, Ed's prose rises to poetry, if we define that misused term in this day of Culture Distortion as word-imagery which portrays great deeds and noble thoughts—however shocking this may be to liberals and other misshapen intellects. A book review from his pen is also in this issue and we would quote some passages in a letter he sent recently:

I spent many years coming to realize what people are. It was a disappointing awakening, for I had always set a higher opinion to them than was borne out by their lives. The average American lives very badly. Recognizing at last that vicious mechanisms reflect vicious souls, I understood down to its decaying roots what material "liberalism" is—slow death.

An atomized, morally confused populace is now ready for the elite. And by its very nature a spiritual order, the elite knows nothing of that slow "material" death or of the inferior creatures consuming themselves in it. For it is the life aim of the elite to breed out degeneracy, particularly of the brain. It is to be of a unique spiritual or wesentlich *order to be entrusted with the ideals of racial hygiene. Thus I fight all deadly pseudo-symbolism. Just as the mid-winter rebirth of the sun alone gives life and meaning to a cold void.*

Therein lies the secret of the elite: truth is perceived, not taught. And only the highest order of mind perceives. The elite, by its nature distinct from the self-doomed atoms, fulfills its life aim in being true to its own nature and perpetuating that radiant image of the racial heritage.

A philologist, like the hurler of dawn-bolts he writes of, Ed is busy making some translations for WD which, we believe, will provide some of the most electrifying intellectual moments of our mutual experience.

●

"Under what conditions did Man invent for himself those judgments of values, 'Good' and 'Evil'? And what intrinsic value do they possess in themselves? Have they up to the present hindered or advanced human well-being? Are they a symptom of the distress, impoverishment and degeneration of Human Life? Or, conversely, is it in them that is manifested the fullness, the strength, and the will of Life, its courage, its self-confidence, its future?"

Thus Friedrich Nietzsche introduced *The Genealogy of Morals*, one of the most enduringly controversial books in all literature. The intervening 70 years since its appearance have produced bitter dispute, mostly condemnation, only to intensify the challenge. Those who grasped and reinterpreted the questions remain half-read and less than respectable. It is unfortunate that the favored names, who could not understand Nietzsche, at the same time contributed to a monstrous caricature.

Yet how else could the disrespecter of civilization's great lie be received?

It was enough to abandon the warm breeding places, as he called them; but to shake the Pharisaic laws of self-sacrifice! Then to illuminate the ascetic ones with dawn-bolts! Things have not been the same since.

Historians note that some advanced races never did worship the dead or grovel before priest-kings who bore terrible secrets. Nietzsche would have said that terror and the ritual of death were the spiritual peculiarity of the weak, the incomplete, the dependent.

In his probing of all the pretensions behind socially binding, overcivilized values, and his exuberant statement of the will to self, power, and life, he had reached deep into the twentieth century. He recognized that through some miraculous ability for differentiation organisms were moving toward something higher that could only be attained individually, in accord with selective natural principles.

The inverted ideals of sympathy and abnegation of materialist democracy had already during Nietzsche's time stimulated a disintegration, and he envisioned the commercial-metropolitan labyrinths and the neurotic Byzantines. His thought's significance lay, however, not in negative observation. His theoretical thought, founded in the then developing physical sciences, raised one trembling idea—that higher forms were unfolding by a divine law to ever more powerful, more fully differentiated life. The ascent from the single-celled protozoa to the superb cor-

(Continued on page 6)

Precepts For Young People

By IAN McNISH

In the eighteenth and nineteenth centuries it was customary for senior members of society to address long dissertations on the principles of healthy living to those who were about to pass from the estate of childhood to that of manhood. Today few dare to give such advice to the younger generation, and the moral poverty of the younger generation is undeniably the greater for the absence of such advice. The following precepts are therefore offered to young people without any intentions of patrimony or condescension on the part of the giver—who is fully aware that it is his own generation that has been primarily responsible for the prevailing selfish and materialistic outlook.

●

1. *Remember always that you are European.* All that you are, you owe not to yourself but to your people. Whether you wish it or not, everything you possess, physically or mentally, has been passed down to you from previous generations, and is held in trust by you for those of your nation and race who are to come after you.

2. *Maintain purity of Mind and Spirit.* In particular, cherish and foster your mental and spiritual capacities always, for they can be ruined by neglect, by bad practice or by bad company. Reject from your mind ideas that are distinctively foreign to you, and are alien to your Nordic heritage—ideas which are contrary to your true inner self, which will be irksome to your inner conscience. Be true to thine own self, and keep your own moral escutcheon clean. Only by doing so can you enjoy mental and spiritual contentment as you grow older.

3. *Keep your body healthy and clean.* Preserve the good health inherited from your parents and recollect always that the body and mind are closely linked, and that mental and physical well-being are closely interrelated.

4. *Being of sound stock and good racial heritage, you should not remain single.* All the qualities of your body and mind perish if you die without heirs. The race must survive. Heirs are an inheritance, a donation from the ancestors. They are a part of a chain which you should not break save under necessity. Life is limited in length for the individual, but family and folk survive—and it is in their survival that the individual attains immortality.

5. *Marry for love, but only into sound stock of your own kind.* Where like meets like there rules true unison. Where unlike races meet, there is discord to the very root of things. Admixture with alien or inferior stock can ruin not only your own offspring, but also by steady contamination the entire race. Seek not a plaything in marriage, but a helpmeet, and remember, a happy heart is essential for an enduring union—and true love is properly based on a shared belief in mutual destinies.

6. *When selecting your mate, consider the ancestry.* Remember that you marry not merely your mate, but also your life-partner's forbears. Worthy children are only to be expected where worthy ancestors went before. Never marry the one worthy member of a bad family, for the seed therein might be bad. Nothing in the world is so precious as the seed of good stock. *Without the good stock, there could be no goodness created or maintained, in any field of human life.*

7. *Assume responsibilities and never forget the future.* Enjoy the present, but remember always the strength, health and happiness of those who are to come after; only by doing so can you fulfill yourself and win lasting happiness and spiritual contentment through the years. The Race represents what is permanent in the world, the great continuity of life of which you yourself represent but a brief reflection. Enjoy life because you are of it, but never be dejected because you are not the whole of life. The things that you love and the race that you belong to will not die when you do. What you have, hold on to therefore; and improve if you can, so that you can help improve the world, and pass on a better heritage, if possible, than that which you received.

TO FULFILL THE LAW *(Continued from page 5)*

relations of cell organizations in man made sensible to him the divine presence.

Within these biologic terms a transvaluation from the ethics of the burden-bearer to those of the surpasser was set in progress. The distortion of this continuously more individuated form through self-denial and subordination proved to Nietzsche's mind, after a study of history and the evolution of verbal symbols, characteristic of the wretched, deficient and unhealthy; and could thus be solely interpreted as their experience, the slave morality. The two thousand year old morality of sympathy, subjection, and selflessness, propagated from a turbid Roman province, stood challenged as alien and anachronistic. The social origins of moral standards on a natural plane were being uncovered, communalistic inhibitory priest law penetrated.

This remarkable man, yet in our time still too potent for the sentimentalists, had climbed to an unknown height from which to view individual human destiny: *"Mine eagle is awake, and like me honoreth the sun. With eagle-talons doth it grasp the new light." "Thirst in the creating one, arrow and longing for Surpasserman."*

Thor's Visit To Jotunheim

As Told by THOMAS BULFINCH

The trip of Thor and his company to the land of the giants and their adventures while there is not only entertaining but—in all myths, created out of the mists of history—has some factual and allegorical basis. Carlyle tells us that the giant, Skrymir, is actually the earth and his glove (or mitten, rather) is really a great cave. Does this give us a clue to some ancient foray of a great king through the rocky and craggy fiords of Norway? The interpretation of the ancient tales is a field as vast as the wide range of life-experience that is covered; it is a shame that more time is not given to interpreting the old myths of our own people and less time to the myths of aliens.

●

One day the god Thor, with his servant Thialfi, and accompanied by Loki, set out on a journey to the giant's country. Thialfi was of all men the swiftest of foot. He bore Thor's wallet, containing their provisions. When night came on they found themselves in an immense forest, and searched on all sides for a place where they might pass the night, and at last came to a very large hall, with an entrance that took the whole breadth of one end of the building. Here they lay down to sleep, but toward midnight were alarmed by an earthquake which shook the whole edifice. Thor, rising up, called on his companions to seek with him a place of safety. On the right they found an adjoining chamber, into which the others entered, but Thor remained at the doorway with his mallet in his hand, prepared to defend himself, whatever might happen. A terrible groaning was heard during the night, and at dawn of day Thor went out and found lying near him a huge giant, who slept and snored in the way that had alarmed them so. It is said that for once Thor was afraid to use his mallet, and as the giant soon waked up, Thor contented himself with simply asking his name.

"My name is Skrymir," said the giant, "but I need not ask thy name, for I know that thou art the god Thor. But what has become of my glove?" Thor then perceived that what they had taken overnight for a hall was the giant's glove, and the chamber where his two companions had sought refuge was the thumb. Skrymir then proposed that they should travel in company, and Thor consenting, they sat down to eat their breakfast, and when they had done, Skrymir packed all the provisions into one wallet, threw it over his shoulder, and strode on before them, taking such tremendous strides that they were hard put to it to keep up with him. So they traveled the whole day, and at dusk Skrymir chose a place for them to pass the night in under a large oak tree. Skrymir then told them he would lie down to sleep. "But take ye the wallet," he added, "and prepare your supper."

Skrymir soon fell asleep and began to snore strongly; but when Thor tried to open the wallet, he found the giant had tied it up so tight he could not untie a single knot. At last Thor became wroth, and grasping his mallet with both hands he struck a furious blow on the giant's head. Skrymir, awakening, merely asked whether a leaf had not fallen on his head, and whether they had supped and were ready to go to sleep. Thor answered that they were just going to sleep, and so saying went and laid himself down under another tree. But sleep came not that night to Thor, and when Skrymir snored again so loud that the forest re-echoed with the noise, he arose, and grasping his mallet launched it with such force at the giant's skull that it made a deep dent in it. Skrymir, awakening, cried out, "What's the matter? Are there any birds perched on this tree? I felt some moss from the branches fall on my head. How fares it with thee, Thor?" But Thor went away hastily, saying that he had just then awoke, and that it was only midnight, there was still time for sleep. He, however, resolved that if he had an opportunity of striking a third blow, it should settle all matters between them. A little before daybreak he perceived that Skrymir was again fast asleep, and again grasping his mallet, he dashed it with such violence that it forced its way into the giant's skull up to the handle. But Skrymir sat up, and stroking his cheek said, "An acorn fell on my head. What! Are thou awake, Thor? Methinks it is time for us to get up and dress ourselves; but you have not now a long way before you to the city called Utgard. I have heard you whispering to one onother that I am not a man of small dimensions; but if you come to Utgard you will see there many men much taller than I. Wherefore I advise you, when you come there, not to make too much of yourselves, for the followers of Utgard-Loki will not brook the boasting of such little fellows as you are. You must take the road that leads eastward, mine lies northward, so we must part."

Hereupon he threw his wallet over his shoulders and turned away from them into the forest, and Thor had no wish to stop him or to ask for any more of his company.

Thor and his companions proceeded on their way, and towards noon descried a city standing in the middle of a plain. It was so lofty that they were obliged to bend their necks quite far back on their shoulders in order to see to the top of it. On arriving they entered the city, and seeing a large palace before them with the door wide open, they went in, and found a number of men of prodigious stature, sitting on benches in the hall. Going further, they came before the king, Utgard-Loki, whom they saluted with great respect. The king, regarding them with a scornful smile, said, "If I do not mistake me, that stripling yonder must be the god Thor." Then addressing himself to Thor, he said, "Perhaps thou mayst be more than thou appearest to be. What are the feats

that thou and thy followers deem yourselves skilled in, for no one is permitted to remain here who does not, in some feat or other, excel all other men?"

"The feat that I know," said Loki, is to eat quicker than anyone else, and in this I am ready to give a proof against anyone here who may choose to compete."

"That will indeed be a feat," said Utgard-Loki, "if thou performest what thou promisest, and it shall be tried forthwith."

He then ordered one of his men who was sitting at the farther end of the bench, and whose name was Logi, to come forward and try his skill with Loki. A trough filled with meat having been set on the hall floor, Loki placed himself at one end, and Logi at the other, and each of them began to eat as fast as he could, until they met in the middle of the trough. But it was found that Loki had only eaten the flesh, while his adversary had devoured both flesh and bone, and the trough to boot. All the company therefore adjudged that Loki was vanquished.

Utgard-Loki then asked what feat the young man who accompanied Thor could perform. Thialfi answered that he would run a race with anyone who might be matched against him. The king observed that skill in running was something to boast of, but if the youth would win the match he must display great agility. He then arose and went with all who were present to a plain where there was good ground for running on, and calling a young man named Hugi, bade him run a match with Thialfi. In the first course Hugi so much outstripped his competitor that he turned back and met him not far from the starting place. Then they ran a second and a third time, but Thialfi met with no better success.

Utgard-Loki then asked Thor in what feats he would choose to give proofs of that prowess for which he was so famous. Thor answered that he would try a drinking-match with anyone. Utgard-Loki bade his cupbearer bring the large horn which his followers were obliged to empty when they had trespassed in any way against the law of the feast. The cupbearer having presented it to Thor, Utgard-Loki said, "Whoever is a good drinker will empty that horn at a single draught, though most men make two of it, but the most puny drinker can do it in three."

Thor looked at the horn, which seemed of no extraordinary size though somewhat long; however, as he was very thirsty, he set it to his lips, and without drawing breath, pulled as long and as deeply as he could, that he might not be obliged to make a second draught of it; but when he set the horn down and looked in, he could scarcely perceive that the liquor was diminished.

After taking breath, Thor went to it again with all his might, but when he took the horn from his mouth, it seemed to him he had drunk rather less than before, although the horn could now be carried without spilling.

"How now, Thor?" said Utgard-Loki; "thou must not spare thyself; if thou meanest to drain the horn at the third draught thou must pull deeply; and I must needs say that thou wilt not be called so mighty a man here as thou art at home if thou showest no greater prowess in other feats than methinks will be shown in this."

Thor, full of wrath, again set the horn to his lips, and did his best to empty it; but on looking in found the liquor was only a little lower, so he resolved to make no further attempt, but gave back the horn to the cupbearer.

"I now see plainly," said Utgard-Loki, "that thou art not quite so stout as we thought thee: but wilt thou try any other feat, though methinks thou art not likely to bear any prize away with thee hence."

"What new trial hast thou to propose?" said Thor.

"We have a very trifling game here," answered Utgard-Loki, "in which we exercise none but children. It consists in merely lifting my cat from the ground; nor should I have dared to mention such a feat to the great Thor if I had not already observed that thou art by no means what we took thee for."

As he finished speaking, a large gray cat sprang on the hall floor. Thor put his hand under the cat's belly and did his utmost to raise him from the floor, but the cat, bending his back, had, notwithstanding all Thor's efforts, only one of his feet lifted up, seeing which Thor made no further attempt.

"This trial has turned out," said Utgard-Loki, "just as I imagined it would. The cat is large, but Thor is little in comparison to our men."

"Little as ye call me," answered Thor, "let me see who among you will come hither now I am in wrath and wrestle with me."

"I see no one here," said Utgard-Loki, looking at the men sitting on the benches, "who would not think it beneath him to wrestle with thee; let somebody, however, call hither that old crone, my nurse Elli, and let Thor wrestle with her if he will. She has thrown to the ground many a man not less strong that this Thor is."

A toothless old woman then entered the hall, and was told by Utgard-Loki to take hold of Thor. The tale is shortly told. The more Thor tightened his hold on the crone the firmer she stood. At length after a very violent struggle Thor began to lose his footing, and was finally brought down upon one knee. Utgard-Loki then told them to desist, adding that Thor had now no occasion to ask anyone else in the hall to wrestle with him, and it was also getting late; so he showed Thor and his companions to their seats, and they passed the night there in good cheer.

The next morning, at break of day, Thor and his companions dressed themselves and prepared for their departure. Utgard-Loki ordered a table to be set for them, on which there was no lack of victuals or drink. After the repast Utgard-Loki led them to the gate of the city, and on parting asked Thor how he thought his journey had turned out, and whether he had met with any men stronger than himself. Thor told him that he could not deny but that he had brought great shame on himself. "And what grieves me most," he added, "is that ye will call me a person of little worth."

"Nay," said Utgard-Loki, "it behooves me to tell thee the truth, now thou art out of the city, which so long as I live and have my way thou shalt never enter again.

(Continued on page 14)

A New Form for the Conservative Ideal

By ERNEST J. GRANUCCI

Some who have watched the continuous gnawing away at the foundations of the West since our people were tricked into the Great Fratricidal War, have given up hope of ever saving their heritage. Others, the Destiny Thinkers, are able to perceive the real trend of history, and to sense the political possibilities that exist beneath the surface of events.

The author of the below is plainly of the latter school. An ex-Marine officer, he had formal schooling at the University of California but, finding the curriculum inadequate and, no doubt, the company somewhat undesirable, educated himself in political philosophy, as all creative thinkers in the English-speaking world below the age of sixty or so have. Here he outlines thoughts which practical political actors of today see as more and more reasonable if not actually imminent.

There is an idea loose in the world! An idea with cultural possibilities; namely, a fundamentally aristocratic idea: the restricted idea of Western Union!

The old type Conservative is hardly aware of the tremendous potential of this idea for the realization of his ideals—ideals that can no longer be realized by advocating a nationalistic type of politics. To paraphrase a cliche—the Conservative can realize his ideals by marching with the large battalions. *What is still possible is the impression of conservative ideals on socialist philosophy and tactics.*

The form of an institution is not essential, as many people seem to think; what is essential is the will behind the institutions! The centralization of governmental power is not a synonym for federal tyranny; nor is capitalism for "rugged individualism": capitalism has been socialized to the extent that it accepts "responsibilities" towards employees; and the goals of centralized government can be achieved by a decentralized government, the factor of persuasion being education and propaganda. (Any form of government that shapes opinion to its cause by force of arms alone, invites rebellion and revolution.)

The abstract equality idea is revolutionary to an unrealistic degree: the reality of life requires convention—a foundation for the evolution of creative processes. Revolution, change, destruction, are only one side of the creative coin; the other requires integrity, character, tradition—in short, convention! (This is also the question that modern art must resolve.)

To the revolutionary ferment of Western civilization, the idea of a restricted European Walter-McCarran Act is just such a convention: a necessary stopping point; and point of future development.

The Conservative must consider the deep penetration of the socialist into Western civilization, not as the work of the Devil, but as a necessary first step towards the realization of his ideals in new form: the restricted European Union.

The Western Union idea is Conservative in the sense that it is an expanded Walter-McCarran Act—a means for the union, preservation, perpetuation, and development of the White European. It is also liberal in the sense that it implies the end of national politics: the scale of the Union's politics shall be on a racial level, not an ethnic level. The new Conservative will be a N.A.T.O. man, not a U.N. internationalist!

The essential of the Western idea is race; and its corollaries: selection, tolerance, heroism, freedom, and finally, the mirage of present day statemen (?), world peace.

Every organism or group of organisms discriminates for the sake of self-preservation; those that do not are the quiet inhabitants of graveyards. Do the preachers of equality preach death? If they do not, it must be acknowledged that their doctrine is corrupt—at least! In contrast, the idea of race; and the idea of selectivity within the lines of race, are a healthy expression of life.

Since, in a racial society, rights are not "inalienable," but extended in small circles on a graduated scale, such a society offers a wide range for the individual. At every point, from high to low, the individual must prove himself worthy. Thus, such a society provides for the self-expression of the most exalted, as well as the most humble of men; therefore, it is a tangible expression of tolerance, freedom and true democracy.

The self-molding creative impulse of the racial society is the source of the strength that enables it to destroy impediments to its perfection: this is heroic—that it has the strength to sacrifice itself, so that it may perfect itself.

A Western Union can effect a true world peace, not the degradation of compromise, as between unequals; but a peace from above—a "peace of Rome."

The science to which I pinned my faith is bankrupt. Its tales were more foolish than all the miracles of the priests. . . . What it spread was not enlightenment but a malignant disease. Its counsels, which should have established the millenium, have lead directly to the suicide of Europe. I believed them once more whole-heartedly than any religious fanatic believed his superstitions; for in their name I helped to destroy the faith of the millions of worshippers in the temples of a thousand creeds.

—GEORGE BERNARD SHAW

A Dirge

By GEORGE SYLVESTER VIERECK

For Corporal George Sylvester Viereck, Jr., recipient of the Purple Heart and divers other citations, killed in action at Anzio, March 24th, 1944.

Dulce et decorum est pro patria morir. — Horace

I have said this before, but I shall say it again and again and again: your sons are not going to be sent into any foreign war. — Roosevelt, Boston, October 30, 1940

I

Malignant trickster, black is white
In the Hell's kitchen of your brain:
Now on the altar of your spite
My son lies slain.

A bonny, gentle lad was he,
Clothed with a grace you never knew,
He saw not the Satanic glee,
The guile of you.

He deemed it meet, he deemed it sweet,
To die amid the cannon's roar,
When with the Trumpet of Deceit
You called to war.

Your hand unleashed the fiery flood
While Hell guffawed with shouts and cheers,
Smiling, you batten on men's blood
And mothers' tears.

By your own pledge you stand accursed,
When once war's mummeries have passed,
As one who put his malice first,
His country, last.

II

Thrice called, you thrice betrayed the Lord,
Mocked honor with your smirk inane:
Now myriads perish by the sword
And myriad others writhe in pain.

Your victims rotting in the sod
And they whose bones bleach in the sea,
Cry up for justice unto God —
If God there were, you could not be!

Into the game of foreign kings
Like chips our childrens' lives you put,
While you and alien underlings
Tread Freedom's Charter underfoot.

Our sons, trapped in your cunning net,
Make "Liberty" their battle-cry:
You tilt your waggish cigarette
And kill the thing for which they die.

III

You tossed our world into this futile hell,
Playing with words as children with a toy,
Our youngsters' lives are not expendable —
No colored ribbon can bring back my boy!

On thousand fronts our loved ones die in vain,
Your Wooden Horse may doom another Troy,
While Liberty by your own hand is slain,
And bits of ribbon bring not back my boy.

In alien hands our youngsters die in vain
With their life blood you coyly write your name
Into the Book of Infamy: you gain
The crown of Sham, the coronet of Shame.

Though you may crush me as you crushed my son,
I shall recite the legend of your shame,
Whatever gods you smugly call upon —
Mine is a soul your turnkeys cannot tame.

Black out my light, obliterate my name,
I shall resist till Freedom's fight is won,
Nor stoop to play your sanctimonious game:
Take back your ribbons, give me back my son!

IV

Americans, remember,
Save first your native land,
Stir up each red-hot ember
In Freedom's dying brand.

Driven like sheep and cattle,
Midst hostile airfleets' drone,
Into an alien battle,
Your souls are still your own.

Servitors unto no man
Free as the salt sea-foam,
With bullets, strike the foeman,
With ballots, fight at home!

V

O self-depleted arsenal
Of what was once democracy,
Throw off the foul enchanter's thrall,
Restore your ancient sovereignty!

A blighted tree, bare-stripped of fruit,
Midst your rejoicings I shall stand,
I cannot with a magic flute
Recall my son from shadowland.

No lyric offering can beguile
Time to reverse its tragic pace,
Nor conjure back the winsome smile
That played like sunshine on his face.

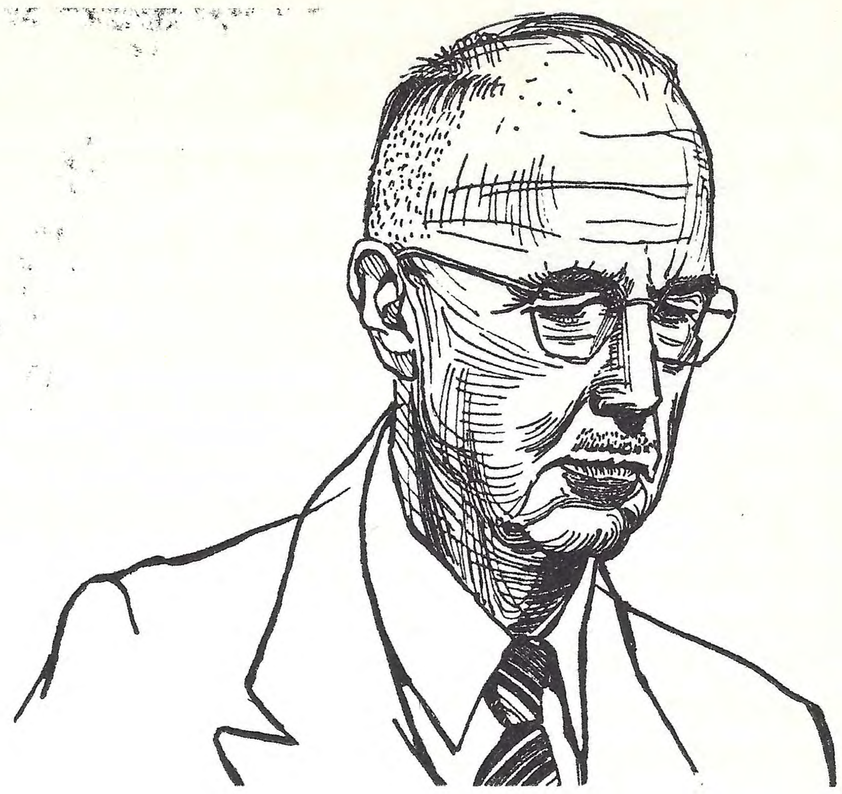
And part of me, the heart of me,
Will ever dwell in Anzio,
Where on the beachhead by the sea
Stand wooden crosses row by row.

The waves that on the ocean ride
Whisper forever to the air
Praise for the lads who bravely died,
Curses for him who sent them there.

Written in the District Jail, Washington, D. C. on May 27th, 1944 while awaiting trial as one of the victims of Roosevelt's mass sedition trial.

RACE AND A NEW MYTHOLOGY

By BYRAM CAMPBELL



Mr. Campbell, a noted authority in the field of social anthropology, harkens back to one of the themes in his book, Race and Social Revolution, *in which he called for a fresh view of all aspects of race relations.*

What would such a fresh view entail? Not merely a willingness to face facts rather than hide from them; most importantly, a will to make the effort to learn. And this, Mr. Campbell tells us, is what is really lacking, today. His suggestion follows this thought: we need a moral revolution for without it the truth will never be faced.

●

What is a myth? The term originally meant, a story. But stories, now regarded as myths, sometimes acquire overtones of importance to the people who developed them, for they might endorse moral conceptions. Often, they recounted the exploits of heroes, thus tending to give listeners pride in their kind and a sense of belonging. In these ways, they helped develop and maintain culture.

In modern times, the term myth has acquired new meanings. For our purposes we may consider myths to be beliefs about humanity; beliefs which either cannot be proved scientifically or can only be proved in part. Obviously, such beliefs have great potentials for good or evil. We shall deal with two of these; the one, judged by its effects on humanity, wholly evil; the other with a vast potential for good.

The interest in race that developed in England, America and Germany after World War One suggests that normal men are concerned with the biological qualities of their group. But this outlook was rejected by a minority, who considered their interests challenged by it. This group believed that their position would be advanced by promoting a faith that all branches of humanity are essentially the same. They advocated the oneness of humanity as a creed, claiming for it the force of a moral conception. We reject this on the basis that questions having to do with racial differences properly belong in the field of biology. But there is another group, members of our own kind, who also push a belief in human oneness. Such groups are abnormal, for they become so disturbed by divisions that they would artificially eliminate these. They are monists, people who are ruled by a mania to reduce everything, including the world and its peoples, to oneness. In our opinion monists who are obsessed by such drives are border-line mental cases for they reject facts which run counter to their manias. At this point, we shall cite but one member of this group, he being Karl Marx, who was so ruled by this mania that he was convinced that societies of the future would be without divisions, even those called for by specialists.

The groups which we have considered, combined to attack our normal interest in our race, and launched one of the most intense propaganda campaigns the world has experienced. They often rejected facts, and this will eventually contribute to the defeat of their beliefs. Those who preferred to believe that humanity is one began developing myths to justify their strange conception. The totality of these myths I have named The New Mythology.

THE NEW MYTHOLOGY

Promoters of The New Mythology at first felt a need for the backing of anthropologists, and found a few who were willing to broadly subscribe to the new myths. These beliefs were then given wide publicity, but the leadership of The New Mythology was eventually turned over to social theorists, as we shall now find.

Richard Hofstadter *(Social Darwinism in America)*, Morton White *(Social Thought in America)* and Edward B. Reuther *(Fifty Years of Racial Theory)*, each in his own way and for the periods discussed, show how America was led from a biological understanding of humanity to a sociological one, though the process is rarely pictured in these stark lights. An exception to this was a pioneer promoter of human oneness, Lester Ward, a professor of sociology at Brown University. Hofstadter says of Ward that throughout the greater part of his writings, his aim was to destroy the tradition of biological society. As a typical monist he wanted to embrace the whole human race. Though most of the authors quoted obviously feel the same way towards society as does Ward, generally their approach is less blunt. Usually they would turn their readers' attention from real human beings to theoretical abstractions about them, often

stressing their belief in race equality, an aspect of human oneness.

In more recent times the Carnegie Corporation financed a study by the Swedish socialist, Myrdal, dealing with racial problems in America. Some of his findings, but more particularly his theories, were incorporated in a book named *An American Dilemma,* which, in spite of fine protestations of objectivity, degenerates into reckless presentation of propaganda favoring Myrdal's belief in human oneness. A similar theme has dominated a number of writers for UNESCO.

The attempt to make us reject a biological understanding of humanity in favor of a sociological one, has been avidly pushed by Jews and Communists. Jews, in particular, have tried to infect us with a sense of guilt for not accepting Negroes as social equals. Social theorists among them believe that if this could be brought about, it would lead to intermarriage. I was told by a Jewess that "we shall never be safe till all races are mixed." Let us look at this situation in its proper light. Drives to mongrelize our race should be condemned as crimes against our people. It is the Jews who should be experiencing feelings of guilt. There is no moral reason that compels or, if properly viewed, even suggests that individuals or groups should associate with those of a different kind from themselves.

Believers in a sound humanity as a first value, know that we can only be basically improved in the area of biology—in short, genetically. To take the place of the reality incorporated in genetics, sponsors of The New Mythology invented a new god, this being environment. They then endowed him with supernatural powers to improve mankind. But animal breeders know that improved environments have no effect on the genes. Environmental factors are like shifting sands which do not provide a firm foundation on which to build.

THE TESTS TELL

Certainly no intelligent person possessed of an objective mentality who has been given all of the evidence having to do with racial differences can any longer believe in race equality.

In addition to the reasons given, let us see why an understanding of human biology is essential to the preservation of a sound humanity. Where selection for soundness is not practiced, all groups degenerate, due to "genetic pressures." Yet selection may operate under different guidance systems. These are as follows: Natural selection, the survival of the fittest), as found broadly throughout nature, or selection artificially brought about as with domesticated animals. Or finally, social selection as found in human groups, where the superior may be in a preferred position, or at least where defectives fail to find sexual mates.

What part does race play in maintaining a sound humanity; one that will lead us to an improved future? The evidence indicates that it is fundamental. Sir Arthur Keith was the first to show that so-called race prejudice is proper to humanity, for its function is to guard biological values. Animal breeders have discovered that the crossing of two breeds may produce a first generation with hybrid vigor, though if this group is inbred, its members deteriorate. Race prejudice should not be deplored, as do followers of The New Mythology. It is basic, being found in the animal kingdom, domesticated animals excepted, for their instincts have become perverted. No sound human group can develop or maintain its quality unless it is ruled by racial antipathy, at least to the extent of rejecting intermarriage with other races.

Promoters of The New Mythology, in spite of their success in keeping the public ignorant of the facts of race, have felt a need to further strengthen their position. To this end, they have called on "morality." In this field, critically viewed, the only ground on which they can stand is a degrading sentimentality. Rationally viewed, their claim of superior morality for their beliefs represents one of the most profound inversions of true morality found in history, for in the new belief are the seeds of physical, mental and moral decay.

Will scientific facts, which are overwhelmingly on the side of those of us who oppose The New Mythology, enable us to successfully combat its degenerate beliefs? Can the majority of men be guided by reason alone? Can reason compete with a mythology, even though it be an abnormal one, providing the latter has gained a wide acceptance? Our problem is to give proper answers to these questions.

A NEEDED MYTHOLOGY

Possibly the best means of preserving the biological worth of our race will be to invest our feelings for our kind in a still newer mythology; one based on biological facts, though not limited to these. The myths can help give life to the facts, and provide them with a cherished place in our emotions.

As we have seen, myths have often been based on stories. In this connection, we are blessed, for we have one of the finest stories that will ever be told. It will tell how our people, against unbelievable odds, save our race from destruction.

Our mythology can also stress the fact of our uniqueness as a race. The European type has become the most admired around the world. This is shown by the myths of many lands, though we shall here confine our attention to one aspect of these. Thus we find in the temples of such lands as Ethiopia, India and Ceylon, as well as the Malay Peninsula, and including Japan; that the artistic representations of gods (and/or) people of importance are shown with skins often as fair as Caucasians.

By pointing to our story and our right to pride in our race, we may help our kind acquire a sense of belonging to a group of primary importance. Such a sense of belonging is so important that it may be that no group can live an entirely satisfactory life without it.

It may be doubted if any group in the history of the world ever had so fine a cause to work for as have we who believe that a biologically sound and progressive race represents a first value. In an enlightened sense, ours is the most modern; a sacred cause. We must see to it that our superior belief prevails.

Social Note from the Peace Corpse

LAGOS, Nigeria Dec. 26—Ex-Peace Corps volunteer Catherine Danforth Zastrow of Fort Thomas, Ky., yesterday married Nigerian electrical engineer Clemen Chukwukadibia Onyemelukwe.

The bride, who completed her Peace Corps service here in August, was given away by her father, Peter B. Zastrow. Her mother also was present, wearing a powder blue suit and hat with veil.

The 24-year-old bride wore a full-length white gown with a long train and had five black attendants dressed in pink for the ceremony in Holy Savior Anglican Church, across the street from the U. S. embassy here.

About 200 filled the small church, decorated with a Christmas tree on a sunny, humid Saturday.

Guests included Nigeria Peace Corps Director William G. Saltonstall and his wife, and Cyprien Ekwensi, Nigerian author and information ministry director.

WAS TEACHER

The bride returned to the United States after completing a two-year Peace Corps tour, then came back to Nigeria to teach in a secondary school in Ojo, 17 miles from Lagos.

The bridegroom is a graduate of Britain's Leeds University and London University and is employed as chief engineer with the Electricity Corp. of Nigeria.

His parents were here from Onitsha in eastern Nigeria for the ceremony. His father, Samuel O. Onyemelukwe, does not read English.

The bride's father was born in Arostock, East Germany, and now is an engineer with American Telephone & Telegraph in Fort Thomas. The bride's mother is a daughter of Herman Danforth, first president of the Federal Land Bank under President Woodrow Wilson.

This is at least the second marriage between a white American Peace Corps woman and a Nigerian. A dozen or so Americans—both men and women—are married to Nigerians and living in Lagos.

THE BLACKS

A Review of the Play

By KARL KNECHT

The Blacks, an off-Broadway play by Gene Genet is now winding up four years of successful performances in New York and will soon be presented overseas, perhaps to the "emerging youth" of Europe or the "emerging peoples" of Africa. One thing is certain: any normal White who sees this play will emerge from the theater sick and infuriated.

The play, in keeping with the mode of "controversial artforms" is the usual dialectical slush known as "psychodrama," the central tenet calling for unrestricted warfare against Whites.

The setting is an unidentified colony in territorial Africa, and as we should know by now, these horrible places are under the colonial yoke of us dirty fascist White hatemongers. The Black subjects have just enjoyed one of the high points in their cultural life—a black-magic ritual murder of a White woman. Being under the tutelage of Whites, it was necessary to lampoon their customs by celebrating the event with White men's symbolism. Witch Doctor and tribal elite naturally had to dress in tuxedos, stuffed shirts with ascot neckwear; the ladies wore evening gowns. All danced the minuet around the grave.

When the party was over, the nasty White governor arrested key leaders of the black community and brought them to trial. The "defense" *won* the case with arguments based on the classical definition of *habeas corpus.* It seems the witch doctors made sure no trace of evidence could be found.

That is the basic outline of the play. Now let's begin the session in psychodrama semantics. First, all Whites are held in combined feelings of abject disgust and contempt.

Secondly, differences between the Blacks and the "goddam-White-man" cannot be resolved through either segregation with dignity, totally separate economies, or even complete withdrawal of all Whites from the continent. No . . . there is no pan-African idea here! The only solution rests on an ocean of blood and a full-scale orgy of White extermination . . . *Kill!-Kill!-Kill!* The emphasis is not merely a rejection of a system but rather an overthrow of the power structure in that system. Genet's posture is in keeping with the present worldwide movement calling for swift replacement of all Whites. The only hypocritical exception that is to be allowed within the framework of Black totalkreig is in the case of young women who might be considered "good material" for "up-breeding the race." They are to be raped and this should supply comic relief to the higher task of race war.

Thirdly, the successful murder of the White woman recently expedited is discussed as an example of how to outwit Whitey . . . his weakness being an inherent sense of fair play and justice.

Fourthly, in the play's analysis of how most effectively to crush the White power establishment, whether it is manifest in the royal crown, the military, the dominated economy, the courts of Christian missionaries, it was concluded that the need had arisen for revolutionary Blacks to create a new cult to counteract the White

Christian faith. White music is to be replaced by African drums, primitive passions would end White order and discipline (Has this not already begun to take place in most White lands today?). Within the proposed cult, anything and everything that would lend glamour and glory to the duty of killing Whites would establish the base for super-Mau Mau.

The play's author, Gene Genet, was "discovered" as a "writer" while serving time in a jail in France for a morals offense. A petition to have this creative artist released was drawn up by three other stars in the galaxy of *avant garde* heroes, Jean Paul Satre, Andre' Gide and Jean Cocteau. By the way, Genet was lauded in the *Journal of Existential Psychiatry,* an American publication.

It remains extremely important for all patriots to keep their eyes on the foreign engagement of *The Blacks.* Will it be performed in the Congo, in Angola, Kenya or Ghana? Will it be subsidized by grants from the tax-dodging pinko foundations? Will the production receive help from the State Department's Cultural Exchange Program? Will the CIA "grease the runways" for its success? Perhaps this production will be billed as a recreational complement of the Peace Corps. We shall wait and see. . . .

EDITORIALS *(Continued from page 4)*

Liberty Lobby. The ideas expressed are those which we would endorse, particularly the assertion that the primary need for Conservatives today is better organization and more effective use of issues. The writers of this document realize Conservatives can create an overwhelming majority anytime they desire.

This is the theme of Liberty Lobby's fine report, and it is one with which we wholeheartedly agree. In order to carry out the ideas put forward, the Plan recommends the establishment of a "party within a party" in every state in which the Republican Party is in the hands of Old Guard professionals, or liberals.

Congratulations to Liberty Lobby. It has once again come through with the best product. A copy of this lengthy, scholarly *Conservative Victory Plan* sells for only one dollar from Liberty Lobby, 300 Independence Avenue, S.E., Washington 3, D. C.

PRISONER OF PEACE

Now that the psychiatrist who testified at Nuremberg that Rudolf Hess was sane has admitted that he purjured his testimony at the request of the Allies we hope that this terribly wronged man will be freed at last.

If ever there has been a genuine martyr for peace, that man is named Rudolf Hess. First sacrificing his career in an attempt to bring peace between the developing fratricidal war between Germany and Britain, he was imprisoned for the duration in Britain.

Hess' message to the British, and to Winston Churchill, was that Germany wanted peace between herself and Britain and would accept any honorable settlement for it. All Germany wanted was a free hand in the East—to exterminate the Communist Power, in other words.

This message was obviously unacceptable to the malignant forces in London and Washington which were then plotting to engulf the world in a horrible bath of blood. That they succeeded both in this aim and in silencing Rudolf Hess for the past twenty five years is a sordid commentary on the totalitarian power of Culture Distortion in the West.

We hail Rudolf Hess, prisoner of Peace, and call for all decent men to recognize at last his sacrifice for a peace that never came but for a future of European brotherhood which is yet to be fulfilled.

THOR'S VISIT *(Continued from page 8)*

And, by my troth, had I known beforehand that thou hadst so much strength in thee, and wouldst have brought me so near to a great mishap, I would not have suffered thee to enter this time. Know then that I have all along deceived thee by my illusions; first in the forest, where I tied up the wallet with iron wire so that thou couldst not untie it. After this thou gavest me three blows with thy mallet; the first, though the least, would have ended my days had it fallen on me, but I slipped aside and thy blows fell on the mountain, where thou wilt find three glens, one of them remarkably deep. These are the dents made by thy mallet. I have made use of similar illusions in the contests you have had with my followers. In the first, Logi, like hunger itself, devoured all that was set before him, but Logi was in reality nothing else than Fire, and therefore consumed not only the meat, but the trough which held it. Hugi, with whom Thialfi contended in running, was Thought, and it was impossible for Thialfi to keep pace with that. When thou in thy turn didst attempt to empty the horn, thou didst perform, by my troth, a deed so marvelous that had I not seen it myself I should never have believed it. For one end of that horn reached the sea, which thou wast not aware of, but when thou comest to the shore thou wilt perceive how much the sea has sunk by thy draughts. Thou didst perform a feat no less wonderful by lifting up the cat, and to tell thee the truth, when we saw that one of his paws was off the floor, we were all of us terror-stricken, for what thou tookest for a cat was in reality the Midgard serpent that encompasseth the earth, and he was so stretched by thee that he was barely long enough to enclose it between his head and tail. Thy wrestling with Elli was also a most astonishing feat, for there was never yet a man, nor ever will be, whom Old Age, for such in fact was Elli, will not sooner or later lay low. But now, as we are going to part, let me tell thee that it will be better for both of us if thou never come near me again, for shouldst thou do so, I shall again defend myself by other illusions, so that thou wilt only lose thy labor and get no fame from the contest with me."

On hearing these words Thor in a rage laid hold of his mallet and would have launched it at him, but Utgard-Loki had disappeared, and when Thor would have returned to the city to destroy it, he found nothing around him but a verdant plain.

GROUP SPIRIT AND EVOLUTION

By SIR ARTHUR KEITH

I am seeking to build up a picture of the life led by mankind during the primal age, the age which saw man attain his manhood. In the two preceding essays evidence has been given for believing that mankind was then divided into small groups, and that each group occupied its own tract of land. In this essay we are to inquire into the means which keep members of a group together and, at the same time, keep them apart from surrounding territorial groups. These means, we shall find, are embedded in man's mental nature. There is a disposition or spirit in every man which leads him to extend his sympathy, his goodwill, and fellowship to the members of his group; he is also conscious of his membership and feels that his own life is part of that of his group. To this bundle of mental traits, which gives unity to a group and separation from other groups, I am applying the term "group spirit," which has thus much the same connotation as "*esprit de corps.*" Group spirit induces a certain form or pattern of behaviour; this form of behaviour I shall speak of as "clannishness."

Having thus defined the terms I am to use, I now turn to the evidence which permits us to assume that a group spirit prevailed in the small communities of primal man. As usual, Darwin supplies the most telling evidence. "Sympathy," he notes, "is directed solely toward members of the same community, and therefore toward known, and more or less loved members, but not to all individuals of the same species."[1] Primitive groups being small, their members were known to one another by personal contact. Darwin was of the opinion that "the confinement of sympathy to the same tribe" was one of the chief causes of the low morality of savages.[2] In this instance Darwin viewed tribal life from the point of view of a civilized observer. Two further quotations from Darwin will throw additional light on group mentality. "*Primeval man regarded actions as good or bad, solely as they obviously affected the welfare of the tribe—not that of the species, nor that of an individual member of the tribe.*"[3] Writing of living tribal peoples he notes that "the virtues are practised almost exclusively in relation to the men of the same tribe," while the corresponding vices "are not regarded as crimes" if practised on other tribes.[4] Darwin's observations have been confirmed over and over again by travellers who have studied primitive groups of mankind at first hand. On such evidence we have grounds for assuming that the small communities of early man were also swayed by a group spirit.

When that evidence is supported by the knowledge that all social animals whatsoever, be they ants or be they apes, are subjects of the group spirit, we may assume with a high degree of assurance that man's simian ancestors and the earliest forms of man were also its subjects. In the following passage Darwin refers to social animals:—

> "For the social instincts lead an animal to take pleasure in the society of its fellows, to feel a certain amount of sympathy with them and to perform certain services for them . . . but these feelings and services are by no means extended to all the individuals of the same species, only to those of the same association."[5]

Darwin was by no means the first to note that mutual sympathy did not extend to all members of a species, but was limited to groups of a species. A wise and observant Scottish judge, Henry Home of Kames (1696-1782), noted that in animals "affections are limited to a community" and not to the species. "Every species," he continues, "is divided into small tribes . . . which do not associate," and then he proceeds to cite examples he had observed. He also makes the pertinent remark that the size of a group is determined by two circumstances: it must be big enough for its defence and not too big for its provender.[6] Later, he continues: "The social appetite in man comprehends not the whole species but a part only, as among animals. One of moderate extent invigorates every manly virtue . . . nature has wisely limited the social appetite."[7]

COOPERATION VS. COMPETITION

Thus we find that every species of social animal is divided into independent groups; that each group is dominated by a separatist, self-regarding group spirit; that competition, selection, and survival involve a struggle, not between species, but between groups of the same species. Such, we must assume, was the state of evolutionary conditions on the checkerboard of primal humanity.

The group theory, then, assumes that in all social animals—and man is eminently such—there is an instictive or inborn urge to the formation of social groups. Group spirit is the mental machinery involved in group formation. As a label for this machinery Prof. Franklin Giddings,[8] towards the end of the nineteenth century, gave the name "consciousness of kind," intending to give a more precise meaning to the term "sympathy" as used by Adam Smith.[9] Giddings's use of this term will best be made clear by quoting one of his illustrations: "The southern gentleman who believed in the cause of the Union, none the less threw his fortune with the Confederacy, if he felt himself to be one of the southern people and a stranger to the people of the North." The southern gentleman was pitting reason against his in-

born sympathy, and his "consciousness of kind," or group spirit, won. Professor Giddings cites the social groups or communities which were formed as civilization spread westwards across the United States, groups containing representatives of many European nations. In such cases association made unlike kinds into compact social groups. A group was formed, not because its members were conscious of kind, but because all were inheritors of the group spirit of early man.

It is important to note that Professor Giddings applies his term to a much wider field than is included under the term group spirit. He applies it to the recognition which members of the same species display toward one another, as dog to dog, or cat to cat, or man to man. Now, such recognition is quite different from that which leads a member of a group to recognize fellow members. Social sympathy, even among animals, is confined to fellow members, and one may assume it was also so among the groups of primitive, evolving humanity.

Our main concern in this essay is with the mentality which controlled group organization in man's primal world. There are, however, in modern mankind certain mental exhibitions of a group-forming tendency which will repay consideration here. "Like will to like" is a truism which has come down to us from the ancient Greeks. We see this aphorism illustrated in the cities of the East, where each nation or sect occupies its own quarter. We see it again in the cities of the New World, where immigrants from the Old World seek out groups of their fellow nationals. Like has sought out like, and in such instances we may attribute such preferences to "consciousness of kind" or to group spirit. But in the following instances of like seeking out like we move into another class of phenomena. Darwin records instances of animals of a particular breed, or those possessing certain markings, preferring mates of the same breed or markings.[10] Julian Huxley gives an instance of a similar preference in a human community.[11] Among the Indians of the Panama there is a community of albino or "white" natives; the surrounding coloured Indians have "a feeling against marrying white"; so the whites are left to mate together. "Here in man himself," adds Dr. Huxley, "is a case showing with almost diagrammatic clarity how evolutionary change may originate." Darwin's examples, and Huxley's, are cases of sexual selection apparently based on a recognition or consciousness of kind, but the purpose served has nothing to do with the formation and maintenance of social groups.

There is one circumstance underlying the group spirit which is in need of emphasis. This spirit assumes the existence of man's social appetite and the need of satisfying that appetite by seeking its gratification in the company of his fellows; without that appetite there could be no group formation. This is true of all social animals, and we may therefore assume it to hold for the most primitive of men. *It is only when human beings are deprived of all contact with their fellows that they learn what the compelling force of social starvation really is.* [Making the liberals live in the environment which they are trying to create for us would be a fitting punishment for them. —Ed.] We may safely assume that our most remote ancestors were thus constituted, and that the member who strayed from his group was urged back to it by social hunger; and so groups were kept intact.

There is another assumption which may be made with a high degree of safety as regards the primal groups of mankind—namely, that each group formed a "closed society," the only entrance into it being by birth, although entrance by adoption cannot be altogether excluded. Farmers know very well that their field herds resent the introduction of strangers and seek to exclude them from their midst, even strangers of exactly the same breed. If, however, the original herd is turned on fresh pastures, previously unknown to it, and before the strangers are added, the strangers will be more readily accepted, which suggests that a sense of territory may also be concerned.[12] Dr. Carpenter, who has made a special study of monkey groups, observed that intruding strangers were forcibly expelled, although he did see one persistent young male ultimately accepted by a group.[13] The native colony of Gibraltar apes, having become depleted in numbers, was reinforced by animals of the same species introduced from Africa. All the introduced apes, save a stronger male, were killed by the original colonists.[14] A female gibbon that had been some time in captivity was released by her owner in her native forest in Java near a group of her own species; she was driven off by the group. Seeing how prevalent an antipathy to strangers is among primate groups, it is highly probable that it was also a trait of the earliest human groups.

THE EVOLUTIONARY PURPOSE OF PREJUDICE

"No propensity," asserts Lord Kames, "is more general in human nature than aversion to strangers."[15] He then asks a question: "What good end can this perversion promote?" The question can be put in another form: Why are the groups formed by social animals in a state of nature maintained as closed societies? An explanation can be given on genetic grounds. If we regard a group as having been separated from other groups in order to inbreed, and so to work out the evolutionary potentialities of its genes, then we can see why it should resent instinctively the intrusion of outsiders bringing with them strange genes. The rejection of strangers might also be explained on social grounds: if they came in numbers they would disrupt the automatic government of the group. Epinas was in the right when he averred that "hatred of strangers is an index of tribal consciousness."[16] He might well have added that the friendly reception of strangers could be used as an indication of the degree to which the "old Adam" of the group spirit has been eradicated from man's nature by civilization.

We come now to a question of the highest importance. Is the group spirit which we are attributing to primitive communities of mankind, and which pervades the modern world under the name of "race consciousness," an instinct born in a child's nature, or is it acquired as the child grows up? Can it be said that sympathy, which is a disposition to suffer with, and to aid others, and which is the basis of the group spirit, is an *acquired* quality of human nature? The disposition to sympathize is certain-

ly inborn, but, as Darwin contended, it can be strengthened by example and practice.

It may be asked in reply: why is sympathy and the group spirit limited to a community? Is that not a result of tuition or example? Let us see what we can learn of this matter by noting the action of this spirit in herds of cattle. When Darwin was on the *Beagle*, he visited a large ranch in Uruguay, so that he might acquaint himself with the management of large herds of cattle. When feeding, the animals formed groups, each group having a membership varying from forty to a hundred; the membership of each group was constant; the cattle discriminated between their own and other groups. "During a stormy night," adds Darwin, "the cattle all mingle together, but next morning the tropillas (or groups) separate as before; so that each animal must know its fellows out of ten thousand others.[17] Here, then, we see the group spirit at work among social animals, controlled by an innate disposition or instinct and not by a taught or acquired tradition. May we not assume, then, that the group disposition or spirit was also inborn in the most primitive forms of humanity? In them, we must presume, it was moulded and biased by the tradition and the teaching of the groups.

It will thus be seen that the group spirit implies a discrimination between groups. A tribesman's sympathies lie within the compass of his own tribe; beyond his tribe, begin his antipathies; he discriminates in favour of his own tribe and against all others. This means also that the tribesman has two rules of behaviour, one toward those of his group and another to the members of other groups. He has a dual code of morality: a code of "amity" for his fellows; a code of indifference, verging into "enmity," toward members of other groups or tribes. Seeing, then, that all social animals are subject to the group spirit, and that it brings about a dual code of morality, may we not assume that on the checkerboard of the primal world the same spirit animated evolving groups of mankind?

EVOLUTION AND RACIAL TEAMWORK

The question now arises: Why was primitive humanity divided into small, separate, contending groups? My answer is that which both Darwin and Wallace gave—namely, that men who were arranged in groups or teams, each dominated by a spirit of unity, would conquer and outlive men who were not thus grouped. In brief, human evolution was, and is, a process of team production and team selection. No doubt, in our primal world there was individual selection within each team or group, but it was the team worker rather than the strong individualist who was favoured. In this way the group spirit played a leading role as a factor in human evolution.

In this essay I have kept flitting between the ancient and modern world of humanity, carrying facts and assumptions from the one to throw light on the other. Continuing my argument along these lines, I would now call attention to the fact that, in the modern world, at the time history begins, each large area was inhabited by its own physical variety of mankind. If we take the area of Mongolian distribution, for example, and beginning on the Arctic shores with our steps turned in a southward direction, we shall meet as we proceed no sharp break in the physical type until we reach the shores of Australia. The type with which we begin is very different from that with which we end, yet the change is so gradual that nowhere can we distinguish one local community from another by physical criteria. Now, I assume that the distribution of mankind in the ancient world was similar. Adjacent local groups were of the same physical type; their differences were cultural; each group had its dialect, its customs, its traditions; each had its own spirit. Nowhere was there a color bar; only in recent times have communities of Black and White been brought into juxtaposition. When such communities are brought to live side by side, the community spirit is apt to assume a new fierceness and receives another name, *"race consciousness."* The turbulent group or tribal spirit is here aggravated by the fact that the contestants have been fitted out by Nature in different physical uniforms.

One other point concerning man's group spirit deserves consideration before this essay is brought to a close. Can any rational explanation be given of how it became a constituent element in human nature? I regard it as an extension of the family spirit, the spirit or disposition which leads the members of a human family, both parents and children, to discriminate between their own and other families. The members of a normal family are prejudiced in favour of one another. Their attitude towards their own family is different from that which they hold to other families. They resent the intrusion of strangers to a place in the family circle. When children graduate from parental control to take their place in the life of their group, the family feeling or spirit expands so as to embrace all the members of a group, as if the group had become their family. As Darwin and many others have maintained, the mental bonds which hold a family together gave rise to those which unite members of a social group or tribe.

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Books

MANY EXODUSES

By EDWARD VARGAS

THE ISLAND CIVILIZATIONS OF POLYNESIA, by Robert Suggs. Mentor Books, 501 Madison Ave., New York 22, N. Y. 234 pages with index. Paperback, 50c.

Refreshingly unlike the host of pseudo-historical writers conforming to the current inverse racialism and historically fragmented White men's shame, Robert Suggs relates historical information which is, to the contrary, neither inverse nor a shameful lecture, but a proud story revealing more of nature-braving mens' courage, strength and zest for life.

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We see an almost atavistic repetition of this historical pattern in Vietnam today. For millenia the Sumerian and Persian Caucasians' civilizations fought off the northern Mongolian nomads who seem never to have progressed out of a predatory barbarism. Soviet archaeologists find the skeletons of girls who hid in earthen ovens to escape a raid of the Tartar horde. Perhaps there is more in our prehistory than is dreamt of in liberal philosphy.

A Paleo-Caucasoid people, the Ainu of Sakhalin, were gradually driven up into the islands by a Mongolian invasion, and are virtually extinct in Japan today. But if one should reflect on these, and the racial significance of the 3,000 Americans who went down at Pearl Harbor and the 300 fallen in Vietnam, immediately will he be ignored by the "liberal" pack of inverse racialsts. The "liberal" invert conformism prefers its community of guilt. And the shameful fragments of history that liberalism would present to Americans tends to vindicate ages of Attila and Khans while compounding a guilty myth whereby the White man is always wrong. Robert Suggs, stating objective race-historical facts, gives a tonic relief from the community of historical guilt.

NASSER: A STUDY

By RALPH MILONE

THE PHILOSOPHY OF THE REVOLUTION, by Colonel Gamal Abdel Nasser, 102 pages, $1.00, Economica Books, 4498 Main Street, Buffalo 26, New York.

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Contrary to what many students of world affairs may believe, the world of international politics is not divided solely into two distinct spheres of influence: East versus West. Indeed it is a shadowy world of intrigue, power, and Money; to survive in this world is to be a good politician—but to survive and still remain true to one's basic principles and ultimately forge those principles into reality is to be great.

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Fulgencio Batista, Rafael Trujillo, and Ngo Dinh Diem were adherents to and eventually victims of this black-and-white concept of foreign policy. They were unquestionably loyal and dedicated friends of the West, but they were sacrificed by the West on the altar of appeasement by the high priests of compromise and intrigue.

Colonel Nasser has survived because he is the spokesman for a new third force in international affairs; he is the voice of the Arab World. Make no mistake, Nasser will never be the lackey of the West, the Soviets, or the Money Power. He is interested only in rallying the Arab masses and unifying them under his leadership. Certainly no Westerner can forgive Nasser for aiding the Congolese savages in their struggle against the pro-Western Moise Tshombe. The situation, however, becomes even more complex because of recent reports that Tshombe in an effort to endear himself to his fellow African "leaders" has pledged assistance to the anti-Western terrorists in Portugese Angola.

One point is painfully obvious: we can not deny the nationalistic hopes and dreams of a non-Western people, the Arabs. Colonel Nasser will never become subservient to the interests of the West, but he could prove to be a valuable friend if cultivated in a proper manner by Western governments that were themselves loyal to the interests of the West.

As Westerners we must acquaint ourselves with what Nasser regards as his spheres or circles of influence. The first is the Arab circle, stretching from Algeria to Iraq. The second is the entire continent of Africa. Here Nasser's aspirations run counter to the best interests of the West. Clearly Africa south of the Sahara Desert is not for Gamal Abdel Nasser. His third circle stretches as he says "beyond continents and oceans . . . as the circle of our brethren in faith." He desires to become the master of the Moslem world. It is obvious that within the last two circles he must sooner or later clash with the Red Chinese in his bid for influence and power.

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His destiny may very well be linked with that of another and even more enigmatic Nationalist, Charles DeGaulle. France could prove to be a vital and binding link to the West. A future alliance with DeGaulle is not inconceivable. Gamal Abdel Nasser is already an unusual personage in world politics: a revolutionary who has not betrayed the orginal concepts of the revolution—social justice, reform, and Nationalism. Paradoxically an alliance with his old enemy France could make him the Napoleon of the Middle East.

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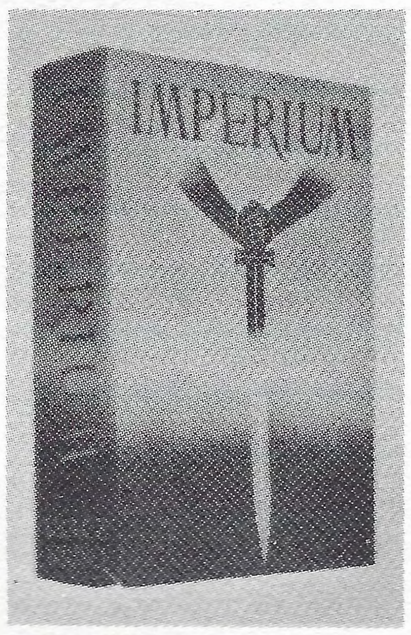

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