WESTERN DESTINY

THE SPIRIT OF THE AGE

FIFTY CENTS

CULTURE VS. ANTI-CULTURE

IVOR BENSON

'NON-VIOLENT' DEMONSTRATIONS

GERRIT DAAMS PH. D.

THE FIRST DISCOVERY OF AMERICA

IAN MCNISH

DEATH OF FREE SPEECH IN BRITAIN

EDWARD LANGFORD

PRESERVING GENETIC INHERITANCES

BRIAN COYLE

VOLUME X NUMBER 8 OCTOBER, 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 8

October, 1965

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Letters

Dear Editor:

I think your magazine is outstanding and I have thoroughly enjoyed every issue.

M. B. BURKE
Ashland, Kentucky

Dear Editor:

Your editorials have been an inspiration to me and I have read and digested *Imperium.* Like you I realize that our leading conservatives are reactionaries and that the real issue is not how much government but *who* and *what philosophy* controls our Government.

Authority must replace money but where are we to find enough men to place their culture, heritage and race above mammon?

I ran for the Georgia State Legislature two months ago and ran a good but losing race. I expect to win in 1966.

JOHN R. ANDREW M.D.
Decatur, Georgia

Dear Editor:

It is impossible to express my appreciation for the privilege of having WESTERN DESTINY for a whole year. There is nothing else like it in the nation I am sure.

I felt it a personal loss when *Right Newsletter* closed down, then *Northern World.* WESTERN DESTINY more than makes up for the loss.

Repatriation is the only possible solution to our racial problem, I am convinced and our people must be made aware that such a movement has been growing for many years, though not openly so.

Some of us are battle weary after years of warfare, but this is the most wonderful time in which to live and have a small part in the great movements of historical importance. Truth is our most powerful weapon, and His Truth is marching on in spite of the thick darkness. Remember, God once said to Solomon, "I dwell in the thick blackness." So lift up your heads, you weary Patriots!

Please renew for another year.

(MRS.) ADELYN S. PARSONS
Riverside, California

And thank you, *Mrs. Parsons, for a wonderful letter!—Ed.*

Dear Editor:

I wish to congratulate you on your excellent political analysis of the Vietnam war in the editorial of the August issue. I find here confirmed in plain language suspicions which I have been holding for a long time.

HERMANN KIESEL
Fuerstenfeldbruck, Germany

Dear Editor:

Thank you for sending me a complimentary copy. I found the whole of its reading very interesting and constructive within the meaning of future expectancy in European history.

Although people like myself are very actively engaged in the furtherance of European ideals, it is a great pleasure to hear from those further afield who are adapted to the same battle and same purpose.

Under "The West Resurgent," Andrew Paul refers to "the Coming Caesars." The expression is most apt. Take away the make-believe and we find the whips and the lions in the arena while the dogs search for the victims outside.

Best wishes to you all. Ideals must finally conquer materialism and the sword.

RONALD N. CREASY
Cranley Manor, Eye, England

Dear Editor:

Find enclosed $6 for both my subscription and a copy of the new *Right Directory.*

The purpose of WESTERN DESTINY is worthy by any standard. I am especially pleased by your efforts to stop Right-wingers from fighting amongst themselves.

ROBERT J. BURROS
Woodside, New York

Dear Editor:

You sent me a copy of WESTERN DESTINY over a year ago. I liked what I read, so I immediately subscribed for myself and daughter. I had high expectations for this new publication and I have not been disappointed. I take a dozen Conservative papers and magazines, all good, but WESTERN DESTINY appeals to me most of all.

Enclosed is check for five dollars for renewal.

RUTH B. ALLEN
Indianola, Miss.

OUR NEW EDITOR

Previously, we have hinted to readers in this column that we would soon be taking a great step forward, and that a further announcement was imminent.

We are now happy to state that, beginning with the next (November) issue, Mr. Roger Pearson will become editor of WESTERN DESTINY.

Thus, WESTERN DESTINY completes a full circle, though now on a larger scale than when begun, for Mr. Pearson founded NORTHERN WORLD in 1956, and it is that publication from which WD is lineally descended.

A Bachelor of Science with Honors in Sociology and a Master of Science in Economics at the University of London, combined with much subsequent research and practical field work, qualifies Mr. Pearson well for his new duties. Under his leadership we look forward confidently to a new era in the career of this magazine with scholarly but attractively-presented articles on race science, culture, history and world affairs, both social and economic; a knowledge of which is so essential if we are to preserve for *our* children as much as possible of that magnificent cultural and biological heritage which we ourselves inherited but which is today mortally threatened by virulent forces of eugenic and moral decay.

Mr. Frank Meyers, who has so capably filled the role of Managing Editor since the beginning of WD, resigns from this position with our deepest gratitude and becomes a Contributing Editor, as does Edward Langford. Dr. Anderson will remain as Associate Editor and will continue to write editorials for us concerning political matters.

Simultaneously with Mr. Pearson's assumption of his new duties we propose from November to offer readers a WESTERN DESTINY which will be 25% larger, and we also plan important and attractive improvements to the cover and internal layout without, however, abandoning our characteristic format, already so well-known and anticipated by readers throughout the Western world.

We believe that this reorganization marks another historic step forward in the steady development of a viable pro-Western outlook, and welcome Mr. Pearson, aware that there is literally no one in the world better qualified to carry out his new duties than he.

WESTERN DESTINY is sponsoring an outdoor picnic on October 9—Leif Erikson Day—at which time subscribers in the Los Angeles area are cordially invited to meet Mr. Pearson, his family and other members of the WESTERN DESTINY staff, as well as each other, in a Saturday of enjoyable camaraderie amid pleasant surroundings. If interested in attending, write us for details, which will be supplied to subscribers by mail.

At this time we would also thank our growing body of loyal readers for their support and remind them that our future success is dependent not only upon the quality of this magazine but also upon its wide distribution. Your continued support is therefore likely to bear even greater results in the future than in the past, and it is respectfully and sincerely solicited.

WESTERN DESTINY READERS' CLUB

Another step forward we are able to announce at this time is the WESTERN DESTINY READERS' CLUB. Beginning with this issue, WD subscribers will be able to purchase a "Book of the Month" at a saving of at least $1 on the list price—and more in the case of books normally costing $5 and upwards.

Over the year, a $5 subscription to WESTERN DESTINY will thus bring subscribers a saving of not less than $12 in book concessions! And, contrary to other Book-of-the-Month Clubs, WD subscribers are not bound to purchase any set number of books per year to qualify for the low prices on the books they do desire!

In addition, the Readers' Club voucher is transferable and, if not used by the subscriber, may be given to any interested friend who may then use it for its full benefit. The only restriction is that no book sales at the reduced price may be made without a voucher; however, subscribers are entitled to purchase extra copies of WD at the regular rate to acquire additional vouchers; every copy of WD will contain a tear-out voucher henceforward.

To inaugurate the Readers' Club our editors have chosen *Church Wealth and Business Income,* by Dr. Martin A. Larson, which is reviewed by Mr. Willis A. Carto in this issue. Normally costing $3.95, WD subscribers may purchase it for only $2.95, postage paid.

THE INEXORABLE ADVANCE

The other day we were reading an editorial that appeared in *Right* newsletter in 1957 concerning conditions within the Conservative movement then and now. We began to think of the differences in conditions as they existed then and exist today. There is no doubt but that there has been a substantial net gain for the forces working toward the renaissance of the West, obscure though as this may appear to others.

In 1957 Conservatism was just beginning a painful advance. Conservatives themselves were infinitely small in number, confused and at cross-purposes with themselves. The people, by and large, refused to believe that either a race problem or a danger from Communism of the American brand or Communism of the Soviet brand existed. Conservatives were ten years away from a practical, victorious political action program and lacked experience in political organization and even in political defeat. Conservatives did not exist, insofar as the press was concerned: there simply was no such animal! And worst of all, there was no comprehensive philosophy or theory of history known; thus, the essential ingredient required to bind together those who would work for the Cause was entirely lacking.

(Continued on page 13)

The First Discovery Of America

By IAN McNISH

October 9 is Leif Erikson Day, as determined by the United States Congress in a special resolution, passed last year. Thus we have formal recognition of a stupendous fact of history: That Christopher Columbus was a latecomer and that the first White men in America were Vikings!

This article, written by a specialist in the period, gives details to that event, adding some flesh and bone to what is, in retrospect, the most important exploratory journey in history.

●

"Bjarne Grimolfson was blown with his ship into the Irish Sea, and there came worms and the ship began to break up and sink under them. They had on board a boat which they had payed with seal's blubber, which the worms would not hurt; but they saw that it would not hold them all. Then said Bjarne, 'As the boat will hold only the half of us, my advice is that we should draw lots who shall go in her; for that will not be unworthy of our manhood.' This advice was held to be good; and they drew lots. And the lot fell that Bjarne should go into the boat with half his crew. But as he got into the boat a young Icelander spake, 'Art thou going to leave me here, Bjarne?' Quoth Bjarne, 'So it must be.' Then said the man, 'Thou didst promise my father, when I sailed with thee from Iceland, that we should both share the same lot.' And Bjarne replied, 'That we shall not do. Get thou down into the boat, and I will get up into the ship, now I see thou art so greedy after life.' So Bjarne went up into the ship, and the man down into the boat; and the boat went on its voyage until it came to Dublin in Ireland. But Bjarne and his comrades perished amongst the worms and were never heard of after."

This story should be of especial interest to Americans, for Bjarne was even then on his way back from Greenland and the coast of New England. In that year 1011, the Norsemen were on the very edge of discovery; of a discovery which might well have changed the entire history of the world. They had found and colonized Iceland and Greenland, and Bjarne had discovered the North American continent. Labrador he had called Helluland, from its ice polished rocks; Nova Scotia he had called Markland, from its rich, inviting woods, and New England he had also discovered.

But it was not Bjarne who gave New England its Viking name—Vinland the Good. He had been the first to discover it, yet he was a man of strong personality, and when the storm which had carried his ship southwards abated, and the mist cleared to reveal the low tree-covered lands, he told his crew: "This is not Greenland, for which we are bound, for Greenland has snow fells, and high rocky peaks, and this is a strange land of which I know nought. We want neither food nor water, and so we shall not land." It was Leif, the son of Erik the Red of Brattalid, who heard Bjarne tell his tale in Greenland, and who 'bound' his vessel, and set out the next summer with thirty-five well tried men, and said, "We shall not have it said of us, as it was of Bjarne, that we found land but would not go ashore."

Leif the Lucky found the barren Labrador coasts just as Bjarne had described them, and Nova Scotia also, with sandy shores and deep fjords, where he and his crew passed the winter, and commented on the morning dew on the grass, and on the more equal division of the day into light and dark than they were accustomed to in their northern homeland, noting that the sun rose and fell, even during the very shortest days of winter, between the hours of 8 A.M. and 4 or 4:30 P.M. And then when the spring came, they sailed south again, and came to New England, which they called Vinland, because of its grapes.

The story of the naming of Vinland bears the stamp of truth in its quaintness. After landing, Leif the Lucky missed an old German servant of his father, Tyrker by name, on whose knee he had been brought up, and greatly perturbed went off into the woods to look for him, and soon after met him coming back, twisting his eyes about—a trick, he had—and talking German to himself in high excitement. And when they got him round to speaking Norse again, he said: "I have not been far, but I have great news. I have found vines and grapes!" "Is that true foster-father?" says Leif. "True it is," replies the old German, "for I was brought up where there was never any lack of them." Thus the first cargo from the New World was of timber and raisins, and of vine-stocks which had little hope of surviving in the cold climate of Greenland, Iceland and Norway.

IRELAND THE MICKLE

Beyond Vinland the Good there was supposed to be another land, Whiteman's land or Ireland the Mickle as some called it. Norse seafarers from Limerick travelled there and were astonished to find Ari Marson and Ketla of Ruykjanes, long supposed to have been lost at sea, who said that the people had made them chiefs—a story that reminds one of Kipling's story of the Irish soldier in India, who became king of a wild hill tribe on the North-West Frontier of India—many centuries later.

The sagas report several clashes between the Vikings and the Eskimaux, who appear then to have extended further south than today. These the Norsemen called the *skraelingers,* the "weak or puny men," seeing a resemblance, no doubt, between the Eskimaux and the Lapplanders of their own Scandinavia. There are also stories of clashes with Indians, such as the tale of Thorwald, who was so struck by the beauty of a wood-clad foreland (which may well have been the bluff head of Alderton at the south-east end of Boston Bay), that he instantly exclaimed: "Here I should like to live." Scarcely had his boat approached the shore, however, than it was attacked by several score of Indian canoes, crowded with bowmen. Fixing their shields to the gunnels in true

Viking style, the Norsemen soon put the Indians to flight, but Thorwald fell to a stonetipped arrow, and was buried on the promontory with a cross at his feet, and the promontory was named Cross Ness by the Vikings for evermore.

Then too there was the brave Freydisa, who with several other women came with their menfolk in order to settle the rich coast of Vinland. At first the Vikings traded peacefully with the redskins, but one day one of them struck an Indian who was found stealing, and the next day they were attacked suddenly by a war party. For once the Vikings ran, hoping to reach the cover of their stockade, but the sturdy Freydisa scorned fear, and clasping the sword of a man who had been slain in the first hail of arrows, turned upon the Indians, and hewed so boldly about her that the Vikings gained fresh courage, and the painted warriors were rapidly driven back to the protection of their forests.

THE KENSINGTON STONE

It now seems certain that during the course of the next two centuries the Norsemen continued to voyage to North America on isolated occasions, some of them even penetrating the great rivers of the new continent for considerable distances. A number of Nordic finds in the interior of the continent provide definite evidence, and then there is, of course, the famous Kensington stone, found deep in landlocked Minnesotta, the genuineness of which is still a subject for debate. This stone bears a runic inscription, dated 1362, and may bear witness to the last resting place of the members of an expedition despatched by King Magnus of Norway and Sweden in the year 1355, to discover what had happened to the Greenland settlements. The inscription runs as follows:

"8 Goths and 22 Norsemen on exploration journey from Vinland to the West. We were encamped by two skerries one day's journey North of this stone. Returning back from fishing one day we found ten men red with blood and dead. AVM. Save from Evil [the Vikings were Christians by this time—Ed.] We left 10 men by the sea to look after our boats, 14 days journey from this island."

There are discrepancies of course, for the stone was found on a raised hill, not on an island. But taken with other quite certain traces of the Northmen that have been found in America, the Kensington stone offers interesting food for speculation.

What was it that stopped further exploration and settlement, and the growth, perhaps, of a Scandinavian empire in the New World? It was simply the fact that the ranks of the Vikings were not numerous, and although they explored far and wide from their homelands, they naturally tended to evaluate the immediate possibilities of each new discovery, and far, far more wealth and fame was to be won in Europe, the Mediterranean and along the coastlines of northern Africa and western Asia than by facing the empty wastes of the Atlantic only to find—if one was fortunate enough to survive the crossing—rock and soil and primitive Indian villages. It is one thing to run southwest along the track later taken by Columbus from Spain and Portugal, in a large vessel, across the *Mar de Damas,* the "Ladies Sea," which hardly knew a storm, with a blue sky and an ever-warm climate, and where every breath is a joy, knowing that there is a kingdom's ransom in gold at the other end; and it is another thing to struggle against the fogs and icebergs, the rocks, currents and violent gales of North Atlantic, with no immediate wealth to be gained at the far side. Some did repeat the trip, and none can tell how many small Viking ships must have been lost with all hands—or shall we say all heroes—on board. But with rich prizes to be won in the warm Mediterranean, and great battles to be fought there against noble enemies, which would bring far greater personal renown than would the defeat of any number of primitive Red Indian savages, there is little wonder that our Viking ancestors chose instead to travel south along the shores of the Mediterranean, or penetrate the rivers of Russia in regular summer expeditions, down to the Black Sea and the Dardanelles, returning each autumn with ships laden with rich profits. And so it was that the memories of Markland, Vinland and Whiteman's land lived on only as fireside stories, to be handed down from generation to generation, during the long winter evenings when the family gathered closely round the warmth and brightness of the Viking hearth, as curious epics from a hoary and almost forgotten past.

Why The Hungarians Fought In Vain

By S. E. D. BROWN

October 23 will be the ninth anniversary of Hungary's brave but vain bid for freedom from the Communist terror. Deserted by the West, the heroic Hungarians—many of them children—fought against Khrushchev's tanks and Mongolian troops, often with their bare hands.

The post-war history of Europe knows nothing more heroic or poignant than the insurrection of Hungarian patriots, who preferred death to the continuing degredation and terror of Communist dictatorship.

They fought for 40 days—IN VAIN.

The Hungarians, like the Poles of Poznan, obeyed the terrific impulse to fight for their liberty and for decency—an impulse that drove millions into a seemingly hopeless fight, the outcome of which was not doubted by any serious expert on Eastern Europe and Soviet affairs.

Future historians will call these "40 days" days of eternal shame for the Soviet Union. But will they not also call them days of eternal shame for modern Western leadership? Remember well that the Hungarians revolted without our help. Indeed they revolted in spite of the West!

We have been shown once again that Communism cannot be enforced without the aid of bayonets, machine guns and tanks.

What the West has still to learn—and to learn fast—is that this monstrous thing that has befallen Eastern Europe in the name of Communism is no different from the monstrous thing that is fast befalling the West in the name of socialism, internationalism, liberalism and universal brotherhood.

THE DEATH OF FREE SPEECH IN BRITAIN

By IAN BRUCE MACLEOD

Few persons realize the inner reason for the cataclysmic decline of Britain and the West since the end of the Great Fratricidal War. The reason is given on pages 150-1 of* Imperium: *the leaders of England elected to attack and fight the wrong enemy in the War, and, "a unit can either fight a real enemy or it must lose . . . a unit not fighting a real enemy is in the service of another power —there is no middle ground. If a unit is not fighting for itself, it is fighting against itself. The broadest formulation of this fundament is: an organism must be true to its own inner law of existence, or it will sicken and die . . . "

That England is sick—and that the United States and the entire West is sick—and for the same reason—is clear to everyone. We present below data on this sickness: an exclusive story on the incredible Race Relations Bill which has been passed in Britain without any publicity whatsoever in the American press. Writing in his* New Nation, *Editor James Macintyre said, "Perhaps there is something significant in the fact that the most important backward step in our history, a Bill to end free speech, should pass through parliament with hardly a squeak of protest."

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The people of Britain have recently suffered an incredible restriction of their historic liberties, a restriction which has passed virtually unnoticed in the world press. As in the United States, the freedom of the landlord to limit rights of admission to his own premises has been drastically cut, but —far worse than in the United States—freedom of speech has been restricted by the imposition of severe criminal penalties on incitement to "race hatred."

This incursion upon British liberties constitutes a fearful warning as to what may happen in other Western countries during the next few years if we are not alert; certainly it is a step toward that terrible liberal-dictatorship so well described in Orwell's graphic novel, *1984*. Under pressure from well-established immigrant groups, the Race Relations Bill (1965) has passed through the British Parliament. It imposes criminal penalties of up to six month's imprisonment and one thousand pounds ($2,700) fine for any person found guilty of using words regarded as threatening, abusive or *insulting* which are "likely" to stir up hatred against any section of the public distinguishable by color, race or ethnic or national origins.

The text of the Bill is short, but by what we can only regard as the deliberate choice of vague terms which can be given extremely wide meanings, such as "insulting," "likely" and "hatred," its net is very wide, and even where proceedings brought under the new law may fail in the courts, it provides almost endless opportunity for the harassment of those who are still courageous enough to strive to preserve the separate and once proud racial identity of the British people. The complete text is as follows:

A BILL
(as amended in committee)

INTITULED

An Act to prohibit discrimination on racial grounds in places of public resort; to prevent the enforcement or imposition on racial grounds of restrictions on the transfer of tenancies; to penalise incitement to racial hatred; and to amend section 5 of the Public Order Act 1936.

BE IT ENACTED by the Queen's most Excellent Majesty, by and with the advice and consent of the Lords Spiritual and Temporal, and Commons, in this present Parliament assembled, and by the authority of the same, as follows: —

Discrimination

1.—(1) It shall be unlawful for any person, being the proprietor or manager of or employed for the purposes of any place of public resort to which this section applies, to practise discrimination on the ground of colour, race, or ethnic or national origins against persons seeking access to or facilities or services at that place.

(2) This section applies to the following places of public resort, that is to say—

(a) any hotel, and any restaurant, café, public house or other place where food or drink is supplied for consumption by the public therein;

(b) any theatre, cinema, dance hall, sports ground, swimming pool or other place of public entertainment or recreation;

(c) any premises, vehicle, vessel or aircraft used for the purposes of a regular service of public transport;

(d) any place of public resort maintained by a local authority or other public authority.

(3) For the purposes of this section a person discriminates against another person if he refuses or neglects to afford him access to the place in question, or any facilities or services available there, in the like manner and on the like terms in and on which such access, facilities or services are available to other members of the public resorting thereto.

(4) Except as provided by sections 3 and 4 of this Act, no proceedings, whether civil or criminal, shall lie against any person in respect of an act or omission which is unlawful by virtue only of this section.

(5) In this section "hotel" means an hotel within the meaning of the Hotel Proprietors Act 1956 (that is to say an establishment held out by the proprietor as offering food, drink and, if so required, sleeping accommodation, without special contract, to any traveller presenting himself who appears able and willing to pay a reasonable sum for the services and facilities provided and who is in a fit state to be received) and any establishment which would be an hotel within the meaning of that Act apart from any discrimination on grounds mentioned in this section.

2.—(1) For the purposes of securing compliance with the provisions of section 1 of this Act and the resolution of difficulties arising out of those provisions, there shall be constituted a board to be known as the Race Relations Board, consisting of a chairman and two other members appointed by the Secretary of State.

(2) The Board shall constitute committees, to be known as local conciliation committees, for such areas as the Board consider necessary for the purposes of this section; and it shall be the duty of every such committee—

(a) to receive and consider any complaint of discrimination in contravention of section 1 of this Act which may be made to them (or made to the Board and referred by the Board to them), being a complaint made by or with the authority in writing of the person against whom the discrimination is alleged to have been practised;

(b) to make such inquiries as they think necessary with respect to the facts alleged in any such complaint; and

(c) where appropriate, to use their best endeavours by communication with the parties concerned or otherwise to

secure a settlement of any difference between them and a satisfactory assurance against further discrimination contrary to the said section 1 by the party against whom the complaint is made.

(3) In any case where the local conciliation committee are unable to secure such a settlement, or such a settlement and assurance, as aforesaid, or it appears to the committee that any such assurance is not being complied with, the committee shall make a report to that effect to the Race Relations Board; and if it appears to the Board, in consequence of such reports—

(a) that there has taken place in any place of public resort to which the said section 1 applies a course of conduct in contravention of that section; and

(b) that that conduct is likely to continue,

the Board shall report the matter to the Attorney General or the Lord Advocate, as the case may be.

(4) The local conciliation committees shall make to the Board such periodical reports with respect to the exercise of their functions as the Board may require, and the Board shall, at such times as the Secretary of State may direct, make annual reports to the Secretary of State with respect to the exercise of their functions; and the Secretary of State shall lay before Parliament any report made to him under this subsection.

(5) The supplementary provisions contained in the Schedule to this Act shall have effect with respect to the Race Relations Board and local conciliation committees.

(6) In Part II of Schedule 1 to the House of Commons Disqualification Act 1957 (bodies of which all members are disqualified under that Act) there shall be inserted (at the appropriate point in alphabetical order) the entry "The Race Relations Board and any local conciliation committee constituted by the Board under section 2 of the Race Relations Act 1965"; and the like amendment shall be made in the Part substituted for the said Part II by Schedule 1 to that Act in its application to the Senate and House of Commons of Northern Ireland.

3.—(1) Civil proceedings for the enforcement of section 1 of this Act by injunction may be brought in England and Wales by the Attorney General; and if in proceedings under this section the court is satisfied—

(a) that the defendant has (by himself or by his servants or agents) engaged in connection with a place of public resort to which section 1 of this Act applies in a course of conduct in contravention of that section; and

(b) that he is likely, unless restrained by order of the court, to persist in such conduct,

the court may grant such injunction as appears to the court to be proper in all the circumstances, and in particular an injunction to restrain the defendant from committing or causing or permitting acts of discrimination in contravention of the said section 1 of such kinds, against such persons or against persons of such descriptions, as may be specified in the order of the court.

(2) In proceedings under this section, evidence of any communication made to the Race Relations Board, a local conciliation committee, or any officer or servant of the Board or of such a committee, for the purpose of or in connection with the exercise of their functions under section 2 of this Act shall not be admitted except with the consent of the party by whom it was made.

(3) Notwithstanding anything to the contrary in any enactment or rule of law relating to the jurisdiction of county courts, proceedings under this section may be brought in a county court; and any proceedings so brought shall be included among the proceedings mentioned in subsection (2) of section 109 of the County Courts Act 1959 (appeals on questions of fact).

4.—(1) If it appears to the sheriff, on an application made by or on behalf of the Lord Advocate, that any person—

(a) has (by himself or by his servants or agents) engaged in connection with a place of public resort to which section 1 of this Act applies in a course of conduct in contravention of that section, and

(b) is likely, unless prohibited by an order of the court, to persist in such conduct,

the sheriff may make an order prohibiting that person from committing or causing or permitting acts of discrimination in contravention of the said section 1 of such kinds, against such persons or against persons of such descriptions, as may be specified in the order.

(2) An appeal shall lie to the Court of Session against any order of the sheriff—

(a) made under the last preceding subsection, or

(b) imposing on any person any punishment in respect of a breach of an order made under that subsection;

and on any such appeal the decision of the Court of Session shall be final.

(3) Subsection (3) of section 3 of this Act shall apply in the case of proceedings under this section as it applies in the case of proceedings under that section.

5.—(1) In any case where the licence or consent of the landlord or of any other persons is required for the disposal to any person of premises comprised in a tenency, that licence or consent shall be treated as unreasonably withheld if and so far as it is withheld on the ground of colour, race or ethnic or national origins:

Provided that this subsection does not apply to a tenancy of premises forming part of a dwelling-house of which the remainder or part of the remainder is occupied by the person whose licence or consent is required as his own residence if the tenant is entitled in common with that person to the use of any accommodation other than accommodation required for the purposes of access to the premises.

(2) Any covenant, agreement or stipulation which purports to prohibit the disposal of premises comprised in a tenancy to any persons by reference to colour, race or ethnic or national origins shall be construed as prohibiting such disposal except with the consent of the landlord, such consent not to be unreasonably withheld.

(3) In this section "tenancy" means a tenancy created by a lease or sublease, by an agreement for a lease or sublease or by a tenancy agreement or in pursuance of any enactment; and "disposal," in relation to premises comprised in tenancy, includes assignment or assignation of the tenancy and subletting or parting with possession of the premises or any part of the premises.

(4) This section applies to tenancies created before as well as after the passing of this Act.

Public Order

6.—(1) A person shall be guilty of an offence under this section if, with intent to stir up hatred against any section of the public in Great Britain distinguished by colour, race, or ethnic or national origins—

(a) he publishes or distributes written matter which is threatening, abusive or insulting; or

(b) he uses in any public place or at any public meeting words which are threatening, abusive or insulting,

being matter or words likely to stir up hatred against that section on grounds of colour, race, or ethnic or national origins.

(2) In this section the following expressions have the meanings hereby assigned to them, that is to say:—

"public meeting" and "public place" have the same meanings as in the Public Order Act 1936;

"publish" and "distribute" mean publish or distribute to the public at large or to any section of the public not consisting exclusively of members of an association of which the person publishing or distributing is a member;

"written matter" includes an wyriting, sign or visible representation.

(3) A person guilty of an offence under this section shall be liable—

(a) on summary conviction, to imprisonment for a term not exceeding six months or to a fine not exceeding two hundred pounds, or both;

(b) on conviction on indictment, to imprisonment for a term not exceeding two years or to a fine not exceeding one thousand pounds, or both;

but no prosecution for such an offence shall be instituted in England and Wales except by or with the consent of the Attorney General.

7. For section 5 of the Public Order Act 1936 there shall be substituted the following section:—

"5 Any person who in any public place or at any public meeting—

(a) uses threatening, abusive or insulting words or behaviour, or

(b) distributes or displays any writing, sign or visible representation which is threatening, abusive or insulting,

with intent to provoke a breach of the peace or whereby a breach of the peace is likely to be occasioned, shall be guilty of an offence."

Supplemental

8.—(1) This Act may be cited as the Race Relations Act 1965.

(2) This Act shall come into operation at the expiration of one month from the date of its passing.

(3) This Act, except so much of section 2 as amends the House of Commons Disqualification Act 1957, does not extend to Northern Ireland.

Thus, it will be seen, a landlord on his own premises can no longer refuse admission to persons of alien race, although he may, if he wishes, still discriminate on grounds other than race. But what of freedom of speech?

Libel is an unpleasant, immoral, un-Nordic and undesirable thing. Every reasonable safeguard should be erected to

(Continued on page 16)

Culture vs. Anti-Culture

By IVOR BENSON

One of the most malicious of the attitudes which have been injected into the collective mind of the demoralized Western "intellectual" is that of a perverse tolerance. This abomination called tolerance always rears its grotesque head when the object or idea to be tolerated is essentially anti-Western but never when it is pro-Western. In the name of tolerance the Culture Distorters have taught the West to play host to its most virulent enemies and to suppress its most ardent champions. Witness, for example, the deliberate suppression of the book,* Imperium, *by even self-described "Conservative" magazines; yet, on the other hand, these same "Conservative" journals give space to reviews of books on toilets, dope addicts, prostitutes and homosexuals by authors such as James Baldwin and Norman Mailer.

This article, by the renowned Rhodesian journalist Ivor Benson, illuminates our responsibility toward that fragile thing, the Western Culture.

●

A people's culture—using the word "culture" to embrace only what is included in "cultural activity"—is almost totally incapable of defending itself.

Being a delicate, plant-like product of society, it cannot fight; it must be protected and defended.

If what remains of our Western culture is to be saved, it must be defended by political means; and that presupposes that it is already being defended on the intellectual plane, since politics is ultimately dependent not on money as many now suppose, but on living ideas.

It is the statesman's responsibility to create conditions in which a nation's culture can flourish and he can do this today only by taking steps to exclude, as far as possible, the influences of a world-wide anti-culture.

For, basically the present world-wide onslaught on all national cultures has only one end in view—a political one. It is impossible to divorce our cultural struggle from our political one. The two are, in fact, only two fronts in the same struggle for survival.

THE ANTI-CULTURE

Let us not be deceived. We hear a great deal these days about a new "world culture." Let us call this thing by its proper name. It is not a new culture, it is not a world culture—it is an anti-culture. By the very nature of things a culture cannot be universal and it is only possible to imagine a universal culture after we have swallowed the lie that all men and all races are equal and alike beneath the surface of their all-too-obvious differences, the lie that denies the fundamental fact of difference.

A universal culture is a negation of the very essence of

culture which stands for self-development and self-identification of the individual as a prerequisite to self-development and self-identification of people in groups, from the smallest tribe or clan to the great nation and the organic cultural unity of many nations like the West.

Indeed, it is part of the reality of the individual to unfold and expand his potentialities only in the psychological environment created by a relatively homogeneous group, made up of people who share with him a common set of attributes and values and the same generalized feeling about life.

The present world-wide cold war on the cultural front is directed not at the smallest tribal cultures, for these are of little or no political significance. Vestigial cultures like that of the Red Indian in the United States can be disregarded. The target today is the national culture, or what remains of it, in any country which still serves the West by keeping alive in the minds and breasts of countless individuals the passion of a personal, localized or national independence and self-determination.

In many parts of the Western world today and especially in the United States, hardly a trace of our genuine Western European culture survives. The victory of an alien anti-culture has been well-night complete. Only islands of individual resistance remain—like the odd fly or two that survives a drenching with DDT.

Let us get this quite clear. A culture cannot defend itself. It cannot fight since it belongs to the plant-like aspect of life. It can only obey an inner urge to try to be itself, to be true to itself. It grows and flourishes like a tender and precious plant only when political and social conditions permit.

The heroes of true culture who remain are widely separated. That is one of the tragedies of our present situation. We hear them today as lone voices in the wilderness, their words unintelligible to the majority of people.

Said the late T. S. Eliot: "The struggle of our time is to concentrate, not to dissipate; to renew our association with traditional wisdom; to re-establish a vital connection between the individual and the race. It is, in a word, a struggle against Liberalism."

In those few words he expressed a total insight into the situation of all true culture today in its effort to survive against a high-powered anti-culture, a monstrous world-wide Pharisaism, that is being passed off everywhere as a new kind of world culture.

BRAVE NEW WORLD

Brian Bradshaw, head of the Department of Fine Arts at Rhodes University, South Africa, is another of those who can claim a deep insight into the modern world's cultural situation. He sums up his impressions in these words: "Today it might be said there is a new man, an incomplete man who is living like a parasite on one part of his essence. Such men are reflected in a corresponding culture, for the abstraction of scientific reason in its impersonal, isolated and therefore distorted form, is alone being used to fashion the pattern of living."

In another part of his inaugural address at Rhodes University, Professor Bradshaw warns us: "I have examined some evidence of an ethico-scientific world culture plan, a plan promoted by mechanist intellectuals whose followers have multiplied into a collective breed of 'progressive type' administrators. The plan has the effect of homogenising all cultural aspects with technological systems because of an excessive and almost exclusive esteem for progress in technology."

That is the evil against which our culture is seeking in vain to preserve itself. The flood of cheap mass-produced "entertainment" which this spirit and this set of motives sponsor, not to mention the mock-serious modern art, will sweep all before it unless defences can be set up in time in the realm of the intellect.

The evil is identified again, this time by the French writer Francois Mauriac: "It is not what separates the United States and the Soviet Union that should frighten us but what they have in common; these two technocracies that think themselves antagonists are dragging humanity in the same direction of de-humanisation."

Both technocracies subscribe in the end to the Leninist dictum that the role of culture and of politics is to "guide the citizen's processes according to a plan and form their results"—in other words, to deprive him of the freedom to guide his own processes.

It was not for nothing that the Lenin Peace Prize was awarded to Picasso, the modernist "artist," who has done as much as any man living to debauch art. Nor is it surprising that Picasso is a hero on both sides of the Iron Curtain.

It is well-nigh impossible to convey an appreciation of the value of cultural activity to people who have already been deprived of it. Attempts to define and explain the function of cultural activity are useful, therefore, only to those who have not yet entirely lost their feeling for it, their instinctive appreciation of it. We now find that we need reason in order to secure our hold on culture against the onslaughts of a reason-run-riot. It is not enough to know culture from a feeling experience of it; we must know it, too, by definition; we must erect the ramparts of an elaborate rationalization around it. We can no longer simply take it for granted like so many of the most precious things in life.

People who are culturally developed taste life to the full. They have discovered an inner integrity and a secret of the release of their powers which makes them tough, resilient, and independent. That means they are not easily handled, or lined-up, or controlled, plasticised, directed to serve other men's dubious purposes. Thus conditioned, they are poor material for the political and social "engineer" for whom subservience is the hallmark of "humanity."

The built-in purpose of group cultural activity, like a people's own dancing, is more clearly apparent among primitive people who have not yet fallen victim to mass-produced, collectivist vulgarisation.

No one can watch the simple, unsophisticated Zulu tribal dance without realizing forcibly that it has deep significance for those who take part in it, as well as for the esoteric circle of onlookers.

The same deep significance attaches to the now-almost-extinct folk dances of Europe.

The true folk dance is an act of group identification and of the symbolic merging of the individual and the group in a communion which dissolves the present in timelessness.

GROUP IDENTIFICATION

Through cultural activity, the individual is brought back into identification with that human environment which is an inseparable part of his own reality, a process necessary for the preservation of his mental and spiritual health and the liberation of his creative vitality.

The individual who has constant access to socially shared cultural activity thus commutes excitingly between the twin poles of his own being, that of the individual with his private and immediate set of requirements and that of the group with its interests set in a time-scale of eternity.

What has happened in many parts of the world is that the indigenous culture has been undermined and overthrown and at the same time replaced with a spurious substitute, a pseudo-culture or anti-culture in the form of mass-produced and highly commercialised "entertainment."

All this is part of a process aimed, consciously by some, unconsciously by others, at robbing the individual of his inner cohesion, of rendering him more amenable to control from without, of reducing him to a safer condition of reduced vitality.

Where once we had a theatre which was a genuine "playhouse" of the people wherein they could dissect and discuss the current human situation, we now have a "theatre" in Hollywood, like a blind ulcer pumping its vile cultural secretions into the spiritual bloodstream of the West.

In no department of culture has the poison of decadence been more deeply and dangerously planted than in music, which Schopenhauer so aptly described as being "uniquely related to the will."

Only too well do the distorters know that a decline in the health and vigor of the will, the keystone of our moral existence, is the inescapable consequence of the elimination of the element of discipline and control and of form in music.

A decaying morale produces decadent music, and decadent

(Continued on page 11)

'NON-VIOLENT' DEMONSTRATIONS

By GERRIT DAAMS, Ph.D.

In this timely article* readers may see a rare exercise in logic, by a trained philosopher. Written last year, it lays out the underlying reasons why "non-violence" is teleologically absurd and must result in its very opposite.

Dr. Daams—who has graciously accepted a seat on our Board of Contributing Editors—is Assistant Professor of Philosophy at Kent State University. He completed his undergraduate and master's degrees at the California Institute of Technology and received his doctorate from Columbia. Dr. Daams lectured in physics for the City College of New York from 1948 to 1956, when he joined the faculty at Kent State. We know of few persons so well qualified as he to write on this subject and present his excellent essay with gratification.

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Mass non-violent resistance endeavors to obtain moral, social, or legal correction for claimed wrongs by a method in which the resisters passively refuse to co-operate with their opponents. This method certainly has no practical relevance in totalitarian societies dominated by ruthless authority and lacking the mediating influence of responsible public discourse.

If it can be said that only in free and pluralistic societies do men have a choice to avoid the use of force and fear, and instead may appeal to public debate to settle issues of fact and to examine arguments, then non-violent resistance is at least and necessarily a commitment by the resisters not to engage in public discourse to determine facts and to examine arguments. For if a peaceable outcome is desired, the resisters should abandon their method at least to allow co-operation for discourse with the opponent if any kind of co-operative interaction is to result, and regardless of who might desire to initiate co-operation. But having named their method "non-violent non-co-operation" (by Gandhi)—naming being distinct from what they do—a moral superiority is attributed to the resisters and their objective. A viable claim upon total co-operation by the opponent is assumed, and hence mere practice of the method is taken to constitute a form of "moral persuasion" for which discourse is unnecessary. Thereupon they have a conception of their cause such that they can accept co-operation with the opponents in public discourse only under the condition that the opponents agree with the resisters' demands, for they claim that the opponents are completely wrong.

The resisters may claim that their action has become a necessary last resort because the opponents refuse to enter into public discourse or have been inattentive to some moral or legal claim. But the method of non-violent resistance or passive action, while removing the resisters from the techniques of public discussion of facts, arguments, and moral considerations, necessarily presupposes that these public techniques are operative among the opponents. The resisters cannot regard their method as applicable in societies other than those of peoples who respect freedom and social pluralism. And if the resisters expect their moral or legal claims to be acknowledged by their opponents, this latter development could only take place among those who do enter into public discourse and examination as a means of resolving social disagreements.

It is doubtful regarding a society whose peaceable order can only be attained through responsible public discourse that must resolve the inevitable disagreements that always arise within social pluralism and among human diversity, that the opponents are completely wrong, and without any adherents who are reasonable, intelligent, and experienced, and altogether without credible claims to some evidence and sound arguments that others should endeavor to know and acknowledge. But the resisters claim that their opponents are completely wrong. The resisters are or seem to be weak or they deliberately place themselves in a weak relationship regarding the customary dimensions of power when they confront their opponents, while the resisters have, in fact, also abandoned the alternatives to violence.

It is possible that the resisters, while seeking something that is due to them, may be asking for more than can be either legally or morally claimed. Their method requires a departure from responsible public discourse, and they do not attain their ends. Consequently, the resisters abandon excessive passivity, and, while avoiding overt aggression, resist so as to impede the normal activities that are essential to the routine and maintenance of the lives of the opponents. The resources and the time available to the opponents are not sufficient to remove or prevent the threatening chaos and anarchy in peaceable ways. *Thus non-violent resistance is not actually divorced from violence, but is a technique that must lead to violence and merely forces the first act of violence upon the opponent.* This exploits the erroneous moral sentiment that he who first uses physical force is the one who is morally wrong in any clash of interests that eventuates in violence, for this disregards developing conditions and also assumes that all interests are equally legitimate or important.

Men wish to be free because they are different. The social and moral problems among men derive at least from the inescapable diversity and variety among mankind so that even under the best of circumstances there will be differences of evaluation related to genuine differences in temperament, feeling, and attitude. All of the different moral

systems that supplement the basic constitutional law of a pluralistic society, are moralities relevant to a limited number of adherents.

Empirically a universal morality regarding the highest ends and greatest satisfactions of life is not possible among mankind and has never been established. Men can respect the fellow-feeling incorporated in other groups with different customs than in their own freely chosen association, and men may insist upon the rights of others to pursue their interests without unnecessary interference by government or by other persons, for there are in fact many peaceable ways of resolving personal and social problems. Fellow-feeling does not require social regimentation or totalitarian conformity, and it is not related to a moral right or obligation regarding intrusion into or intimacy with any other person or association.

THE UNIVERSAL ERROR

However, some men seek a specious security by assuming that their special morality has relevance for all mankind—they presuppose such likeness that all men will interpret the significance of facts and events in the same way. In turn, the non-violent resisters endeavor to claim such a universalized moral code of the opponent in order to use it against the opponent. Those opponents who engage in this universalizing propensity regarding morality are subject to an unrealistic sentimentalism and guilt whenever the resisters exploit the universal claims of their opponents' moral code in order to press demands in exclusion of public debate and examination of fact. There is specious reinforcement of the resisters' conviction that the opponents are completely in the wrong and that public debate is impossible and irrelevant, and so resistance seems justified.

If the illusion of a universal and comprehensive moral code persists, the result will be totalitarian conformity based on the manipulation of force and fear. The social pluralism of free men involves a capacity to tolerate diversity without requiring conforming intimacy, while remaining sensitive to "playing the game right" with others. The enemies of freedom and pluralism will endeavor to make our differences into irritations and internal conflicts, especially under the illusion that there is a single, universal and comprehensive moral code or law that can harmonize the total life of diverse human nature.

It can now be understood why men of good will warn against the excesses that inevitably follow from so-called non-violent demonstrations. There is nothing useful to a free and pluralistic society that can be learned from non-violent resistance. Men cannot remain or become free when they use a method for resolving social differences that depart from public discourse and the techniques of accommodation to basic human rights that limit interference by government and other persons in the lives of men. A method cannot succeed if it requires opponents who do engage in public discourse and compromise to give in completely and to acknowledge a total moral bankruptcy, and if it assumes that the opponents are completely wrong. The participants in non-violent resistance have never produced a socially and politically mature people.

CULTURE *(Continued from page 9)*

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, so expediting the process of decay.

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

Preaching not liberty but only libertinism, it plants fast-growing dustbowls of demoralization among the young people of the West.

YOUTH MUST BE TAUGHT

How is the West to save itself from this all-consuming evil of cultural poisoning?

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

In such a situation there must be a concentration of effort at a point where it is likely to yield the best reults—among the young people, especially in the universities—who are all highly receptive to any instruction that helps them to discover for themselves a true sense of direction and of purpose.

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

These young people must be made to understand that cultural adulteration is supplied by the barbarian within the gate of Western civilisation and that the effect of it, clearly intended, 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, and is by these means partly disabled.

They must be put on their guard against the temptations of a cultural poison that produces a momentarily exciting release of tension—at the price, sooner or later, of a dissolution of the inner forms which health and strength require, with the end result of an aimless, confused emotional existence.

They must be made to understand that the tragic unhappiness and suffering 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 disparate phenomena but only so many different aspects of a soul which has been prevented from attaining maturity and fitness for life's battle, and that cultural adulteration lies at the root of much of the trouble.

They must be made to understand, too, that in the struggle to preserve the culture of their nation and of the West, they are offered a mission capable of turning their lives into a challenging and satisfying adventure.

The victory of a Western renaissance today beckons the brave.

The Preservation of Genetic Inheritances

By BRIAN COYLE

The inner relationships of race and politics are many and complex, and infinitely more profound than are dreamt of in the liberal rationalizations. We do not refer necessarily to riots and civil rights but to deeper things yet, and our author touches on some of these points.

Mr. Coyle, though only 28 years old, shows intellectual penetration that does credit to his Fordham education. Soon, we expect, we shall be listing a "Ph.D." after his name on the masthead.

The Nation is not merely the sum of the inhabitants of a country, nor is it merely an instrument of the political parties within it, for carrying out their purposes, but an organism embracing an indefinite series of generations in which each individual is but a transient element. It is the supreme synthesis of all the possessions of the race, material and immaterial. These truths have been recognized by governments grappling with Bolshevism in the twentieth century.

Red propaganda found it useful to proclaim that Lysenko had "proved" that environment, not genes, caused qualitative differences between individuals and groups. This lie had been hastily adopted to support the crumbling foundations of Marxist materialism, which of course had been formalized as a creed in the nineteenth century, before the work of Abbé Mendel on heredity became known to the world.

JEFFERSON ON LIBERTY

The twentieth century realized the importance of particular genetic combinations for the creation of culture and quality in human as well as lower forms of Life. The nature of Life was too hastily passed over by nineteenth century liberalism. Jefferson had recognized that Life must precede Liberty; the quality of the living organism, its "organization" or refinement of sense capacities, is that which gives meaning or worth to Liberty and to "the pursuit of happiness." Because of fear, exhaustion and incapacities resulting from their ignorance of Life, the liberals moved leftward, on a dance through the Carmagnole to the goose-step of Marxism. The American Civil War hindered the development of an organic world-outlook in America.

Materialist threats to future human accomplishment led to the defensive reaction of racism. Its principles are characteristic of the soundest philosophies in all cultures. At its best, racism is a form of aristocracy—an aristocratic humanism. At its worst it is violence: a defensive and honorable wrath at insults to one's family or one's women. Violent excesses have been hypocritically denounced by liberals, who dread intellectual formalization of racism. Yet violent excesses in practice no more discredit the ideal of racism than the historical excesses of Reformations, Revolutions, Democracies and Egalitarianism discredit the intellectual aspects of those ideals.

'CHRISTIAN' HUMANISM

Liberalism in Church and State has led to permission of sterilization as a duty-free means to pleasure, the prime ideal of the liberal. But once sterilization has been accepted by Christian morality, it can hardly be difficult to accept varying degrees of selectivity in applying sterilization. In fact, if there can be a Christian Humanism, there can be a Christian Racism.

The traditional human recognition of significant differences between breeds and families is reaffirmed by racism as being politically vital. How a particular breed or combination of genes developed may be a mystery not capable of glib formalization in the Marxist style; but once a breed has proved its worth the vital task is to preserve that breed. Valuable qualities may easily disappear through mongrelization, which can only be desired by rootless persons who feel ashamed at their own ancestry—and really of themselves. Marriages which may improve the breed should be encouraged.

"Free love" as advocated from time to time by the Bolsheviks would result in the disappearance of genetic types and the creation of a dull, hopeless, honeyless hive: the element in man which is superior to the animal element would exist only to suffer and not to enjoy the animality in nature. The conjunction of Matter and Spirit which we call Life would apall men and lead to suicide.

NEED FOR EUGENICS

The twentieth century has come to realize the problems of mass-man and of indefinite multiplication on a limited globe. A positive result of facing up to this is the "dating machine" which files personal tastes and characteristics. But the mathematical fact of the numerical superiority of ignorant and culturally impotent people must be recognized, just as in former days the problems of disease and lack of education were faced.

Although migrations, transportations and even exchanges of populations have temporarily eased overcrowding or outright conflicts in the past, racism has realized that which liberalism in Church and State has yet to grasp: the necessity of sterilization and the logical application of selectivity.

"That all men are equal is a proposition to which, at ordinary times, no sane individual has ever given his assent."

—ALDOUS HUXLEY

INEXORABLE ADVANCE

(Continued from page 3)

Eight years later we can profitably compare each of these areas with conditions today. Conservatives have expanded in number from a paltry handful, scattered and weak, to a real force. They are still at cross-purposes and badly confused but more and more of them every day perceive the futility and bankruptcy of political inaction and squabbling over minute ideological points—which has been the curse of Conservatism to date—and are joining together to capture the established instruments of political organization and power. This tremendous expansion in real and also latent power has already made it possible to capture a political party and to nominate, if not elect, a candidate for President. The Enemy, of course, recognizes these facts even more clearly than we, and his continued success depends utterly upon keeping the maximum amount of confusion, division and false leadership operating within our ranks.

No longer do the voters refuse to acknowledge the existence of problems which have galvanized Conservatives for years. The race problem has erupted in more internal crises than we care to list, bringing to the attention of the voters with unmistakeable impact that the problem is critical. We can count on this problem becoming more and more extreme with the passing of every day; the dominant issue of American history is being made visible to everyone in spite of the frantic efforts of the Culture Distorter to "interpret" riots, anarchy, crime and filth in non-racial terms. As for Communism of the overseas variety, at least, it is now under official attack even by the most unlikely elements in the government—who, in fact, are desperately trying to obscure in the eyes of the voters their own culpability as Communist sympathizers by attacking foreign manifestations of it.

GAIN IN POLITICAL EXPERIENCE

Since 1957 Conservatives have amassed an invaluable body of political experience. The campaign of 1964 would have been almost unbelievable in 1957, when no possibility seemed to exist for the nomination of a candidate. The errors and mistakes made in 1964 serve today as a priceless possession of those who shall not make the same errors twice. Today, those who have been formerly bickering and arguing fine points of ideology with like-minded friends in obscure tea parties and study groups are starting to get active in the nomination and election of candidates, determined to use the means of democracy to build a responsible society.

The existence of a viable Conservative movement is not disputed anymore by anyone, least of all by the press, which has changed its tactics entirely in relationship to it. Formerly studiously ignored, we have now been split up into *two*: the "responsible" Conservatives and the "irresponsible." The former are admitted to have a place in the world but the latter are "radicals," "extremists," and "lunatic fringe" groups. The evolution of the use of these terms is extremely interesting, and even following the movement of some personalities from one category to the other is revealing. Much more could be written on this—particularly, just what the ingredient is that seems to turn a "respectable" group or personality into a "disrespectable" one. Briefly, we may note that the former never seem to be much concerned with the more important issues facing the continued existence of the West, though we would not impute motive to them for this surprising blindness.

Finally, since 1957 there has been a revolution in the thinking of thousands of Conservatives, mainly brought about by Francis Parker Yockey and his work, *Imperium.* Here we find the missing ingredient which enables us to make sense out of the avalanche of change since the end of the Second Fratricidal War. Here we possess a framework which enables us to evaluate events in their proper historical niche—to sense the weight of a "minor" event played down by the press, or the weightlessness of a "major" event given great attention. Here, we also find hope for the future: democracy is our weapon, not our enemy; America is seen to be a colony, not a civilization; the West is seen to be a world, not a peninsula of the Asian continent; freedom is seen to mean "control of power" and not lack of government, and victory is seen to be inevitable, not inconceivable.

Such is the status and the promise of the Conservative movement, today. Yockey, of course, foresaw all this and his analysis is almost perfectly appropriate. He wrote, in *Imperium:*

> Despite the extent of Culture-distortion and its attempts to render a People permanently into a feckless, uniformized mass, there are [in America] millions who have held themselves instinctively aloof. These people are the focus of great historical forces. They fight against gigantic odds, and they fight under enormous handicaps.
>
> American nationalism . . . finds itself charged with a politically revolutionary mission, but the American people is not revolutionary. Its reaction to Cultural disease is in a crude racial form. It faces a mighty political task, but is unconscious of the necessities of power-thinking. Its intellect is not free from the superannuated ideology of "equality," born in 1775, and still used by the distorting element for its own purpose.

Yockey prophecied a race war in America—it is clearly beginning and will continue to escalate in fury so long as the government continues its policies of accommodation to the Left. Whether the issue can be resolved without a gigantic holocaust or not depends simply on whether Conservatives can capture, through the political means, the arms of legal power. We think they can.

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RESENTMENT AND REVENGE IN EVOLUTION

By SIR ARTHUR KEITH

In the four preceding essays I seem to have been swayed by a double purpose—first, to give an explanation of human nature, and, second, of the part played by human nature in the evolution of the groups into which early mankind has been divided. In this essay I am still shadowed by the same duality; I am to assume the existence in early mankind of those mental qualities we name resentment and of its dynamic sequel, revenge; and on this assumption proceed to explain their role in group evolution. When it is remembered that these two mental qualities are found in all the higher vertebrates, particularly in those which are akin to man, it is a reasonable assumption to presume their presence in primitive humanity. This assumption is supported by the fact that the human child manifests the feeling of resentment before the end of its eighth month of life;[1] its early appearance may be taken as evidence that the feeling is not copied, but is inborn. Then there is a third source of evidence—that supplied by living primitive peoples of the modern world. Resentment, as a mode of feeling, and revenge, as a mode of behavior, are to be seen in operation in all native peoples, among whom we may note the part they play in regulating the lives of individuals and of groups. We may transfer, I think, observations made on such communities in the modern world to those which existed in the primal world. Such is the purpose of this essay.

INDIVIDUAL AND GROUP RESENTMENT

The twin qualities we are discussing may serve the needs of the individual or they may be evoked by the needs of a group. Let us consider, first, the manner in which they serve individual needs. A man's feeling of resentment is aroused when he suffers a deliberate injury to his person, to his mind, to his reputation, or to his honor; it arises when his will is thwarted or his prospects damaged; or it may arise when he suffers an injustice or when he has been outwitted by a rival. The injured man may call reason to his aid, and by strength of will suppress his feeling; or it may pass into hate, and so be postponed. Or resentment may burst into flame and pass beyond control; all the forces of anger are automatically mobilized and the will is forced into physical action. By the infliction of an equal or greater injury, resentment is allayed or gratified. If the act of reprisal is made while the sufferer's anger is still hot and is of a like kind to that received, we name it retaliation; if postponed and urged on by hatred, we call it revenge. *In all these cases resentment and revenge serve to give protection, or some measure of justice, to the individual. They may be said to serve an evolutionary purpose.*

Resentment may be occasioned, not by an injury done to an individual, but by one done to a group or clan. We have already noted how all the feelings which serve to preserve the individual or to promote his interest become expanded to work for the preservation and welfare of his group. Pride in self becomes pride in group. So it is with resentment; a common feeling comes into existence in all members of a group when their community is attacked, when its honor is impugned, its prospects damaged, or its will thwarted. The sequence of events may be that which I have described in the case of the individual. The result may be an inter-group warfare, for I am of the opinion that group revenge was the first form of human warfare.

'AMITY AND EMNITY'

There is an important principle underlying the practice of group revenge which I have not mentioned so far. It is the principle of collective responsibility, which works in two ways: it compels the group to avenge a wrong done to any one of its members; it makes the group responsible for trespass committed by any of its members. Group revenge is linked with group responsibility. It is easy to see the advantages which such a linkage will bring to a group: it will give unity of feeling and of action to all its members; it will bring a group its own measurement of justice; and it will restrain unruly and offensive conduct on the part of its individual members. It is not the utility of this group ordinance I am concerned with at this moment, but the circumstances which brought it into being. We get a clue if we consider the conditions which prevail within a primitive family, which I may define as consisting of a man and woman, their children and grandchildren, all living, eating, and sleeping as one company. Now the members of a family are bound together by what is usually described as "natural affection"; the code of amity regulates the conduct of the members of a family towards one another. Nevertheless a feeling of resentment does arise between members from time to time, and if allowed to pass into revenge would speedily bring about the destruction of the family. If resentment does pass into revenge in the case of a family, then punishment of the erring members becomes a duty of the family; such punishment is not an act of revenge. We have already seen how the family spirit expands beyond its narrower circles until all families of a group are made into a corporate whole. The family law then holds for the whole group. The duty of punishing crime and wrongdoing falls on the group, so far as its own members are concerned, but if the wrong is committed by someone outside the group, then the law of revenge becomes operative. So we come back again to the action of the dual code—the code of amity which regulates the "home" conduct of a group and the code of enmity which determines conduct in all its "foreign" affairs. Within the group the law of revenge is suppressed; outside the group it is given a rigorous enforcement. Thus the law of revenge nurses enmity between groups, and so serves to maintain their isolation. *Isolation, we shall find, has been an important factor in human evolution.*

Readers may suspect that the statements I have just made

about revenge have been fashioned to fit into the theory of evolution. Let me cite, then, the evidence of polite authors who wrote in pre-Darwinian times. Adam Smith (1723-96), in the *Theory of Moral Sentiments,* published in 1759 and written while he was still in his "thirties," deals with revenge, not as a vice, but as a virtue with which primitive man was endowed: "Nature, antecedent of all reflection upon the utility of punishments, has in this manner stamped on the human heart an immediate and instinctive approbation of the sacred and necessary law of retaliation."[2] The author of the *Wealth of Nations* regarded the spirit of revenge as an inborn constituent of human nature and as an instrument of primitive justice. Thomas Reid (1710-96), who succeeded Adam Smith in the chair of Moral Philosophy in the University of Glasgow in 1765, wrote of resentment and revenge thus: "Nature disposes us to resent injury to self, family, friends, and our community. . . .Resentment is a penal statute, promulgated by nature; the execution of which is entrusted to the sufferer; an uneasy sensation urges the execution."[3] Still earlier in the eighteenth century Bishop Butler (1692-1752) recognized that resentment was "a weapon put into our hands against injury, injustice and cruelty."[4] These eighteenth-century authors were creationists; we who are evolutionists use different terms, but our ultimate meaning is the same—namely, that the feeling or passion we call resentment, and which precipitates the action of revenge, is inborn in man and makes him the executioner of his private sense of justice.

The quotations just given bear upon vengeance as an instrument of law: "Time was," writes Tylor, "when it was every man's duty to take the law into his own hands."[5] The same authority emphasizes the important point that many primitive tribes, such as those of Brazil, regard the murder of a tribesman by an enemy as an injury to the whole tribe. He also illustrates the penalties which overtake the tribesman who fails in his duty as avenger by an example taken from tribal life among the Australian aborigines. "The holiest duty a native is called on to perform is to avenge the death of his nearest relative."[6] His failure is attended by a complete social ostracism, and he becomes a mark of tribal scorn. Among the Nyasa Bantus the clan which fails in the duty of revenge is looked down upon by neighboring clans; its honor is tarnished.[7] Arab tribes also regard murder of a member as an injury to the whole tribe; "our blood has been spilt," it is said.[8] When a tribe is led by a chief the duties of protection and of vengeance fall on him;[9] with the coming of kings, these duties were transferred to them; from kings it is an easy step to transfer these duties to God himself. Murder came to be construed as an offence against God.

The practice of blood-revenge among the earlier Israelites is illustrated by many passages in the Old Testament. The practice must have been rife when they settled in Palestine, otherwise it would not have been necessary to institute cities of refuge to protect the culprit from the avenger. "The revenger of blood shall himself slay the murderer, when he meeteth him he shall slay him."[10] God's instructions to Noah were: "At the hands of every man's brother will I require the life of man. Whoso sheddeth man's blood, by man shall his blood be shed."[11] The law of retaliation was given by God: "Eye for eye, tooth for tooth, hand for hand, foot for foot, burning for burning, wound for wound, stripe for stripe."[12] In the following passage collective responsibility is recognized, and so is jealousy, as a cause of resentment and revenge: "For I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generations of them that hate me."[13]

The practice of blood-revenge is present in every population that is divided into clans or tribes. The practice springs from, and is allied with, the code of enmity which regulates inter-tribal conduct. Hence the practice is endemic in all those parts of the earth where a tribal or group organization is retained. It prevails in North Africa, in Arabia, and in the Balkans, especially among the Albanians and Montenegrins. The Albanian tribesmen set a higher value on honor than on life;[14] a stain on honor can be wiped out only by blood.[15] When a clan organization prevailed in Ancient Greece, blood-revenge was "an absolute and immediate obligation."[16] How thoroughly the duty was performed is indicated by the old Greek adage: "A man is a fool if he kills the father and leaves the children alive." Among the Highland clans of Scotland there were interminable contentions and rivalries; violent animosities prevailed between their chiefs; the practice of blood-revenge was rampant.[17]

REVENGE AND CONTENTMENT

The conditions of life thus described, when viewed by civilized eyes, seem so revolting as to be utterly unbearable. Yet those who have visited peoples living under a reign of "wild justice," bring back accounts of happiness among natives living under such conditions. Freya Stark, for example, reported thus of South Arabia: "When I came to travel in that part of the country where security is non-existent, I found the people, though full of lament over their life of perpetual robbery and blackmail, yet just as cheerful and as full of the ordinary joy of living as anywhere on earth."[18] Dr. H. K. Fry had a similar experience among the aborigines of Australia. "A native in his wild state," he reports,[19] "lives in constant danger; hostile spirits are about him constantly. Yet he is light-hearted and cheerful . . . indulgent to his children and kind to his aged parents." My third illustration is taken from the Crow Indians of America, who have been under the eye of Dr. R. Lowie for many years. They are now living in the security of a reserve. "Ask a Crow," reports Dr. Lowie, "whether he would have security as now, or danger as of old, and his answer is — 'danger as of old . . . there was glory in it.' "[20] I am assuming that the wild conditions of life I have been describing were those amid which mankind lived through the whole of the primal period of its evolution. It was amid such conditions that man's nature and character were fashioned, one of the conditions being the practice of blood-revenge.

When I count up the opinions which have been passed on the practice of blood-revenge, I find the commendations outnumber the condemnations. Let me deal with the grounds of commendation first. Hobbes commends it in his seventh law of Nature for the reason that "men look not at the greatness of the evil past, but the greatness of the good to follow."[21] Revenge is preventative in its action; fear of fiercer reprisals restrains. It is commended as a test of courage and of the will to duty. It gives solidarity to a group and unity of action. It serves, in the eyes of the participants,

to maintain tribal honor and prestige. It gives a sense of collective responsibility to a group, and compels it to restrain its wayward members. On the other side of my account I find the practice of revenge condemned as being savage, brutal, inhuman, a destroyer of peace, filling life with hostility and hatred; it leads to a waste of previous lives; it is a childish passion (Trotter); it is the strongest passion of the savage breast (Machin). The savage has one opinion of the practice of revenge; the civilized man quite another. Certainly the practice of blood-revenge is incompatible with a civil way of life.

How, then, do resentment and—the natural issue of resentment—revenge fit into the group scheme of human evolution? Let us first consider the problem of group selection. We shall find, in a future essay, that isolation is an essential condition for group evolution. The practice of blood-revenge creates a very permanent barrier between neighbouring groups or tribes. If a group refuses, or has not the courage, to defend its members wilfully attacked from without, it will lose, not only its place in esteem, but also its life. If we consider the selection of individuals, which make up a group, the same case holds. The man who shirks his duty when revenge knocks at his door suffers a moral death in the eyes of his community. We who live under the shelter of law may suppress our resentment and so escape, but the tribesman was given no such shelter; he had to be strong enough in mind and body to shoulder his own defence. The strong and resolute were thus favored in tribal times.

Duelling is a form of revenge; it is a "wild" search for justice conducted according to an accepted set of rules; it is a return of evil for evil between two individuals of the same group or company, one of whom considers that his reputation or honor has been injured. Hobbes gives an excellent account of the conditions which occasion a duel: "A man receives words of disgrace or some little injuries and is afraid, unless he revenge it, he shall fall into contempt, and consequently be obnoxious to the like injuries from others."[22] Here Hobbes overlooks the fact that duelling, like the practice of blood-revenge, is enforced by the opinion of the company or society to which the duellists belong; unless the duty is undertaken, the duellists or avenger loses his reputation or status in the eyes of his group. If public opinion had remained adament, no matter what laws had been enacted, duelling would have still been practised among us.

Why is it that the feelings which accompany the practice of every kind of reprisal or of revenge are painful? Indeed, all the feelings which enter into the practice of the code of enmity—envy, jealousy, emulation, covetousness, and hatred—are unpleasant, while all the feelings which support the code of amity are pleasant and abiding. The explanation I offer is that resentment is unpleasant to make sure that it will be put into execution, so giving relief by gratification. Hume implicitly recognized the pleasantness of the feelings of amity, and the unpleasantness of those of enmity when he wrote: "Gratitude goes out to virtue; revenge to vice."[23] Here the pleasant feeling of generosity, a component of the code of amity, is made the counterpart of revenge, a component of the code of enmity. I have sought to prove that the code of enmity is a necessary part of the machinery of evolution. He who feels generous toward his enemy, and more especially if he feels forgiveness towards him, has in reality abandoned the code of enmity and so has given up his place in the turmoil of evolutionary competition. Hence the benign feeling of perfect peace that descends on him.

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FREE SPEECH *(Continued from page 7)*

prevent it, and prior to the new Bill the law already provided generous measures. It was not sufficient to be able to prove that what one said about another man was true, for if the truth were damaging to that person's reputation or economic interests it was necessary to prove that the exposure of the facts was in the public interest. Whether this itself was a good measure, in a society in which we expect none to be guilty of any act of which they might be ashamed, is questionable, but the fact remains that the law already provided for these strong safeguards against libel. The explicit danger of the new Act is that many of the truths about racial differences may well be considered as insulting, where it is held that the facts reveal or imply "inferiority" of any kind, and the new Race Relations Bill, by the act of becoming law, removes the defence of the author that the revelation of such facts about Race is in the public interest—for the new Bill specifically implies that the truth about Race is *not* in the public interest. [6—(1) (a)]

And how could such a Bill become law in Britain, without so much as a whimper from the House of Commons, and little more from the House of Lords? Has Britain no patriots left amongst its politicians? The answer appears to be—precious few! In the House of Lords, once a stronghold of British tradition but now largely filled with newly ennobled liberals of immigrant origin—a few voices were raised in protest from amongst the ancient aristocracy of patriotic and indigeneous origin. But in the House of Commons the Bill was greeted from all sides. The new-rich of Britain, who are largely of immigrant origin themselves, and

who took advantage of the turmoil and economic opportunities of two world wars to grasp control of industry and commerce throughout the nation, while the flower of the indigenous population was being slaughtered uselessly on the battlefields, eagerly acclaimed the Bill, and their economic power gives them control over all three of the leading political parties—Conservative, Socialist and Liberal, alike.

The over-riding power of these immigrant communities, which have finally achieved unquestionable supremacy under the present Socialist Government, even now still passes unnoticed by the British "man in the street." The Socialist Home Secretary who introduced the Bill, Sir Frank Soskice, is himself a Russian born immigrant, who anglecised his name to disguise his origins, and whose father was David Soskisse, Kerensky's private secretary! Another of the chief backers, George "Brown," Socialist Deputy Prime Minister, who is of Central European origin, actually admitted, when speaking of the promoters of the Bill: "Scratch any one of us and you will find an immigrant not too far down." He was not referring to William the Conqueror.

But if the support of the politicians can be explained by the power of the minority immigrants, upon whose support all political parties now seem dependent, how could the Bill hope to be passed without an outcry from the British public itself — surely there is enough resentment at the present immigration influx, otherwise it would never have been thought necessary to restrict immigration at all, or to try to muzzle the British people by this totally unprecedented law? A common thief currently attracts a lesser penalty than that which it is now proposed to inflict upon the opponent of miscegenation who steps over the vague line of "insult," while still speaking only the proven facts or demonstrable truth.

LEGISLATIVE TRICKERY

The answer is a revealing study in political technique. First the Socialist Government prepared the draft of a more crude bill, which was bound to create an outcry. On summary conviction after the first offense any restaurant or hotel keeper who refused facilities to a person of distinctive "colour, race or ethnic backgorund" would have been liable for six months imprisonment. The outcry was fairly widespread, although even the so-called right-wing newspapers were careful to include a general approbation of the intention of the bill, in their criticism of its harshness. One would have expected that the Conservative opposition party would have welcomed the appearance of such a bill before the Parliament, so that they could fight it strongly, and win the overwhelming support of the masses of native British people by appearing as defenders of ancient British freedom. But no, in a mysterious and seldom precedented manner, the Conservative leaders sat down with the Socialist leaders, and jointly worked out a "less severe" bill. Great publicity was given to the fact that the bill had been emasculated. Even the socialist papers gave great publicity to the fact that the socialist-drafted bill had been greatly modified . . . and the British public heaved a sigh of relief, and was happy again to be able to turn its back upon the unpleasant realities of politics, in favor of the more respectable world of sport, while congratulating itself that it had known all along that nothing so terrible could really happen to the ancient British liberties.

And had the original Bill been emasculated? You, respected reader, have just read it, and may judge for yourself the degree of emasculation that took place!

All that the modifications mean is that under the Bill as it now stands, the landlord who is found guilty of practising a color-bar will not go to jail at once. Instead he will appear before a "conciliation committee," whose members will by foregone conclusion be multi-racialists (well-paid: another remunerative Government post specially reserved for race-mixers). If he still adheres to his policy of discrimination, then a Court Order will be passed against him (there is no real conciliation before the conciliation committee, since only one solution is legal). If he disobeys the Court Order, he will then be liable to six months imprisonment, but this time, instead of going to jail as an obvious and public martyr for the cause of segregation, he will be surreptitiously consigned to imprisonment for "contempt of court," which crime has an unpleasant sound to the law-abiding public, and will be less likely to arouse any public outcry or earn public sympathy. Such is the case regarding the clauses of the Bill dealing with discrimination. The clauses relating to "race-incitement" remain completely unchanged! What sort of "emasculation" is that? Or is it instead political chicanery, connived at by all three of the leading British political parties, with no purpose other than the deliberate hoodwinking of the British public?

As a footnote, we might add that the Bill penalises discrimination and incitement to "hatred" of other racial and ethnic groups, but does not extend to political or religious discrimination and hatred. Thus the Communist party may still spout its usual poison, with the deliberate and openly avowed intent of promoting hatred between the classes, for it is still legal for White men to be taught to discriminate against and hate each other—it is only discrimination against people of alien races which is now criminal. And religious hatred? One British member of Parliament, obviously with his tongue in his cheek, asked why discrimination against other religious groups, and incitement to hatred of other religious groups should not be included in the Bill. Immigrant Sir Frank Soskice lamely replied that it would be a "sad day" for Britain if such a law became necessary.

All public expressions of opinion are liable to give cause for resentment—even if true—which in an unbalanced mind may develop into hatred. There is no reason why racial opinions should be less privileged than religious opinions, since it is historically demonstrable that it has been religious opinion, far more than racial opinion, which has caused excesses. And today one may still read in the Talmud, for example, that "Even the best amongst the Gentiles deserve to be killed" (Abodan Zarah 26B), and "Extermination of Christians is a necessary sacrifice" (Zohar 143A), and "Although the peoples of the world resemble Jews, they are actually only as apes in comparison with men" (Schene Lucohoth Ha'berith). Yet the publishers and distributors of this kind of hate-mongering abuse will continue their work untouched by law. That at least is our understanding of the Bill—unless and until someone challenges the Talmud in the courts.

Books

THE EATING THING

By W. A. CARTO

CHURCH WEALTH AND BUSINESS INCOME, by Martin A. Larson. Philosophical Library, 15 E. 40th St., New York 16, N.Y. 120 pps. with index. Hardback, $3.95.

In the Middle Ages the Church, for all of its faults, was a centrally important organization and the history of the West cannot be separated from it. Christianity supplied, in its heartier days, the spiritual springboard from whence came art, music, philosophy and the rationalization for the West, itself. Without Christianity, there could not have been Christendom; which is not to say that the West would not have existed but for Christianity and the Church—of course it would, but in different form.

This is a great debt, though one which has been fully paid, and with generous interest, for now the thrust of the Church is *anti*-West and no longer does it supply any noticeable inspiration for our arts, philosophy or politics except as a back-bencher and hand-clapper to the downward slide in which we are caught.

It is in this context that Dr. Larson's book can be most clearly viewed. And seen in this light the future bodes ill for even the continued existence of organized Christianity unless some radical and deep-seated changes are carried out without delay.

WEALTH OF THE CHURCH

Whereas many Leftists and liberals have tended to dismiss the Church as a fading thing, and although this is true as far as its traditional place in society goes, the startling fact is that its growth in financial power through the past few years has been fantastic. And being tax-free, as churches are, there is no way of stopping this growth, given the continuation of present policies, until it absorbs *all* wealth! Dr. Larson estimates the period of time necessary to "own America" under "reasonably good financial management" as sixty years! This book appears to be the first attempt, based upon actual records, to determine the actual extent of church wealth.

Surprising facts are in this short book, which is, I believe, destined to play an important part in the thinking of every taxpayer, voter, philosopher and eccelesiastic. Dr. Larson has researched his subject well and comes up with some amazing figures. For instance:

• The growth of real estate in America exempt from local taxation has grown from 12% in 1931 to 30% today.

• Churches and sacerdotal orders are not even required to report their income, let alone pay taxes on it.

• The removal of property from the local tax rolls is a phenomenon which hits every property owner and renter hard. As an example, in Buffalo the exempt property in 1931 was 18.3% of the total. In 1963-4 this percentage had risen to 44.2%.

• In 1936 the total assessed valuation of all Protestant religious property in the United States was $2.7 billion; Catholic was $.89 billion and Jewish was $.12 billion. In 1964 the respective figures were $11.2 billion, $17.8 billion and $2.8 billion.

• Total property held by the Vatican and its religious orders and hierarchy in the U.S. is estimated to be $45 billion!

• All exempt property in the U.S. is now escaping an annual tax levy of some $7 billion, which averages $140 for every family. Income-tax exemptions bring this sum to over $8 billion per year—this is the approximate amount of taxes evaded yearly by exempt churches, and the extra taxes which you and I must pay. And this figure, incidentally, does not include the amount of income taxes evaded every year by tax-exempt foundations, cooperatives and the federal government itself, which operates over 700 tax-free enterprises in competition with private enterprise. Add them all up and it could amount to a tax reduction of fantastic proportions.

• The Jesuits hold 51% of the stock in the Bank of America and the controlling interest in Phillips Petroleum, as well as heavy investments in Creole Petroleum, Republic Steel, National Steel, Boeing, Lockheed, Douglas and Curtis-Wright. The boys down at the monastery, in between their praying, seem to have accumulated a portfolio of not less than $6 billion in American industry, bringing the Pope a neat little annual income of about $250 million—tax free, of course!

As Dr. Larson said, all this "in the name of Him who had not where to lay his head!" Another critical authority, St. Francis of Assisi by name, would have spoken in even more shocked terms. This old saint—and this is something with which the holy fathers of today would do well to be familiar—thought that the Church should own no property at all!

A NEW ISSUE

Dr. Larson's method is to present a detailed analysis of the cities of Baltimore, Buffalo, Washington, D.C. and Denver. Then, using carefully-selected multipliers, he extrapolates his findings. The results seem to be irrefutable.

These are only a few of the intriguing details contained in this remarkable book. For those who are used to thinking in terms of political possibilities and the likely future, it is clear that here another issue that no honest man can ignore looms large. The alternative to the inevitable acquisition of all property and our lives, if not our souls, by tax-exempt parasites is to take redress by the force of law to whatever extent is required. Over and over again it has happened—in England under Henry VIII, revolutionary France and in Germany—the people finally rebel at the tyranny of the sanctimonious prelates and take their property back again. It can happen here.

It is particularly interesting how the fantastic growth in the wealth of the churches has come about under a period of liberalism and accommodation with communism and culture distortion. It brings some questions to one's mind. For instance, since the Catholic Church has such incredible wealth, why does it not use some of it fighting the tide of pornography? Can it be because the priests who direct the church's affairs are too busy cooperating with the politicians who, in turn, are cooperating with the liberals and the pornographers and international money sharks—each of which, in clear turn, solidly rests on the tacit support of the others for continued existence? Great political perversions and historical tragedies are always the result of hidden alliances; today that hidden alliance is between the masters

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of money and the liberal politician. Indeed, it has been so for more than a generation—the bloodiest, most tragic years since the wars of the Reformation. And whereas these years have resulted in vast political profit for Communism and its related social plagues, the church has earned equally great monetary profit, both to the detriment of the people of the West and the integrity of our institutions.

THE MONEY POWER

By ANDREW PAUL

THE NEW UNHAPPY LORDS, by A. K. Chesterton. Candour Publishing Co., 11 Palace Chambers, Bridge Street, London, S.W. 1, England, July 1965; 224 pps, including bibliography of 4 pps. Prices: 23 shillings (equiv. $3.50), hard cover; 42 shillings (equiv. $5.90), hard cover, *special autographed edition.*

A. K. Chesterton, contributing editor to WESTERN DESTINY, is without doubt one of the greatest living commentators in the English language. As editor of *Candour,* subtitled, "British - Views-Letter," his comments are eagerly read in South Africa and Rhodesia, as well as in Australia, New Zealand, Canada, and the United States. What is the reason? A. K. Chesterton is the only living commentator who not only knows his history but has helped to make it. A thorough patriot, holder of the Military Cross for action as an officer, he fought in both World Wars in Africa and in Germany. He saw in the events of these two wars and in the interim period, the Great Design of the Money Power to destroy Britain after it had destroyed Germany.

The New Unhappy Lords belongs with Spengler's *Hour of Decision* in the knapsack of every marching patriot. It points to the Tyrant who would enslave all mankind as it has Germany and Europe: how it plans to put itself above all laws, and like Shylock, to twist them at will to its aims. A. K. Chesterton understood well that after the destruction of Germany, the center of Prussian discipline and State Authority under Hitler, next on the list was the so-called ally, Great Britain.

Finally, A. K. Chesterton supplies us with many missing links: the actions of the Royal Institute of International Affairs, "in cahoots" with the American Council of Foreign Relations, framing One World policies. The Money Power already acting as the secret government of the U.S. and the "*de facto* secret government which incessantly plots through the United Nations, Nato, Seato, and many other agencies to become the open and acknowledged world government which has so long been incubated."

Part of this action turns on the subversion of White governments in Africa; on the denigration of the White man in the American South, on the instigation to rioting and revolution by mobs (remember how in Germany before Hitler, the communists were being subsidized to do exactly the same things now being done in the U.S.?) It also means the mockery of Anglo-Saxon and American laws by sectional legislation; by ex-post-facto legislating; by overrunning the south with secret agents, with subversives, and with omnipresent federal police *apparats.* All this is designed to destroy by terror, by twisted laws, interpreted in a loaded way, to destroy the hard core of patriots who still hold the line against tyranny which goes under the name of "equality," but which is in reality miscegenation and bastardization.

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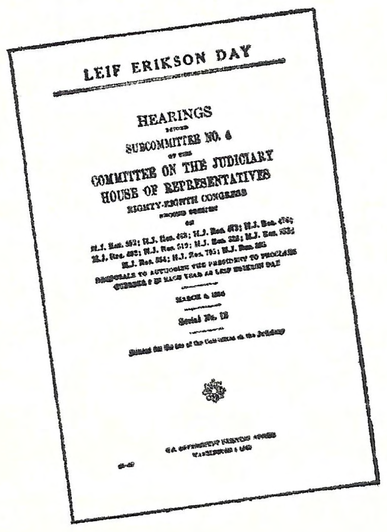
LEIF ERIKSON DAY

HEARINGS
BEFORE
SUBCOMMITTEE NO. 4
OF THE
COMMITTEE ON THE JUDICIARY
HOUSE OF REPRESENTATIVES
EIGHTY-NINTH CONGRESS
SECOND SESSION
ON

H.J. Res. 357; H.J. Res. 403; H.J. Res. 472; H.J. Res. 474; H.J. Res. 495; H.J. Res. 515; H.J. Res. 532; H.J. Res. 532; H.J. Res. 564; H.J. Res. 795; H.J. Res. 801

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