WESTERN DESTINY

THE SPIRIT OF THE AGE

THIRTY-FIVE CENTS

A COMMON FALLACY
FRANK VOLKMANN

FORGOTTEN SCIENCES
ROBERT KUTTNER, PH.D.

OUR DUTY TO POSTERITY
EDWARD LANGFORD

THE TREND OF DECADENCE
A. K. CHESTERTON

SPOTLIGHT ON THE CULTURE DISTORTERS
IVOR BENSON

VOLUME X NUMBER 5 MAY, 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 5

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Letters

Dear Editor:

For your editorial on Churchill ("The World's Greatest," W.D., March, 1965) may the gods ensure that you thrive forever!

Can you imagine the effect of your glorious disinfection of this bag-gutted old fraud on one whose stomach has been crawling as a result of immeasureable yards of eulogy in our servile, crawling "free" Press? I tell you, Sir, the effect is actually medicinal!

The only thing I take issue with is your assertion that this ineffffable windbag was "a master of the English language, both spoken and written". Whether or not he was a master of the "written" will never be known, since every line he ever published was "ghosted". But if you thing he was a master of the "spoken", it must be the case that you never suffered through one of his "blaw, blah, blub, blaw, blaw" yawps in the House of Commons.

Now that I think of it, his mastery of spoken English was on about the same level as that of the comic page character Major Hoople. Now that I think of it again, the resemblance between these two worthies is more than striking in a good many respects — including, of course, the symmetrical shapes of both of these miserable old whiskey-jugs.
justice, since there is no evidence to in-

But I am doing Major Hoople an indicate that, besides being a mishapen, blabber-mouthed, windacious old fraud, he is a damned murdering ruffian and villain as well.

Edmund A. Gibson
Arlington, Va.

Dear Editor:

The Conservatives have a "secret weapon", and it is one that can be used by no other. The Liberal Establishment would be the last to let on, but this "secret weapon" is simply the close relationship between the Conservative stands and the philosophies of our founding fathers. These philosophies have proven to be the best that mankind has ever found; they yield the greatest genuine welfare for all.

It remains only to show the congruence of these successful policies with the present Conservative position in order to win support that is as universal as the desire for prosperity. For who else but the Conservatives can liken their programs to that of the founders? Who else has such visible ties with our heritage? Who advocates the proven policies of maximum prosperity and growth? The Conservatives alone can use these "weapons" which can be decisive in restoring the Republic.

Charles Deming
Los Angeles, Calif.

Dear Editor:

I wish to thank you for the wonderful article you wrote in your Book Section (by Asgard Hall — Ed.) reviewing my book *White Teacher in a Black School.* Certainly you caught the fire and I'm thankful you gave the book the attention it must have if it is to catch on in the seared consciences of the age we are living in.

Robert Kendall
Woodland Hills, Calif.

Dear Editor:

The idea you keep stressing of repatriation of persons who by nature of preference are not in accord with the traditions of this country is a potent idea. If put into effect, this could have a valuable effect on internal peace and harmony. This proposal should not be thought of as purely a color distinction, either. If any person prefers some societal arrangement now operating in some other land, let him go there peacefully rather than to remain here and generate civil war.

F. A. Harper
Institute for Humane Studies
Stanford, Calif.

Dear Editor:

. . . Stimulating reading.

Arthur H. Boesch
Bethel, Conn.

THE RIGHT KIND OF FOLK SINGER

Our distinguished Contributing Editor from Southern Rhodesia, Ivor Benson, comes up in this issue with a timely article on culture distortion in South Africa. His argument is that "Adam Faith", who happens to be one of the beatle variety, is part and parcel of the planned and progressing movement which has been set in motion to destroy Western society.

We have read this article in connection with a speech which is currently being given by Rev. David A. Noebel, the assistant to Dr. Billy James Hargis. Dr. Noebel's speech is entitled, *Communism, Hypnotism and the Beatles*, and was one of the most frightening things we have ever heard.

The current phenomenon of uncontrolled orgiastic frenzy which the Beatles and their many imitators are able to work their young followers up to is communistic through and through, says Dr. Noebel, and he proves the point with more documentation than we would care to list. Dr. Noebel also shows that this type of teen-age music, as well as certain varieties of children's songs (for children) and folk music (for college-age young people) is deliberately contrived along Pavlovian lines.

Some of this music is capable of producing neurosis because its diabolical use of excitatory stimulus which, when combined with the normal inhibitory reflex of every child brought up in a decent home, aids in creating mental illness.

It is interesting to note that, according to Dr. Noebel, there are three countries in the world which do not allow this type of culture distortion inside their borders. The countries are the Soviet Union, Israel and Indonesia!

Sukarno, in fact, has even said that he has no intention of allowing the "mental sickness" of rock and roll inside his country, according to Dr. Noebel.

We would highly recommend that all those interested in this important subject purchase a copy of Dr. Noebel's speech from the Christian Crusade office (Tulsa 2, Oklahoma) for the material which Dr. Noebel has been recently delivering in person.

PLATO AND CULTURE DISTORTION

To those enlightened ones who may seriously believe that it is all in good fun, or that a government does not have a right to proscribe vicious and disruptive cultural disease from its borders as well as other malignant diseases, we quote here from *A History of Western Music* by Donald Jay Grout, page 9. (W. W. Norton & Co., 1960).

> Both Plato and Aristotle were quite clear as to what they meant by the "right" kind of person, and they agreed that the way to produce him was through a system of public education in which the two principle elements were gymnastic and music, the one for the discipline of the body and the other for that of the mind. Plato, in the *Republic*, written about 380 BC., insists on the need for a balance of these two elements in education; too much music will make a man effeminate or neurotic; too much gymnastic will make him uncivilized, violent and ignorant. But only certain kinds of music are suitable. Melodies of expressive softness and indolence are to be avoided in the education of those who are being trained to become governors of the ideal state; for them, only Dorian and Phrygian "harmonies" are to be retained as prompting the virtues of courage and temperance respectively. Multiplicity of notes, complex scales, the blending of incongrous forms and rhythms, ensembles of unlike instruments, "many-stringed suriously-tuned instruments," even aulos-makers and aulos-players are to be excluded from the state. Furthermore, the foundations of music, once established, must not be changed for lawlessness in art and education inevitably leads to license in manners and anarchy in society. For Plato the saying, "Let me make the songs of a nation and I care not who makes the laws" would have been expressed as a political maxim . . .

FOLK MUSIC

All of which leads us to contemplate the sad state of folk music in this beleaguered Nation of ours. As a complete stranger said to his equally nameless companion the other day at a lunch counter at which we were sitting, "What this country needs is a Right wing folk singer!" We do not know what caused the stranger to make the observation, but how right he is.

There is literally *nothing* which is more inherently nationalistic and anti-communist than folk music. *All* folk music is a reflection of *one* racial soul—it is totally anti-internationalistic and much of it goes back in a people's history for many centuries. In fact, certain folk songs in English bear unmistakable traces of a pre-Christian origin, and the fact that there are both German and English versions of some ancient folk songs dramatically demonstrates the common racial origin of these two peoples. This common origin could be seen for all of Europe, no doubt, if a kind of "musical archeology" could be pursued (and it could, of course, if some of the vast accumulations of tax-free capital in the Nation, such as the Ford Foundation, would interest itself in projects other than the kind of inane and negative projects which it is at present undertaking).

One of our Contributing Editors, in fact, is William Stephenson, of Newport News, Virginia. Bill is former editor and publisher of *The Virginian*. He is one of America's top experts in folk music and has promised a series on the subject.

The big point is that even in an area which is as purely nationalistic and anti-communistic as folk music, Conservatives have allowed themselves to be outmaneuvered. The remedy for the Pete Seegers and Joan Baezs and their ilk is not mere condemnation but vivid proof that their interpretation of folk music is crooked, shallow and mendacious. Our anonymous lunch-counter philosopher was right: what this Nation *does* need is a good Right-wing folk singer!

SIR ARTHUR KEITH AND THE DISTORTERS

For six months, now, WESTERN DESTINY has been carrying a series of articles by the great British anthropologist, Sir Arthur Keith. We have received a number of letters praising these articles, and some of them curious about Sir Arthur, so we would at this time tell our readers of this outstanding scientist.

Sir Arthur Keith was born February 5, 1866, at Old Machar, near Aberdeen Scotland. At 23 he was a Medical Doctor and went to Siam employed by a mining company; while there he became fascinated in the study of primates he found in the neighboring jungle. Here he developed his life-long interest in the study of anthropology, human evolution and the origin of races. Returning to England in 1892 he continued his researches and wrote a series of reports on the anatomy of the anthropoid apes and relationships to man. When he became curator of the museum of the Royal College of Surgeons and director of the college laboratories, he could give full scope and time to his interests. He held this position from 1907 to 1933. From then until his death he was master of the Buckston Browne Research Farm, an experimental station of the Royal College of Surgeons.

He studied medicine at University College, London, and at Leipzig University. In 1913 he was elected to the Royal Society, and in 1921 he was knighted. Also, he was: Secretary Anatomical Society of Great Britain, 1899-1902; President Royal Anthropological Institute, 1912-14; Rector, University of Aberdeen, 1930-33; Member Societe d'Anthropologie de Paris, 1913; Fullerton Professor of Physiology, Royal Institution, 1917-23; Secretary of the Royal Institution, 1922-26; Treasurer of the Royal Institution, 1926-29; President of British Association 1927.

His writings were often controversial because he expressed views against the rising trend of equalism. His works are: *Introduction to Study of Anthropoid Apes*, 1896; *Human Embryology and Morphology*, 1901; edited *Hughes' Practical Anatomy*, 1902; Asst. Editor of *Treves' Surgical and Applied Anatomy; Ancient Types of Man*, 1911; *The Human Body*, 1912; *Antiquity of Man*, 2nd ed. 1925; *Menders of the Maimed*, 1919; *Engines of the Human Body*, 2nd ed. 1925; *Nationality and Race*, 1920; *Religion of a Darwinist*, 1925; *Concerning Man's Origin*, 1927; *New Discoveries relating to the Antiquity of Man*, 1931; *Darwinism and its Critics*, 1935; *Stone-age of Mt. Carmel Human Fossile Remains* (with T. D. McCown), 1939; *Essays on Human Evolution*, 1946; *A New Theory of Evolution*, 1948; *An Autobiography*, 1950; *Darwin Revalued*, 1955 (posthumous). He died January 7, 1955.

And yet, if you inquire today of an anthropology student who Sir Arthur Keith was, you are likely to receive a blank stare in reply. Try it and see. If the question brings any response at all, we guarantee that his name will not be remembered in connection with the great man's most profound contribution to the world, his group theory of evolution, which has been the subject of our *Science & Insight* features for the past six months.* The Culture Distorter poisons the wellsprings of scientific truth even as he crowns outrageous lies as truth and establishes moral degeneracy, disgrace and communism as religion.

It is really extraordinary how simple it is to victimize the scientific community. We have watched this process for years. It is illustrated, to take an example which is familiar to most of our readers, by the willingness by which thousands of dentists can be stampeded into endorsing the throwing of rat poison (sodium fluoride) into drinking water.

Ordinary folks respect scientists. They tend to think that scientists as a group are emotionless but progressive pilots to a utopia of plenty and eternal happiness; strange, wise wizards, without the normal instincts of mere people. Such a belief, however, is without validity. Our experience has shown that, if anything, scientists today are even more snobbish, jealous, resentful, spiteful, gullible, bigoted and social-climbing than non-scientists. The stereotype of a noble and far-seeing philosopher, who talks in unintelligible language, and who courageously and undeviatingly adheres to principle as he shapes a better world for us all is ludicrous.

Today's scientist is rigidly controlled by his own desire for recognition, advancement, foundation grants, security, salary and prestige, and it is these contradictory and completely bourgeois wants, rather than his "love of truth", which motivates him. And above all, today's scientist knows very well—whether he works in Russia or the West—that there are certain areas into which he had better not enter if he values his career and his future.

We state categorically here and now that this pretense of "scientific freedom" in the West—and particularly in the United States and in Britain—is a fraud. We state categorically that there is no more freedom for scientific inquiry in the United States than there is in the Soviet Union. *There is no freedom*, except in areas which are fully approved and endorsed by the Culture Distorter.

LYSENKOISM IN THE SOVIET

Troyfim Lysenko is the chief communist god, ranking above Marx and Lenin. If there was no Lysenko, one would have to be invented. In fact, Lysenko *was* invented by Stalin, who recognized that the communist theory rests on the dogma of the equality of man and the inheritance of acquired characters.*

Lysenkoism teaches that the differences between all members of a particular strain are caused entirely by the environment, and that heredity is no cause whatsoever for these differences. Thus, the perfect society can be established merely by the intensive training (brainwashing) of individuals, who will then pass along to their descendants the proper communistic traits. The conviction of the absolute equality of all individuals within a species is inherent in Lysenkoism.

Lysenko, who was bestowed with six Orders of Lenin by Stalin, repudiated the genetic theory of inheritance. Biology and its related sciences lagged hopelessly behind the West and "responsible" Soviet scientists were forced to toe the line or face professional—if not actual—elimination during his long reign. True science sees evolution as the result of "*favorable*" mutation in a

*This series is excerpted from *A New Theory of Human Evolution*, Philosophical Library, New York, $4.75.

*See Conway Zirkle's complete exposition and thorough documentation of this point in his book on the subject, *Evolution, Marxian Biology and the Social Scene*, University of Pennsylvania Press, 1959.

(Continued on page 6)

A Common Fallacy

By FRANK VOLKMANN

Here is a young man who knows whereof he speaks. He offers a timely comment on **Western Destiny's** *theme for this issue, one he shows the Liberals and Equalists have declared, "Hands off!"*

Mr. Volkmann indicates his interest in our Cultural tradition by running an antique shop in New Jersey. He was a friend of the late philosopher, Charles Smith and has contributed articles to his periodical. We are proud to announce that Mr. Volkmann recently joined our distinguished group of Contributing Editors. We hope to see more of his analyses.

•

It is a common fallacy to imagine that the Equalists have attained to modern fashion by means of an elaborate and strictly scientific study of the facts of biology. If we examine even a small section of the immense literary output of these propagandists we will discover that their success is owed to nothing so noble and purified. Quite to the contrary that success is derived mainly from scores of vaguely stated and sensational half-truths which are calculated to impress gullible people or people who tend to be uncritical where scientific facts are concerned.

EQUALIST INFILTRATION

Today the Equalists have firmly entrenched themselves into all the vast and multiform channels of propaganda. Gradually they have inveigled themselves onto the staffs of all important popular and academic publications and into all the mass media of communication and news dissemination. From this unique vantage point they can distort the facts about race without any fear of opposition or refutation and daily they grind out their melancholic dirge about the evils of "race prejudice."

Yet, how many of those witless people who pick up this inane verbiage and bandy it about with such arrogant righteousness actually know what they are talking about? Easily nine out of ten of the journalists, clergymen and politicians who are always pontificating on the subject have never proven that they have any real scientific knowledge whatever.

PREJUDICE DEFINED

Let us take up this question of "race prejudice" as it is the cry most commonly heard these days and as it has had a certain impact on the much-vaunted conscience of America. What precisely is "race prejudice?" It is an important point if only to show how inexact (and therefore unscientific) is the very vocabulary with which our opponents assail us.

What is commonly regarded as "race prejudice" is actually not prejudice at all. A prejudice is a "prejudgement," a judgement that is made before all of the evidence is in or in the complete absence of evidence. Now the mental attitudes that are described as prejudice are not in any sense judgments but feelings. They do not represent an appraisal of the evidence but are instead an emotional reaction to a stimulus. Moreover the feelings are not only not prejudgments they are not even pre-feelings. They are attitudes that arise not in the absence of evidence but in the direct presence of the evidence. An individual who is said to be prejudiced is one who is antipathetic, in one degree or another, toward a people or group of whom he has knowledge and more often than not one with whom he has had direct contact.

Thus at a time when there is the most urgent need of critical thought on the question of the age we despairingly witness the least amount of it. There is probably more hypocrisy and insincerity, more misinformation and nonsense—in short, more lying—about race than any other subject. The reason will be obvious to those who have followed the controversy. The fact that individuals and races differ in capacity for achievement will be manifest to even the most dull-witted. What strategy does one employ to explain away the obvious? Not a strategy of facts, to be sure, but a strategy of lies and distortions.

RACE COMPARISON

Our modern social oracles can amass carefully contrived "explanations" by the book-full—and they will impress a large number of people—but they can not explain away the fact that the Negro race, for example, has never, in its entire history, produced one individual of really outstanding or transcendental proportions. We all crawled out of the slime together but some races have moved faster and gone further than others. Those who have moved the fastest and gone the farthest are represented in history by the high cultures of the world. This is a fact. When a man says that the races are equal today, were equal yesterday and will be equal in the future he is not stating facts but reciting poetry. It is the poetry of those who cannot resign themselves to the world picture that the last hundred years of biology has revealed to us.

I have said that the proponents of Equalism are "liars." Let me explain, lest I be thought intemperate, that to me a liar is not merely a man who knows the truth and says the opposite, but a man who could easily ascertain the truth but who will not or dares not. We must make allowances, of course, for the pathological, the perverse and, most important of all, those who merely think that they are "smart." Every age and nation produces its share of intellectuals who find as their purpose in writing the blasting of tradition and the pretentious display of their own shallow cleverness. In our own nation we have most recently

been exposed to the cleverness of Mr. Phillip Wylie, who has recommended as a desirable goal the amalgamation of Whites and other races. We may suppose that Mr. Wylie was merely being flippant (which is his style) and we may be sure that his advice was mostly intended for others. Certainly amalgamation is not going to be realized simply by wishing it. Something will have to be done. But if it is a good thing—if it is actually desirable and not merely tolerable—that Americans hasten their "tea-colored future" to use Mr. Wylie's unhappy expression, who will object to making a few sacrifices for the common good?

If I were a cynical man, and I am not, I might urge that those who are most ardent for this mongrelized millenia be compelled to do the most sacrificing for it. Being of a delicate nature I do not suggest individual acts of physical intermixture, but surely our theoretical humanitarians might practice a little more of that racial liberalism in their own personal lives which they are only too ready to cram down the throats of those who have no wish for it. These people are fond of the view that "force in the conduct of human affairs is now old-fashioned and out-of-date" but recent events have shown that nothing could be more up-to-date and in fashion than the use of force in Mississippi and Alabama.

RACE CAN BE LOST

Race is the burning question of our time precisely because it is the question most fraught with fateful consequences for our future. One need not be particularly terrified of political creeds—they succeed each other like waves of the sea whose thunder is loud and whose end is froth. But race once destroyed, like Humpty Dumpty, cannot be put back together again. And here it might be well to remind Conservatives, those who have sworn never to bend the knee to Baal, that the integrationists are not merely asking us to be tolerant, which is one thing, but are demanding that we share our lives, our blood, our wealth, our very destiny with those who have never shown any capacity for achievement above the very lowest level.

What does the mixture of the White and Black races promise for the future of America. In very truth it promises absolutely nothing. Those liberals who would take this path into tomorrow are quite at liberty to do so on a personal level. Let us not quarrel with each other's personal taste; but the liberal must listen when we say that we will not tamely submit to any regime that would impose this way on a whole people by force, intimidation and lies.

EDITORIALS *(Continued from page 4)*

species, which advances thereby or becomes better conditioned to its environment or to survival as a result. The environment itself has no effect whatsoever upon the actual change, and a pure breed will breed true under all environmental conditions unless there is change brought about by unpredictable mutation, or by mongrelization with a similar, but different or inferior, breed.

Communism is really not an economic theory at all; the doctrine of "from each according to his ability, to each according to his need" merely flows inescapably from the Lysenkoan anti-scientific and superstitious theory of man, which every mother of more than one child knows to be foolish.

(Neither is communism necessarily atheistic; atheism is merely one of the forms of this disease of the spirit, this withering of the intellect. Communists may be—and hundreds of thousands of them are—believers in God, as we are learning from infected churches and churchmen, themselves.)

The recent downgrading of Lysenko in the Soviet Union, then, is a matter of great significance, and is certain to result eventually in a change in the Communist outlook, because of the monolithic nature of the political structure and the necessity, in such a structure, for practice to follow theory.

STALINISM IN THE WEST

The difference between science in the West and in the Soviet Union is merely one of quality, not of substance and hardly of degree. Whereas under Stalin and Khrushchev Lysenkoism was dogma against which no scientist was allowed to stand, there was at least the virtue in this system that the pragmatic pressure of events would force a change in State policy and that this would eventually bring free research into being in this afflicted area of science. In the West, however, there is no such inherent guarantee.

Science in the West in the areas of the biological disciplines is inhibited when it approaches the study of human races. In fact, the specific of this study—ethnology—has virtually disappeared, as the article in this issue by Dr. Kuttner dramatizes. How, in other words, can one study something which, according to our most enlightened magicians, does not exist—race? One of our prize exhibits, in fact, is Otto Klineberg who has written, "There are no racial differences." (For wisdom of Wilton Krogman, a similar pseudo-scientist, see *The Hybrid Race Doctrine*, a pamphlet for 25¢ from THE NOONTIDE PRESS.)

That such abominations as those promoted by academic propagandists can flourish in a sane society is *prima facie* evidence of serious culture distortion within that society. When a culture can display and utilize the benefits of enlightened science when it concerns the breeding of lower animals, such as cows, horses, chinchillas and chickens but will resolutely deny the benefits of this knowledge when it comes to man one can only observe that the situation illustrates academic neurosis.

And when one finally decides, as one must, that the distortion is at root a political problem—even as it is, or was, in the Soviet Union—one must also see that the difference is that in the West the official lies are enshrined entirely through the efforts of minority pressure groups, which totally control the academic community—even as they control every other field of cultural and political endeavor! And these lies will continue to exist so long as the democratic system continues to give this disciplined and sophisticated minority the power which it arrogates unto itself.

In the West, in other words, the mere pragmatic effects of the academic lies will never be enough to eliminate them, as they have in the Soviet. Though

(Continued on page 13)

SPOTLIGHT ON THE CULTURE DISTORTERS

By IVOR BENSON

Readers of **Western Destiny** *will welcome this new article by our brilliant contributor from Rhodesia. His two previous articles proved his ability to expose the liberal philosophy for the fraud it is. Here again, Mr. Benson details the evil meaning behind the pop and twist so-called "music" of our time, as it applies to an incident in South Africa.*

●

After what the Johannesburg *Sunday Times* called "two successive disasters," meaning the row over the visit of two British pop entertainers, Miss Dusty Springfield and Adam Faith, it is hoped that the Government will take another look at its policy which has enabled avowed mischief makers to enter South Africa.

The *Sunday Times* of course fears that the Government will now adopt a tougher line and that, as a consequence, there will be "fewer tours" of South Africa by British "artists."

The situation, as the Johannesburg paper naturally sees it, was summed up in a headline right across the top of the front page in its issue of January 10, reading: "A Cultural Crisis"!

RELIGION SUBSTITUTE

Eventually, Adam Faith departed from South Africa in a hurry after an order had been served on him to lodge security for a civil action to be brought by his South African promoter, and he departed, so we were told, because he had not been permitted to play before mixed audiences.

"Adam Faith"—the name is quite significant, for it is not the name with which the lad was born. His real name is Terence Wright. Why then was it changed to "Adam"? And why "Faith"?

The sort of frenzied reverence which people like Adam Faith and the Beatles generate among our adolescents may well supply an answer to these questions. For the new "music" has become for many of our youngsters a primitive religion substitute, and the exponents of it are its high priests.

Words like "Adam" and "Faith" can, therefore, be expected to enlist some subconscious associations with feeling of reverence and respect planted in early childhood.

CULTURE DISTORTERS

And why all the artificially-contrived fuss about the Government's unwillingness to permit the two visiting singers to play freely before mixed audiences?

Why, if not because the whole purpose of this kind of performance, with all its subjective primitivism, is precisely that of helping to erase racial and other group distinctions, and of softening up the people of South Africa for the future operations of the international "One-Worlders" and Culture Distorters?

Bring the races together in adolescence, whip them into a continuous orgasm of hysteria, and all sense of identity and of difference is dissolved in the kind of crude passion which all races share at the lowest levels.

JUST AS SUSCEPTIBLE

The visits of people like Miss Springfield and Adam Faith have demonstrated that South African young people are just as susceptible as young people anywhere to the degenerative influence of what Mr. Joel Mervis, the editor of the "Sunday Times," would call the new kind of "Culture," but which is, in fact, an anti-Culture or a form of cultural adulteration deliberately intended, somewhere down the line, to undermine and destroy the spiritual and cultural integrity of the people of South Africa and the world.

The Government therefore acted correctly in not pandering to these two "artists," as the "Sunday Times" would call them; and the warnings that have come from two leading South African clergymen had been timely and necessary.

IDOLATROUS CULT

The Rev. John Dreyer of the Nederduitch Hervomde kerk and editor of *Die Hervormer* official organ of the church, wrote: "The Beatles, those four limp, hip-wiggling mop-headed youths have established themselves as the central figure of an Idolatrous Cult for millions of rootless people who have lost God and Culture."

And he went on: "The fact that four limp youths with their rowdy music, their hip-wiggling and their stamping feet can drive huge crowds of people to hysterical ecstasy and fenzied excitement is a sign of degeneration . . . the Beatles and their worshipers have established a Cult that is foreign to Christianity. This is the Cult of People who have lost God and seek refuge in idolatry; they are people who have become frustrated, spiritually bankrupt; they are rootless, bored, tired people."

What the Rev. John Dreyer wrote is simple and clear and perfectly true. But it is part of the tragedy of our times that, simple and clear as his words are, they will be understood and assimilated by only a few people.

The rest, people of all age groups, are being swept along on the current tide of degeneracy, assuring themselves with a worried smile as they watch the antics of their own children, that it is "only a passing craze" and will do no harm.

BLIGHT ON HUMAN SPIRIT

Dr. J. D. Vorster, Actuary of the Nederduits Gereformeerde Kerk, also took the opportunity of warning his people against "characterlessness" which is planted like a blight on the human spirit by what he called "a styleless international culture". He had no respect he said for a tolerance which appreciated everything but which had no true love for anything.

"This styleless culture," he warned, "is hitting South Africa with the force of a cyclone".

These two warnings, it is to be hoped, will find an echo of response in the Government which, more so than any other national agency, has the power to repel the inroads of the Culture Distorters and to extend to the young people of South Africa the kind of protection they—and their parents—deserve and need.

NOT SUFFICIENTLY UNDERSTOOD

Men like Mr. Dreyer and Dr. Vorster have much difficulty in making the danger sufficiently understood and recognised by those who need to know—namely by our ministers of religion, by our journalists, by those who serve on the Film Censorship Board, and by all those who have the power and the duty to influence, to guide and to lead the people of South Africa.

The problem of the adulteration of food is far more easily handled. Noxious chemicals are susceptible of analysis and experiment and their action measured and described in the shared vocabulary of modern science. But a cultural poison is more difficult to isolate and to describe, and therefore, in the long run, more dangerous.

And what makes the fight against cultural poisoning all the more difficult, is that it is a highly complex social phenonmenon in which the guilty men are lost to view behind the ranks of innocent dupes, like the Beatles, the Dusty Springfields, the Adam Faiths and the servile newspaper columnists who sing their praises.

MULTI-MILLION DOLLAR INDUSTRY

Cultural adulteration is promoted deliberately by those who have made a multi-million dollar industry out of spreading the blight of decadence, making the very victims of it pay for the poison.

These people know well enough what they are doing. They do not have to be told that, as Schopenhauer put it, 'music is uniquely related to the will' and that a decline in the health and vigour of the will, the keystone of our moral existence, is inseparable from a decline in the element of discipline and control and form in music.

A decaying morale produces decadent music—and decadent music promotes and hastens the decay of morale.

What has happened in the realm of modern music is that the primitivism of the Negro has been brought into combination with the Western man's loss of religious faith, greatly expediting the process of decay.

As Richard M. Weaver puts in in his brilliant work "Ideas Have Consequences": *"The primitive and the bored sophisticate are equally impatient for titillation"*.

Jazz, which had its origin in the Negro ghettoes of New Orleans, has been compared with *"an indecent story syncopated and counterpointed"*.

"There can be no question", says Weaver, *"that like journalism in literature, it has helped to destroy the concept of obscenity"*.

It has done this by undermining the concept of propriety, of discipline and control, *"proscribing the higher centres of the mind so that the lower may be uninhibited from executing their reeling dance"*.

"Here, indeed," says Weaver, *'is a music to go with empiricism, and it is only natural that the chief devotees of jazz should be the primitive, the young and those persons, fairly numerous, it would seem, who take pleasure in the thought of bringing down our civilization"*.

APPEAL TO THE IMMATURE

The new music which makes so powerful an appeal to the immature, is a short cut to emotional release; it is the musical counterpart of sex shorn of a demanding aesthetic ritual of delicacy and tact. It represents a dissolution of life's intangible forms, the firmness of which are the essence of character in men, and of style in art and literature.

By neutralising the higher functions of the mind, it sets the basic passions free—and of course, it translates naturally into the crude, mindless, deadpan eroticism of the jive and twist.

What it preaches is not liberty but libertinism.

How is the small South African nation, which has held out for so long, now to be protected against this all-consuming evil?

THE REMEDY IN SOUTH AFRICA

There can be no remedy that does not begin with education, the education everywhere, first and foremost of the responsible few.

In South Africa it is mainly the Afrikaner who has made any significant effort to protect and build up the foundations of a Western European cultural heritage which, regardless of the difference of language and idiom, he shares with the English-speaking group. He has organised himself on a national basis under the banner of the Federasie van Afrikaanse Kultuurverenigingе (F.A.K.) and, more important still, he has a Church which, although divided on doctrinal detail, has always served as a powerful bastion of his cultural and religious identity.

But the situation is by no means secure. As Dr. J. D. Vorster put it, the Afrikaner's culture is "sliding fast down the modern slipway of destruction".

IN SUCH A SITUATION

In such a situation there must be a concentration of the limited instructional resources at a point where it is likely to yield the best results—among the young people, especially in the universities, who, nearly all at some stage in their youth, are highly receptive to any instruction that helps them to discover for themselves a sense of direction and of purpose.

Once they get into business or the professions, they nearly always find that they have neither the time nor the inclination for any thinking or reading not directly concerned with their daily work.

These young people must be made to understaand the true meaning of all genuine cultural activity, that it is a kind of spontaneous activity calling into existence a host of skills and aptitudes, both physical and mental, which hitherto existed only as infolded potentialities.

Young people must be made to understand that cultural adulteration is supplied by the barbarian within the gate of Western civilization, and that the effect of it is a kind of spiritual gelding or emasculation in which the will is not permitted to arm itself adequately with a regulatory and restraining intellect.

ROOT OF THE TROUBLE

They must be made to understand that what they might take for a momentarily exciting release of emotion, can be something highly damaging—a permanent dissolution of the forms which health and strength re-

(Continued on page 13)

FORGOTTEN SCIENCES

By ROBERT KUTTNER, Ph.D.

To elucidate even more our statements on "Captured Sciences" in the editorial, Sir Arthur Keith and the Distorters, we are happy to have the following article by knowledgeable Dr. Kuttner. He explains the death of a discipline, and nonsense of its justification.

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Reading the great classics of Roman and Greek literature is always enjoyable and always stimulating. Sometimes, however, the stimulus can set one thinking of our own era and bring certain distressing comparisons to mind. Let us take a minor theme which we can call "forgotten sciences" and see what provocative implications we can derive.

The ancient writers were surprisingly learned in many fields. Their knowledge was quite up-to-date. The First Century poet, Lucan, mentioned in a most casual way that the moon causes tides (Pharsalia vi). Diodorus of Sicily, writing before Christ, knew the surface of the moon had prominences just like mountains on earth (Bibliotheca ii, 47). The historian Ammianus Marcellinus took it for granted the earth was a tiny mote in an infinite space filled with myriads of other worlds (Res Gestae xv. 1). It is important to remember that these men were not philosophers or scientists but ordinary people—poets, historians, soldiers. They had no reason to deliberately seek out the esoteric speculations of contemporary sages. The knowledge they possessed was in the air, the common property of the cultured class.

The question naturally rises: what happened to all this knowledge (astronomical or any other) during the Dark Ages? Why did Europe fall into a slumber of ignorance lasting one thousand years? The answer is in every history book. The science of the ancients was deliberately forgotten because it suited the ruling force of Europe to have it so. Christianity was fearful that its revealed truths would be contradicted by the facts and theories of forward thinkers. The Roman Church used her great influence to suppress and censor such discoveries which seemed especially hostile to Biblical doctrine. To cultivate science became a perilous profession. The list of martyrs is long—Bruno, Galileo, Bacon, Vesalius, Ascoli, and many others.

This bit of history has a striking parallel in the world of today. It is not astronomy this time but anthropology which is in danger of fading away. Just as the churches formerly encouraged a condition of mandatory ignorance to promote social harmony and the salvation of souls, so various contemporary organizations strive to achieve a vast public indifference to race science in the name of similar goals—brotherhood and the salvation of man. It is becoming increasingly difficult to find educated people aware of race science and its implications. We have the curious phenomenon of anthropology professors teaching that the subjects of their specialty (races) do not exist. Would it be facetious of us to call these men professors of non-anthropology? Laughter would result if a doctor told us diseases do not exist or if a nuclear physicist claims atoms were a myth. Yet no one laughs while physical anthropology vanishes from the lecture rooms in the corrosive solvent of social propaganda.

We are watching the uncreation of a science before our eyes. A powerful socio-political dogma (equalistic liberalism) is boycotting the evidences of race science. All for a good cause, to be sure, for if anthropology died would not prejudice die also? Is this not the best way to eliminate intolerance and bring about brotherhood and international accord? It is hard to imagine a more short-sighted policy but it exists and is winning adherents. These people have learned nothing from the bitter experiences of the churches with astronomy. To drive a science into the catacombs of the underworld is to sink its roots deep in the nourishing soil of the earth. Inconvenient truths do not die because they are ignored. The longer they are suppressed the greater the force behind them when they spring out again as they always do. We need race science. If we really want to have good working relations with other races and other peoples, it would benefit us to understand them scientifically in all their aspects rather than to vaguely suppose, as the equalistic liberals do, that all men are complete duplicates of 20th Century White Americans.

This is not an endorsement for perverted racism. Race science does not exist so that an Anglo-Saxon moron can feel superior to a Nobel-Prize-winning Oriental mathematician. But outside of such absurdities, race concepts have a useful social and evolutionary function. Those who deny anthropology its due share of validity for fear that some individuals may suffer restrictions are not scientists in the finest sense of the term. They can be called humanitarians but not scientists. It is the nature of humanitarians to put people first. It is the nature of scientists to put truth first. The public would be better guided if the former did not masquerade as the latter.

The Ynglinga Saga

By SNORRI STURLASON

This is the story of the earliest dynasty of the Royal descendants of Odin, a line from which directly or indirectly all the royal families of Europe trace their descent. It is also the story of the early Aryan family, in its Asian homeland, and how the Scandinavian branch of this family came to move northwards. It is the tribal memory of early deeds, passed on faithfully by word of mouth through countless generations. In it we find a key to the origin of much of northern mythology, mixed, as always myths are, with faint memories of primival historic fact. And we find, too, a deeper understanding of the early Norse attitude to myth and history. Unfortunately our translation is in prose, and the beauty of the original verse must remain lost for all except the scholar of the old Norrona, the ancient tongue of Scandinavia, Iceland and our own Norse ancestors.

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It is said that earth's circle which the human race inhabits is torn across into many bights, so that great seas run into the land from the out-ocean. Thus it is known that a great sea goes in at Norvesund,[1] and up to Jorsalaland.[2] From the same sea a long sea-bight stretches towards the north-east, and is called the Black Sea, and divides the three parts of the earth; of which the eastern part is called Asia, and the western is called by some Europa, by some Enea.[3] Northward of the Black Sea lies Swithiod the Great[4], or the Cold. The Great Swithiod is reckoned by some as not less than the Great Serkland; others compare it to the Great Blueland[5]. The northern part of Swithiod lies uninhabited on account of frost and cold, as likewise the southern parts of Blueland are waste from the burning of the sun. In Swithiod are many great domains, and many races of men, and many kinds of languages. There are giants, and there are dwarfs, and there are also blue men, and there are many kinds of strange creatures[6]. There are huge wild beasts, and dreadful dragons. On the south side of the mountains which lie outside of all inhabited lands runs a river through Swithiod, which is properly called by the name of Vanais[7], which falls into the Black Sea. The country of the people on the Vanais was called Vanaland, or Vanaheim: and the river separates the three parts of the world, of which the eastermost part is called Asia, and the westermost Europe.

The country east of the Vanais in Asia was called Asaland, or Asaheim, and the chief city in that land was called Asgaard.[8] In that city was a chief called Odin, and it was a great place for sacrifice. It was the custom there that twelve temple priests[9] should both direct the sacrifices, and also judge the people. They were called Diar, or Drotner, and all the people served and obeyed them. Odin was a great and very far-travelled warrior, who conquered many kingdoms, and so successful was he that in every battle the victory was on his side. It was the belief of his people that victory belonged to him in every battle.[10]

There goes a great mountain barrier from north-east to south-west,[11] which divides the Greater Swithiod from other kingdoms. South of this mountain ridge it is not far to Turkland,[12] where Odin had great possessions. In those times the Roman chiefs went wide around in the world, subduing to themselves all people; and on this account many chiefs fled from their domains. But Odin having foreknowledge, and magic-sight, knew that his posterity would come to settle and dwell in the northern half of the world. He therefore set his brothers Ve and Vilje over Asgaard; and he himself, with all the gods and a great many other people, wandered out, first westward to Gardarike[13], and then south to Saxland[14]. He had many sons; and after having subdued an extensive kingdom in Saxland, he set his sons to rule the country. He himself went northwards to the sea, and took up his abode in an island which he called Odinso in Fyen.[15] Then he sent Gefion across the sound to the north (north-east) to discover new countries; and she came to King Gylve,[16] who gave her a ploughgate of land. Then she went to Jotunheim[17], and bore four sons to a giant, and transformed them into a yoke of oxen. She yoked them to a plough, and broke out the land into the ocean right opposite to Odinso. This land was called Sealand, and there she afterwards settled and dwelt. Skjold, a son of Odin, married her, and they dwelt at Leidre. Where the ploughed land was is a lake or sea called Laage. In the Swedish land the fjords of Laage correspond to the nesses in Sealand. Brage the Old sings[18] thus of it:

> Gefion from Gylve drove away,
> To lend new land to Denmark's sway—
> Blythe Gefion ploughing in the smoke
> That steamed up from her oxen-yoke:
> Four heads, eight forehead stars had they,
> Bright gleaming, as she plough'd away;
> Dragging new lands from the deep main
> To join them to the sweet isle's plain.

Now when Odin heard that things were in a prosperous condition in the land to the east beside Gylve, he went thither, and Gylve made a peace with him, for Gylve thought he had no strength to oppose the people of Asaland. Odin and Gylve had many tricks and enchantments against each other; but the Asaland people had always the superiority. Odin took up his residence at the Malar lake, at the place now called Gamla-Sigtun[19]. There he erected a large temple, where there were sacrifices according to the customs of the Asaland people. He appropriated to himself the whole of that district, and called it Sigtun. To the temple priests he gave also domains. Njord dwelt in Noatun,

Frey in Upsal, Heimdal in the Himenfell, Thor in Thrudvang, Baldar in Breidablik;[20] to all of them he gave good estates.

When Odin of Asaland came to the north, and the Diar with him, they introduced and taught to others the arts which the people long afterwards have practised. Odin was the cleverist of all[21]. When sitting among his friends his countenance was so beautiful and dignified, that the spirits of all were exhilarated by it; but when he was in war he appeared dreadful to his foes. Another cause was, that he conversed so cleverly and smoothly, that all who heard believed him. He spoke everything in rhyme, such as now composed, which we call scald-craft. He and his temple priests were called song-smiths, for from them came that art of song into the northern countries. Odin could make his enemies in battle blind, or terror-struck, and their weapons so blunt that they could no more cut than a willow wand; on the other hand, his men rushed forwards without armour, were as mad as dogs or wolves, bit their shields, and were strong as bears or wild bulls and killed people at a blow, but neither fire nor iron told upon themselves. These were called Berserker[22]. Odin also had two ravens to whom he had taught the art of speech, and these flew far and wide throughout the land, bringing him news of all events.

Odin established the same law in his land that had been in force in Asaland. Thus he established by law that all dead men should be burned and the ashes be cast into the sea or buried in the earth[23]. Thus, said he, every one will come to Valhalla. For men of consequence a mound should be raised to their memory, and for all other warriors who had been distinguished for manhood a standing stone; which custom remained long after Odin's time. Over all Swithiod the people paid Odin a scatt or tax[24]—so much on each head; but he had to defend the country from enemies or disturbance, and pay the expense of the feasts for a good year.

Odin died in his bed in Swithiod; and when he was near death he made himself be marked with the point of a spear[25], and said he was going to Godheim[26], and would give a welcome there to all his friends, and all brave warriors should be dedicated to him; and the Swedes believed that he was gone to the ancient Asgaard, and would live there eternally. Then began the belief in Odin, and the calling upon him. The Swedes believed that he often showed himself to them before any great battle. To some he gave victory; others he invited to himself; and they reckoned both of these to be fortunate. Odin was burnt, and at his pile there was great splendour. It was their faith that the higher the smoke arose in the air, the higher he would be raised whose pile it was; and the richer he would be, the more property that was consumed with him.

FOOTNOTES

1. *Niorfa's Sound*, the Straits of Gibralter.
2. *Forsalaland*, the land of Jerusalem.
3. It was anciently believed that the Romans, Franks, British and others were descended from Æneas and the Trojans, hence *Enea: "Europe"*, derived from Europa, is of Phœnician origin, the myth of Europa having been borrowed by the Greeks from the Phœnicians.
4. *Swithiod* may be equated with *Sweden*. The land referred to as Swithiod the Great is of course Russia, which was called Sweden the Great. It is interesting to reflect that under Gustavus Adolphus, the Lion of the North, the greater part of Russia became again united with Sweden for a short space of time.
5. *Blueland* or *Blaland* was the home of the *Bluemen*, or Africans. The southern portion of which, the Sahara and the Sudan, is described as being laid waste by the sun. This does not include Moorish Africa, however.
6. There can be little doubt that Europe at this time had a far wider range of fauna than today. There was, for example, the European bison which is now practically extinct.
7. This is the *Don*, which was commonly used by the Northmen on their journey from the Baltic to the Black Sea, and thence to Constantinople, a trip, incidently, which involved an overland lift of their longboats.
8. With the mention of *Asgaard*, the *garth* or home of the Æses, we begin an account of the history of the gods, from which it will be seen that the royal Ynglinga family was believed to be directly descended from Odin. The gods were known as *Asa*, in the singular, Æses or Æser or Asas in the plural, and Snorre Sturlason derives the word from Asia, the home of the Gods.
9. Throughout the Northlands the tradition of a *namd* or jury of twelve survived for many centuries, and in some parts it survives to this day.
10. Here we have the first mention of Odin's greatness.
11. These must have been the Caucasus, although they actually run from S.E. to N.W. The reference to Odin's possessions south of these might indicate a knowledge or memory of Aryan invasions southwards to Persia, and subsequently the conquest of India.
12. As the name implies, Turkey or Asia Minor.
13. *Russia*, or west Russia.
14. *Saxony*, the ancient home of the Saxons in what is now north-west Germany.
15. This, of course, is the modern Odenso in Fuyen, Denmark. We have just followed the ancient description of the movement of the Danish peoples of the Neolithic age across Europe to their modern home. That other Teutonic tribes were already in Germany and Sweden is acknowledged by the mention of Saxland and the Swedes which follows shortly.
16. This is the legend of Gefion's visit to Gylphi, King of Sweden, and how she created the island of Zeeland in Denmark from Swedish soil, leaving behind the great Lake known as Malar today.
17. *Fotunheim*, the 'home' or land of the Giants, was supposedly situated amongst the mountains of Norway.
18. Braage was presumably a skald of repute.
19. Old Sigtun was apparently situated near the present Sigtuna, on the east side of the Upsala fjord. Upsala has ever since been a place of religions and cultural importence.
20. The saga now lists some of the Gods, giving their places of residence. Unfortunately although subsequent literary references exist to these places, it is not possible to trace Noatun, Himenfell, Thrudvang or Breidablik. It is possible, though not likely, that they were entirely mythical. Yet even such a statement has little meaning, for there is little in myth which is pure invention.
21. We now hear a list of Odin's accomplishments, notable amongst which are the statements that he was 'beautiful', thus emphasizing his regular features and implying that he represented an 'ideal' racial type, and that he spoke everything in verse, a direct reference to the enthusiasm with which these great warriors appreciated the beauty of the spoken word—although some of the more effeminate poetry of today may not have won their applause.
22. *Berserker* the origin of the old term explained. Etymologically it may come from *bare-shirt*, meaning one who fights stripped to the skin, or more possibly *bear-shirt* which might imply a 'skin-changer' or werewolf.
23. The ancient Aryans always burned their dead, which is rather disappointing from an anthropoligical point of view since it means a scarcity of skeletal remains. The custom of raising a mound for a hero, or a standing gravestone for an ordinary warrior, was in practice, however, and gives us our mausolea and gravestones of today. Eventually, there was a change to burial, for reasons that have never been properly explained. All the relics found at Gamla-Upsala, it is interesting to note, show clear proof of thorough cremation, and it is interesting to reflect that cremation is once again becoming popular in Europe.
24. The northern expression, 'scott-free' is seemingly derived from the ancient Scandinavian *skat-frei* or 'tax-free'.
25. The meaning of this ritual is not sure. Does it mean that although the great Odin could not be defeated in battle, he nevertheless recoiled from the thought of dying in his bed without so much as a wound?
26. *Godheim*, the 'home of the Gods.' Asgaard or Valhalla in other words.

Our Duty to Posterity

By EDWARD LANGFORD

Following his Science and Insight series contribution to **Western Destiny,** *we stated we would be running further articles from our Associate Editor Col. Langford and here is the first. His service in His Majesties' Indian Army and his extensive world travels coupled with his deep understanding of present-day facts, constantly obscured by the barrage of Liberal propaganda, have given him an understanding that makes his essays gems of vital wisdom.*

Few remarks ever made as deep an impression on the writer as that of the great English historian, Trevelyan: "He who does not look back to the past will never look forward to the future."

At face value the authenticity of this dictum might well be questioned, but the truth of it remains valid. Read any biography of an idealist, a builder of new things, a creator as opposed to a mere consumer, and always one will find there a man who shows an interest in the work of those who have gone before, not necessarily a drab historian, a man who lives simply in the past, but rather someone who sees the continuity of life throughout the ages, who sees time not merely in the present, but as a stream flowing from the past into the future. One finds a man who treats of time not as something which can be arbitrarily divided into hard and fast segments, but as a continuous stream of events in which there is no division, no barrier, between the past and the present, and no barrier either between the present and the future. Time is seen as a chain of causative events, along which we ourselves travel.

NATURAL PHENOMENA

There is nothing mystical in all this: the key to the situation exists in the simple fact of causality, or whatever name philosophers might care to give to the stream of change which constitutes our universe. The simple dictum which is today taught in every school, that "matter is neither created nor destroyed, but only changed in form" is the basic principle of causality. A modern rider must perhaps be added to account for radiation as distinct from matter, but the principle remains unchanged. Our world in the eighteenth century comprised the same matter as in the present day, even though the form and the arrangement of the atoms, molecules and higher structures was different. It is only the forms and arrangements which change, for matter is ever arranging and rearranging itself in accordance with its own principles, and so the world moves on through time.

Since there can be nothing new created, but only a rearrangement of what exists, no accurate forecast of the future can be made unless adequate data is available about the past sequences of forms and events. In consequence, for scientist or statesman, there can be no full understanding of the forces at work in our world, and no intelligent policy therefore, without a proper knowledge of the relevant data, and a man who looks into the future must of necessity first look carefully at the present, the near past, and even the distant past.

HISTORICAL OUTLOOK NEEDED

If our hypothetical researcher is merely a tradesman, interested in the sales prospect of the coming year, he can limit his study to the immediate economic forces which dominate his local market, but if he aspires to be a statesman or a politician, then he should realize that a simple study of his electorate, and a cursory glance at the works of the post-renaissance philosophers, is totally inadequate to fit him for this larger role. What he must do is to survey the entire course of human history, and further—the history of life on this earth. He must go back to the earliest beginning of protoplasmic creation, he must uncover the secret and purpose of life, he must discern how Nature has shaped and moulded that life, consider its potentialities and capacities, and must study in particular the essential principles of evolutionary progress, for mankind has now reached the stage in which continued evolution or rapid devolution are offered by Nature as a human choice, to be selected freely and at will.

Those people who refuse to think beyond the limits of the present, and who claim that their responsibility is only to the welfare and comfort of their own generation, are guilty of the highest selfishness.

The present cannot be rigidly divided from the past and the future: even as the writer pens these words and the reader reads them, the present slips into the past and we move onwards into the future. We cannot turn away from the fact that our actions and our decisions today will influence not merely ourselves and our fellow neighbors, but will carry on into the future and will have their side-effects on the entire course of human history. Even the individual organism, the individual being, is part of the continuous chain of life which extends through time, and does not begin or end with the life of one individual. Life at the higher levels, at any rate, is not something that is "created" when a new individual is born, as so many careless writers would lead us to believe. Life is something which we hold for a moment and pass on, a highly intricate heritage, the product of eons of evolutionary development, which it is in our power to destroy or to preserve, to injure, or to foster with loving care and to hand on, as an improved heritage if possible, to new generations to come.

THE POLITICALIZATION OF SCIENCE

By EDWARD VARGAS

Here is another brief statement by our master of pithyness, Mr. Vargas. Do not expect to grasp the vast and vital significance of this with only a cursory reading. In style—not content—what he writes is a superb example of prose poetry. In content the article is a vigorous pronouncement of our theme of the month.

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As the rational-totalitarian State manifested itself in the twentieth century established on the liberalist philosophy that demands social rights and social egoism at the expense of kinship structure, so also a politicalization of science resulted. With the apotheosis of the State, knowledge of racial-historical, kinship, and folk life organization underwent a methodical analytical disintegration process, if at first by theoretical criticism, then rationalization and even suppression. The humane spiritual contents of anthropology and natural history were made to become the technical and social thesis of political science, for whose social ideologies the most genocidal policies in effect disintegrating whole kinship structures were cynically propagated.

Thus, as by the racial disintegration of such great tribal cultures as the Southwestern Pueblo and the Cuzco of the Incas, America was taken from the ruin of Amerind tribal life, by the rise of the technological State in the twentieth century even Indo-European ancestry was cast in doubt. A sect of "anthropologists" gained eminence in the 1930s who brought into negation at last even the idea of racial life for any but the most distant primitive examples of ethnology. There were no Indo-Aryans, these ranted, and years of furtive sniggering over "mythical Nordics" came to be the official line: there were no Nordics either, these insisted.

In the Soviet Union Bolshevik chauvinists purged all researchers in Indo-Germanic racial cultures dealing in the period of the early folk migrations. It was no longer within the realm of reality to detail, as the rich artifacts were unearthed to fabulous profusion of national character, these cultural treasures of the Goths and the northern Varangians. There were only academic purges, and all finds were conveniently classified as "Slavic". Those who were turned out of their posts broke down or were lost sight of; but Indo-germanic prehistory is no longer mentioned in the Soviet Union.

Triumphant in all is the neo-social State. The State disintegrates all folk kinship tradition with the politicalization of science. Cultural anthropology, the science of man—or archaeology—is renamed the history of material culture, and whole peoples vanish from view, whether New Mexico Zuni or Ukrainians. The politicalization of science has methodically eliminated the coherent picture given by prehistoric documents throughout South Asia of the successive waves and stages archaeologically witnessed and consistent of the millenial expansion of the tribes of the great race from the earliest Sumerians through to the succeeding subsequent high civilizations and the population invasions, as with contact of tropical races.

Soon, of course, it will be taught that there was no White race either! Sir Arthur Keith was one of the first anatomists to prove that the Sumerians were the initial wave in the southward branching and ultimate consummation of the first civilization by that Caucasian northern race. From them does the story of civilization read its beginning. And with such knowledge perhaps one day the unity of man's evolution will be more fully understood.

EDITORIALS *(Continued from page 6)*

objective truth and logic prove to us a thousand times over that the policy of lies is ruinous, the lies will continue to dominate so long as the pressure groups continue their rule and ruin. That is the difference, and it is not a pretty one.

THE TEACHING OF TRUTH

This, then is why WESTERN DESTINY proudly prints the teaching of Sir Arthur Keith, and why we shall continue to print the truth that corrupt academicians would totally suppress. It is one reason why we would again urge our readers to help us in acquainting serious and responsible persons with this magazine. Truth has no inherent power within itself that is not ignited by action but once sparked, truth is more powerful than lies.

We commend to our readers the closest study of this series of articles by Sir Arthur Keith. There is a deep and meaningful philosophy in his discoveries. His writings are of an importance impossible to exaggerate. As the full meaning of what he has to tell us gradually sinks through the facade of distortion, falsehood and comfortable lies which encrusts the collective mind of the Westerner, miracles will be wrought in our time.

SPOTLIGHT *(Continued from page 8)*

quire, with the end result of an aimless, confused emotional life in many ways akin to drunkenness.

They must be made to understand that the tragic unhappiness of countless individuals in our modern urban civilization, the broken homes, the juvenile delinquency, the crime, the alcoholism and neurosis, the mental sickness and suicide, are not so many separate phenomena, but only so many different aspects of a human soul which has been prevented in a variety of ways from attaining full maturity. And that cultural adulteration lies at the root of much of the trouble.

They must be made to understand that in the fight to preserve and develop the culture of their people and to preserve their nation, they have a mission capable of turning their own lives into an exciting, challenging and satisfying adventure.

THE TREND OF DECADENCE

By A. K. CHESTERTON

Here is a fighter for Western Culture that Western Destiny is proud to number as a Contributing Editor. In England, Mr. Chesterton is well-known for his brilliant and dedicated stand against the organized forces bent on destroying the West. He is a versatile and prolific writer, and Founder and Director of the League of Empire Loyalists. His thoughts, though directed toward Britain in this article, apply to all Western White People in the world, wherever their country might be.

●

Several correspondents have written to me to express the view that 1965 will prove to be "the year of decision." It seems to me that there has been no year since the war of which the same thing could not have been said and that the sum total of all these "years of decision" has been the creation of a state of affairs quite incredibly grave.

I refrain from saying that it could not be still more serious, because, so far as our own life-times go, the pit into which the British people have fallen may give the impression of being bottomless. Indeed, unless remedial action be soon taken, no other impression will be possible.

It is not necessary to look far ahead to feel apprehensive. Causes for alarm lie all around us, so close that they may be said almost to engulf us. The greatest possible disservice that could be done to the British nations would be a refusal to recognise for what it is the erosion of the national morale caused by decay. It is not patriotism, but the negation and denial of patriotism, to pretend that the situation confronting us is not one of virtually all-embracing decadence. The disrepute which today attaches to the very concept of patriotism itself shows how deeply the rot has cut into the fibre of our national life.

SUPREME VALUE

Traditionally the gregarious nature of man has found its expression in love of country, and a sense of identity with fellow-countrymen whose ancestors through the centuries have shared the same historical experiences and created values which enhance the spiritual stature of all whom they imbue. As the supreme value—at any rate in secular terms—is patriotism, the lynch-pin of all the other values, what is left when men kick it into the gutter and spit upon it? Modern life supplies the answer.

Although there are many splendid young Britons at home and abroad, the gregariousness of our youth is most evident in the gangs of Mods and Rockers, successors to the Teddy-boys and in all likelihood the predecessors of cults still more ungainly and debased. In the spectacle of themselves which they present there is not the faintest glimmer of the great British characteristics which carried our flag and our language to the ends of the earth. Nor could any vestige of the national character be discerned in the mien and bearing of the thousands and thousands of weird young males and females (it is not always easy to distinguish t'other from which) who shuffle through the streets to "ban the bomb" or to demonstrate against apartheid or to damn any other cause by their strange and sickly presence. Moreover, it is not youth alone which is infected by the deadly malaise of the times.

FOG OF APATHY

Thus the balance of payments crisis inherited by the Labour Government has been described as a Tory legacy, whereas in truth it is another manifestation of the disease which for decades has distorted all national policies and poisoned the general climate of opinion. The Welfare State mentality, which insists upon "rights" while doing everything possible to side-step obligations, plays no small part in the sectional stampedes which year after year trample upon the national interest. In the same way, the drive towards monopoly the product and certainly without concern for the na- by the vast financial combines, without reference to tion, contributes to our economic plight, as does the complacency which has led many export firms to neglect overseas market research and as does the all too frequent disregard for honouring delivery dates and other contractual undertakings.

Apart from the ruthless pursuit of sectional interests, a large part of the national industrial complex has become smothered in a fog of apathy, while all too often shoddiness has replaced quality as the royal road to prosperity. British scientists, British technicians, British craftsmen are still capable of achievements second to none in the world, but, because their labors are performed in the midst of a sick community, inadequate advantage is taken of their skills and we are therefore tending to lose out to our competitors for overseas markets all along the line.

SYMPTOM OF DECADENCE

This inertia, this lack of zest for the creation or preservation of what should be durable values, is the most noticeable symptom of the decadence which has so long assailed the nation at large. Only a people which has long breathed in the malodorous atmosphere of decay would tolerate the treasonable policies which have dissipated the British heritage, abandoned those. of whatever colour, who maintained their allegiance to the British Crown—the Europeans of Kenya and the loyal Kikuyu come readily to mind as recent victims of despicable Governmental betrayal—and which, in seeking the line of least resistance. have surrendered

to a foreign power the nation's effective means of self-defence—that is, of ensuring its own continuance in history.

Only a nation thus poisoned could be persuaded to acquiesce in a policy of non-discrimination which extends to the entire human race, with the solitary exception of Europeans struggling to uphold civilizational values in distant lands and fellow-Britons at home who continue to fight against the debasement of standards which has been accentuated by the mass immigration of colored people into the British Isles. These alone may be discriminated against on the grounds that they are "racialists" or "reactionaries." There is something quite hellishly wrong with a gregariousness which in theory embraces all mankind but which in practice excludes patriots who have a genuine concern and sense of responsibility for the future of their own kind.

CLEAR DUTY

While the malignant effects of decadence are often most clearly seen in the field of materialism, the disease itself is of the spirit and it is to the resurgence of that spirit that we must look for the will and courage to eradicate the evil thing from our national life. How and in what way the resurgence will come no man can with certainty predict, but the duty of those who do possess a sense of responsibility is clear beyond all doubt—the torch handed down from the past must be held aloft until it is grasped by the hands of the future.

With the passage of the years laden with conflict we have seen many who were torch-bearers in our ranks fall by the wayside, the flame extinguished on their torches because it was dead in their hearts. The reinforcements of young men and women refusing to accept the depraved values of the great decadence have brought us fresh courage.

It is courage which above all things we need. Should there be any who feel their courage inadequate for the task, let them eke it out with thoughts of the shame which would invest their desertion and so remain in the line of battle.

Once again must I insist, against mounting odds, that there is no alternative in honor but to carry on the fight. Although we have only one certainty, it is enough. Under all the slush and mush and muck of decadence is still the old British quality, heavily overlaid though it may be, a quality true as steel and waiting only to be redeemed.

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PATRIOTISM: FACTOR IN HUMAN EVOLUTION

By SIR ARTHUR KEITH

In the preceding essay we examined the mental machinery which breaks social animals into groups or communities, and which serves to maintain each group as a separate unit. Seeing that this mental machinery, the group spirit, is of ancient origin, we have presumed that the groups of early humanity were also under its sway. In this essay we are concerned with another set of mental activities—namely, those which serve to safeguard and protect the group which, when danger threatens from without, or from within, muster forces for the defence of the group. This set of mental activities, which automatically arms the members of a group in its defence, is known as patriotism. Since such defensive mental reactions are to be observed in social animals of all kinds, we may safely presume that patriotism had a place among the primal communities of mankind.

PATRIOTISM AS A SURVIVAL FACTOR

Patriotism is an exaggerated and prejudiced form of affection which is manifested by members of a group or tribe in at least three directions. First, it leads to the development of special bonds of affection between a group and its home territory, and so anchors it to its homeland. The homeland may be bare and barren, but, in the eyes of the native, patriotism turns it into the best and most desirable of all lands. The alchemy of love, working in the fevered brain of Don Quixote, turned a plain country wench into a princess. So the alchemy of patriotism, working in the brain of a tribesman, converts a moorland into a paradise. The more a man loves a thing the more ready is he to defend it, to fight for it, and, if need be, to sacrifice his life to save it. Thus is the territory of a group safeguarded and the integrity of the group preserved. Patriotism provides the group with a mental armour for the defence of its homeland. Seeing that all social animals manifest a predilection for their native habitat, we may presume that the primal groups of humanity had a special attachment to their homelands and were in this sense patriotic. The blackbird which risks her life to save her nest and brood from the maw of a prowling cat gives an exhibition of blind patriotism.

A tribesman's patriotic bias is not confined to the care of his homeland; it extends with the tribe—to its welfare, to its prosperity, to its safety, and to its good name and fame. The tribal totem, or god, he regards as more powerful than other totems or gods; his tribal speech, customs, manners, and ways of life are superior to all others. In times of peace the patriotic feeling or spirit is more or less at rest. But when the life of the tribe is threatened, these feelings rise to fever heat; they become a violent passion which takes control of the tribesman's will and forces it blindly on to action. Next door, as it were, to the feelings which support the patriotic impulse are those which sustain man's fighting spirit, which supplies the physical force needed in defence of the group. Thus man's patriotism lies at the root of war. As every group or community of social animals is provided with a mental machinery for its defence, we may safely assume that the very earliest groups of humanity were not destitute of it. The male gorilla manifests patriotic feelings when his group is in danger, for he then turns on, and attacks, the assailant, and kills or is killed, so that his group may live.

There is an aspect of patriotism which deserves special consideration. We have already noted that it involves a strong and constant partiality in a man for everything connected with his group. This is especially true of his attitude to the elders or leaders of his group, or, if leadership has passed into the care of chief or king, then to chief or king. The leaders being at the centre of group defence, we should expect patriotic devotion to go out to them in special measure. So it does, only it takes a peculiar form—the form known as fidelity or loyalty. Loyalty is a blind, prejudiced, unswerving, unreasoned attachment to those in command. Yet I do not regard loyalty as a constituent part of patriotism. In this I am in opposition to a very clear thinker. Prof. W. G. Sumner, who defined patriotism as "loyalty to one's group."[1] Loyalty is akin to patriotism and, like the fighting spirit, is a close adjunct to it. Loyalty finds its natural place in the leadership and organization of a group, and will come up for further consideration when these subjects are discussed in a later essay.

There is a third aspect of patriotism to which I attach a high importance. It imbues the members of a group with a sense of pride in their membership; it fosters the conviction in their minds that their group is the paragon of groups. This was the aspect of patriotism which caught Darwin's attention in the person of Jimmy Button, a Fuegian lad who was carried back to his native land on board the *Beagle*. "He was of a patriotic disposition," Darwin notes, "and he liked to praise his own tribe and country, in which he truly said there were plenty of trees, and he abused all the other tribes; he stoutly declared there was no devil in his land."[2] An Australian aborigine has the conviction that his tribe is the hub of the universe. Westermarck[3] found this type of tribal exaltation among all native peoples, so we may venture to ascribe it to the groups of humanity which peopled the world in primal times.

It will have been noted that Jimmy Button's patriotic feelings gave vent, not only to praise of his own tribe, but led him on to decry all neighbouring tribes.

Patriotism leads on to emulation, to jealousy, to competition between neighbouring tribes, and is thus a source of contempt and of strife. No tribesman, or band of tribesmen, will remain unmoved if they hear any aspersion cast on their tribe. The good faith of a tribe, its honour, its status or place among other tribes, and the superiority of its god or totem are sacrosanct; such convictions must not be questioned by anyone outside the tribe or even within it. Thus patriotism incites an unending contest for tribal status. "Patriotism," said the late J. M. Robertson, "is pride of power . . . a banal pride."[4] Certainly pride of power moves the heart of the modern patriot, and one may suspect that power or prowess was equally potent in ancient days. Patriotism gives to a tribe a feeling of invincibility, a valuable asset for any human community involved in the struggle for survival.

McDougall describes patriotism as "a master sentiment,"[5] and seeing that in the throes of war it can and does overcome the strongest of man's instincts, that of self-preservation, this description must be regarded as valid. Hankins regards it as "the most powerful of social forces."[6] "The supreme value of patriotism," wrote Martin Conway, "is not in provoking hostility, or resisting the rivalry of other countries, but in its unifying, nation-making force."[7] George Orwell says of patriotism that "as a positive force there is nothing to set beside it."[8] Gibbon regarded patriotism as "a public virtue," and as "a source of strength in war."[9] I look on patriotism as an heirloom which has come down to modern man from a very remote past.

PATRIOTISM IN EVOLUTION

We have now to seek for an answer to the important question: In what way does patriotism serve as a factor in producing new types of mankind? Let us proceed on the assumption that primitive humanity was separated into exclusive, self-contained groups. such separation permitted each group to work out its own germinal potentialities. To do that, each group must be master of its own independence; only as an independent unit can a group work out its evolutionary destiny, and it must maintain that independence over countless generations. Patriotism is the safeguard of independence; it is its bulwark. It is the guardian of the territory of the group, for if the homeland is lost the group is scattered. Patriotism seeks to maintain the integrity of a group; it comes to the rescue when an external attack is threatened and when internal disruption is feared. It works so as to secure the welfare and prosperity of a community. Being based on a partiality or congenital squint of the mind, patriotism tends to engender opposition and animosity in neighbouring groups, and this fosters the jealous and competitive spirit which exists between neighbouring groups. In all these ways patriotism serves as a factor in human evolution. Adam Smith, in discussing the operations of patriotism as seen among modern nations, has this to say of it: "Independent and neighbouring nations, having no common superior to decide their disputes, all live in continual dread and suspicion of one another . . . Each nation forsees, or imagines that it foresees, its own subjugation in the increasing power of its neighbours."[10] I am of the opinion that this description of patriotism among modern nations may be freely transferred to the ancient groups in man's primal world.

Are we to count those prejudiced feelings and modes of action which go to the composition of patriotism as aptitudes which are built into the constitutions of our brains, are ready-made at birth, as it were, or are they merely due to a bent or inclination we acquire as we grow up? My answer is that predisposition to regard with favour what is our own is an aptitude born in us, but the direction that aptitude takes is a matter of education. Let us take the case of speech; no one will deny that a child is born with an aptitude for speech, but the form of speech is determined by that of its group. I am persuaded that patriotism is of this dual nature. "Patriotism," F. S. Oliver has affirmed, "is mainly instinctive; deliberate reason has nothing to do with it; it affects all classes, rich and poor."[11] "For indeed, who is there alive," asks Swift, "that would not be swayed by his bias and partiality to the place of his birth?"[12] Lord Kames complains that patriotism "gives the vulgar too much partiality, while it is unbecoming in a man of rank."[13] Herein we have set before us the attitude towards patriotism of the educated European of the eighteenth century, an attitude shared by the cosmopolitan-minded of the present time.

If patriotism is inborn, how are we to answer those writers and thinkers who declare they are free from it? Sir Thomas Browne, for example, assures his readers: "I feel not in myself those common antipathies that I can discover in others; those national repugnances do not touch me, nor do I behold with prejudice the French, Italian, Spaniard, or Dutch."[14] Was Sir Thomas, then, born deaf to the calls of patriotism? Or had he by discipline and reason made himself deaf to its calls? The latter explanation seems the more probable. We must also consider another explanation, that of latency. Darwin has recorded the case of birds in volcanic islands which had no fear of man, but acquaintance with man proved that their sense of fear was not absent, but only latent.[15] In the piping times of enduring peace, and in city populations devoid of all public spirit, conditions are lacking which call out the impulses of patriotism. In man's primal world, with group contending with group, all the conditions were present to evoke the patriotic spirit.

Patriotism has an ancient lineage; bees give a demonstration of it when they issue to repel invaders from their hive; the gander, when his partner is brooding, turns aggressive; bison bulls form a ring round cows and calves if the herd is attacked. We may regard a group of primal humanity as a brooding community; unless the brood is protected from attack, a group comes to an end. Patriotic feelings and impulses supply the protective armament. Patriotism has also a close similarity to the feelings which exist between members of a family. Partiality, which is the basis of patriotism, reigns within a family; its members resent any imputation made on their conduct or honour, individually or collectively. Group patriotism may therefore be regarded as an expansion of family partiality.

OTHER ASPECTS

There is another aspect of patriotism which received the attention of Hume.[16] "Men," he noted, "are vain of the beauty either of their country, or their county, or even of their parish. Here the idea of beauty plainly

produces a pleasure. This pleasure is related to pride. The object or cause of this pleasure is, by supposition, related to self, the object of pride. By this double relation of sentiments and ideas, a transition is made from the one to the other." Hume might well have continued his argument by pointing out that a man may transfer pride in himself to pride in the group of which he is a member, or might enhance his personal pride in the reflected glory of his group. The argument goes much deeper than Hume carried it, for we shall seek to prove in a future essay that a tribesman extends or transfers every one of his own emotions and instinctive impulses from himself to his tribe or group. Take the strongest of a man's instinctive impulses—that which compels him to protect and preserve his own life. This impulse to preserve himself he transfers to his group or tribe. Self-preservation is individual patriotism; when the preservation impulse is transferred, it becomes group patriotism. The group impulse, in the throes of war, masters the strongest of individual impulses or instincts, that of self-preservation; at this present time (February, 1945) millions of men are proving its mastery by dying that their homelands may be preserved.

Fear has an important relation to patriotic feelings; fear is the sentinel of patriotism. In quiet times when no enemy is in sight and no danger threatens, group feelings are in a state of calm. But when the life of a group is threatened, when danger becomes imminent, then fear appears and stirs the patriotic feelings into activity. If the peril is great, then patriotism becomes a master passion. Mr. C. R. Aldrich [17] sees in fear the basis of patriotism, whereas I regard fear as merely the stimulus or "trigger" of patriotism.

Religion and patriotism touch each other at many points; both are nursed by emotions which lie close together in man's mentality. Religion seeks for immortality in another world, whereas patriotism, by working for the perpetuation of its group, seeks for an immortality in this. Early religion worshipped ancestors; patriotism has under its care the dead, the living, and the unborn. "Patriotism," said Oakesmith,[18] "turns doubt into devotion; it moves men to a passionate self-surrender." Religion has the same power. Prichard[19] relates that the natives of Dahomey of his time worshipped their king as their god; they "recognized his divine right to dispose of their persons and lives according to his unrestrained will." In modern Japan patriotism reached the same divine heights; the Emperor was both god and king. In Joan of Arc religious zeal became frenzied patriotism. The ancient Greeks mixed their religion with their patriotism (H. A. L. Fisher). The Marquis of Halifax (1620-92) recognized the kinship of patriotism to religion when he wrote: "Our Trimmer is far from idolatry . . . in one thing only he cometh near it, his country is in some degree his idol . . . but for the earth of . . . England . . . there is divinity in it." Elsewhere I have sought to prove that patriotism has a more powerful sway over the human heart than has religion (*Essays on Human Evolution*, 1946, p. 68).

The line which separates the subjects dealt with in the preceding essay under the term "group spirit" and those discussed in the present essay under the heading of "patriotism" is thin and somewhat shadowy; yet, in the main, group spirit is made up of these feelings and impulses which are concerned with the formation and maintenance of groups, while those included in patriotism have to do with defence of groups. Both group spirit and patriotism have this in common: both are based on an unborn biasing of the mind, on a partiality so strong that the affairs of the home group are seen in one light, while those of neighbouring groups are viewed in quite another light. The mode of conduct which the home tribesman commends when extended to neighbouring groups, he bitterly resents when applied to himself or to his group. The tribesman's sense of justice automatically obeys two laws—one law for his group and another for other groups. Among all primitive peoples living under tribal conditions in the modern world the tribesman is observed to be a "dual-codist," obeying the "code of amity" in all matters concerning his own group, and obedient to the "code of enmity" in all affairs outside his group or tribe. We may infer that our remote ancestors, working their way to a higher status, were also dual-codists. I shall seek to prove in the next essay that obedience to the dual code is an essential factor in group evolution. Without it there could have been no human evolution. Thus is human evolution based on injustice, and man's mentality has been biased to make him the willing subject of the dual code. Civilization strives, so far with little success, to bring all human conduct within one code—the code of mutual love.

In this essay patriotism has been pictured in its milder mood, in its defensive, non-aggressive form. But just as a man's personal pride may mount into the heights of vanity, so may a group's patriotism become inflamed and passionate, reaching the aggressive state known as chauvinism. This aspect of patriotism will come up for further consideration when nations and nationalism are dealt with in a later essay.

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OUR ARYAN ANCESTORS AND THE CHINESE

By EDWARD VARGAS

THE ORIGINS OF ORIENTAL CIVILIZATION, by Walter Fairservis Jr. The New American Library, Mentor Books, 501 Madison Ave., New York 22. 50c. 192 pages. Index. 1959

An archaeological survey of racial contacts and acculturations between West Asians, Indo-Europeans, and Chinese, that produced the Basis of China in the Shang (1600-100 B.C.) Age.

Fairservis infers that agriculture extended slowly from Southwest Asian sources into the Yellow River Plain during the second millenium B.C. Striking feature of the racial and cultural expansions was apparent adoption into Bronze Age China of Indo-European wheeled vehicles, horse domestication, urbanism, and gods of the sky. With such knowledge perhaps one day the unity of man's evolution will be more fully understood.

☆ ☆ ☆

STRANGE PARALLELS

By IDRIS W. HOWARD

WHY WAS LINCOLN MURDERED? by Otto Eisenschiml, Grosset's Universal Library, Grosset & Dunlap, New York, 1937, paper back $1.45

The recent coverup and whitewash by the Warren Commission of the President John F. Kennedy's assassination by Lee Harvey Oswald has intensified the interest of this book. The assassination of President Kennedy and President Abraham Lincoln have many parallels. The same coverup tactics were used in both cases.

When President Lincoln was shot by John Wilkes no one was allowed to go searching for the murderer until twelve hours had elapsed, although nearly every man, woman woman and child in America could have identified John Wilkes Booth (real name Both or Bothman.)

When police and army detachments were finally permitted to go seeking John Wilkes Booth, they were sent in every direction except the route most likely to be taken—down through Virginia and Maryland.

It was not necessary to shoot John Wilkes Booth any more than it was necessary to shoot Lee Harvey Oswald, unless the forces behind Booth (the international bankers; namely, the House of Rothschild) were afraid the two would talk and reveal the real plotters.

Dr. Mudd, when he set John Wilkes Booth by candle light, did not recognize John Wilkes Booth, although he had seen him one time before, as Booth was wearing false whiskers and he did not see his face clearly.

Secretary of War Stanton, who took charge of all investigations, spent his time throwing suspicion on innocent people just like the mass news media tried to lay the blame for President Kennedy's assassination on the "rightwing extremists", The John Birch Society, General Edwin Walker, the citizens of Dallas, Texas, and the White people of the South in general. Later, Secretary of War Stanton threw every monkey wrench he could find in the investigation and trial of the accused.

When the innocent victims were brought to trial, they were not tried by a civilian court but by court martial, although none of the accused were members of the military and the war was over. The members of the court martial were not lawyers. They violated every legal practice through either ignorance or with the idea of convicting innocent people. The citizens were denied their legal rights and counsel. They were brought to the court with hooded, heavy masks which they wore during the trial in suffocating hot weather, hands tied behind their backs, and legs manacled. The accused were considered guilty before the trial began. Dr. Mudd, David E. Herald and Mrs. Suratt were all framed.

Jefferson Davis, the captured ex-Confederate President, was subjected to inhumane treatment and made to wear a mask and leg irons. It was several years before he was released and proved innocent.

President Johnson was not allowed to see all the evidence until three of the accused had been hanged. When President Johnson read the mutilated diary from which pages of evidence had been removed, he was exceedingly upset to learn he had been tricked into hanging Mrs. Surratt, an innocent woman.

The records of the Lincoln assassination—like the records of President Kennedy's assassination—were sealed for 100 years. (These records should be available around May or June of 1965.)

No mention was made in this book of the code book found in the trunk of Judah P. Benjamin, ex-Secretary of War for the Confederacy, and an agent of the House of Rothschild, which matched a code book found in the possessions of John Wilkes Booth.

MAKERS OF WAR

BY FRANCIS NEILSON

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