

*illic heu miseri traducimur!*  
*Juvenal*

# Instauration®

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MARCH 1984



**H.P. LOVECRAFT -- AN AMERICAN ORIGINAL**

# The Safety Valve

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

For many centuries Chinese foreign policy and security concerns were founded upon the principle of "using barbarians to fight barbarians." As Majority members contemplate the swelling millions of Leroys, Josés and Nguyens in their midst, perhaps they would be well advised to consider adopting a domestic policy founded upon similar principles.

521

Instauration (Sept. 1983) was excellent. Perhaps your best issue. I particularly liked the incisive shorter essays written with that tightly controlled rage you seem to specialize in (which is perhaps another way of defining healthy cultural refinement).

551

The only way to lay the Holocaust to rest is for Germans and the German Americans to finance research into the problem. Why should Butz and others have to come up with the information? The Germans themselves have the means to kill this myth by finding the people who guarded, worked and lived at Auschwitz and recording their stories. I can assure you that if the Irish pulled something like that, I would want it investigated by, say, Dubliners. It is no good for the Germans to keep repeating in private, "It's all lies."

411

John Nobull's words are remarkably interesting. He speaks my language. Man should have his study and workshop and be able to work undisturbed. The sexes should not be tripping over each other in the house. Tell John if he wants a slave . . . .

038

Reagan's reelection will be the last gasp of conservatism, with the Democrats regaining control of the Senate in 1986 and the White House in 1988. At least that's the way it looks from my Washington perch.

223

When I was a teenager I remember my father telling me about a friend of his who was an immigrant from Weimar Germany. This man recounted lengthy anecdotes of life in the Fatherland in the 1920s, especially of the hyperinflation and of German anger and resentment at the way in which the international financial resources of Jewry enabled many German Jews to buy up businesses and real estate from hard-pressed Gentiles, thus turning a national trauma into a field day for private gain. This, I was told, was why Hitler had become increasingly popular. As I listened to these reminiscences, my initial reaction, as a good American high-school student who had carefully read his history textbooks, was, "That may be true, but it hardly justifies the Six Million." While I honestly believed this at the time, I distinctly remember a secondary realization stirring within my breast. For the first time I became dimly aware of the fact that there were two sides to the Jewish question. Whereas before I was certain that anti-Semitism was simply a question of some inherent, brutal defect on the part of Gentiles, these stories began to make me realize that there might actually be rational reasons for anti-Semitism, not just irrational hatreds. A change was coming over my view of the relationship of German and Jew, a view which had previously been totally lopsided -- German as master, Jew as victim. Somewhere in the midst of my Holocaust synapses a new, unfamiliar portrait began to take shape: German as victim.

606

Ex-Representative Robert Bauman (R-MD) is out of the closet. Take a close look at him. He looks very Mediterranean to me. He may even be one of the Chosen. His gayness sends a message to the Bible Belters who think fruits are always on the left. I feel sorry for Bauman's four children.

149

John Nobull, Sir Oswald Mosley and all the other Limey right-wingers don't go to the root of the problem. Their society needs fundamental changes before it gets on track again. They should be discussing whether a monarchy and a peerage is needed, whether the anti-industrial and commercial bias taught in their schools is good for the country. As long as they refuse to take on the tough questions, they will get nowhere. Oswald Mosley always said his inherited baronetcy meant nothing to him. Wanna bet he invoked it when he thought it would do him some good? On the left, Tony Benn had guts enough to give up his title. I didn't see Mosley or any of his aristocratic supporters do the same.

British subscriber

The Kenmore, New York, school board approved a sex education course for 7th graders which includes techniques of birth control. Speaking for the program was Larry Finkenstein. James Smith was against.

142

It's hard to know whether dope or racial integration has been more disastrous in the breakdown of our educational system. But there is no doubt that forced mingling with the blacks and Hispanics has contributed tremendously towards the proliferation of hard drugs and disease among Majority youth. So every time some federal judge orders more integration, be it at work, school, housing or sports, we can expect the dope industry to rake in more profits.

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□ Watt ain't so dumb! He knew he had to go before the next presidential election, so he decided to arrange his departure by making a provocative statement to stir up the media. Watt is politically ambitious and may run for governor in Wyoming, where there are few minorities.

866

□ I flew down to South Carolina to visit the second-ever gathering of Scotch-Irish at Winthrop College in Rock Hill. Since the fest was held on weekdays -- to avoid conflict with the somewhat puritanically observed Sunday -- almost all the attendees were retired folk. Many of them were only interested in family genealogy, but a goodly proportion were very astute politically, both on the question of much-maligned Ulster, and also on our domestic and foreign policies.

021

□ I wish to add some observations to the informative article (October 1983) on Will Durant. The author revealed that he had read almost all of Durant's works except the eleven-volume *Story of Civilization*, which he had scanned. I, on the other hand, have thoroughly read only the *Story*. It is indeed a shame that someone of greater intellect did not have the resources and connections to write, publish, and publicize such a general history. However, that work appears to be less biased than Durant's other writings. Despite some occasional liberal rhetoric, Durant leaves a positive impression of not being blind to eugenics. Moreover, he often (though inconsistently) reveals the harmful effects of the convergence of "cultures whose differences rubbed themselves out into indifference." Therefore, in view of the great fame and wide dissemination of that work, it can be very useful to us as a learning tool. For example, regarding the internal causes of the decline of Greece and Rome, try reading p. 659, Volume II, and from p. 665 through the top paragraph of 667, Volume III.

362

□ I would like to call your attention to several race-conscious works of science fiction much less palatable than John Wyndham's *The Day of the Triffids* (Instauration, Sept. 1983). The first is *Triumph* by Philip Wylie, which describes a mixed group of 13 survivors holed up in the bomb shelter of a super-rich Connecticut Yankee in a nuclear war. As the group pairs off interracially, the last American blonde is won by the Jewish doctor, Ben, who thinks World War III is divine punishment for white racism. The dead whites are dismissed as "the bigoted billion." The white Australians and New Zealanders who were spared are now in the service of the colored masses in a "federation of racially, nationally free and equal people." The second book is *The Last of the Japs and the Jews* by Solomon Cruso (Herman W. Lefkowitz, Inc., 1933). The hero is a Eurasian Jew who leads a holy war that destroys the white race. Though 16 million Jews perish in the conflict, the author strongly implies their death was not in vain as they fulfilled their destiny.

194

□ I can't see how the situation will be saved. At times it looks as if the liberals have got it and gone with it.

317

□ That quote about WASPs being annoying pests that you attributed to a Canadian prairie politician in the June issue was taken from a spoof book entitled *A Gardener's Dictionary* (Workman Publishing, 1982). The work has some other amusing ethnically tuned definitions dealing with horticulture:

Zones: The most widely used climate maps divide North America into ten different zones, but for practical purposes there are really only two: those areas where frost is the major concern and those where the major concern is Spanish-speaking neighbors.

Fauna: Groundkeeper's term for individual not from the U.S.

Fern: What faunas are.

142

□ I am certain that Instaurationism would be better aimed at all-WASP groups who have a declared interest in health, hearth and heritage, rather than wasting our time scatter-shooting at academics and students. Those in education who have any influence are usually Jews or blacks. WASP students still have a lot of growing up to do before our arguments will make any sense to them.

902

□ Even though J. Edgar Hoover was a truckler who served the party in power, the media cannot and could not abide his patriotic and anti-Communist rhetoric, no matter how phony it was. Nevertheless, the uncouth FBI chief, race-track habitué and bosom buddy of Walter Winchell, epitomized everything that is and was wrong with America and especially with the so-called "conservatives." Joe McCarthy was from a similar world. He distracted people's attention away from the real threat. There is only one real "Communist menace." It's 100% domestic. Hitler was led down the self-destructive road of anti-Sovietism and we know what happened to him. America and Reagan are following the same dead end and will self-destruct the same way -- fighting everyone but the real enemy.

208

□ The Shah failed to redeem his people from the madness of Islam. Who will redeem the West from the madnnesses of Christianity and secular humanism?

852

□ My mother's friend recently sold her house to a young Jewish couple, rather than to a Korean family who were there first. She told us that the Orientals showed up at her lawyer's office with a suitcase full of cash. Anyway, the Jews got the house for \$130,000 and my mom's friend is proud of herself for "preserving the neighborhood." Way to go! Too bad no Vikings looked at the house.

113

□ Intraminority catfights provide us with an occasional tragicomic respite. The newest one is *Jews Against Jackson*, occasioned by Rev. Jesse's alleged pro-PLO stance. How sad it is that the only people allowed to oppose a minority racist demagogue like Jackson are members of the oldest bunch of racists in the world. And this criticism is so far the only one which has put the bombastic Jackson on the defensive and caused him to backtrack left and right in a futile effort at damage control. Of course he supports Israel's right to exist! And he now purposely avoids referring to the PLO, speaking only of the more nebulous (and less dangerous) concept of Palestinian rights. Jackson can tap-dance on the Majority's windpipe whenever he feels like it, but he's backing off -- way off -- from one of the few decent positions he's ever taken in his life. Are we seeing a replay of that Jewish shakedown in the Negro community that we witnessed after Carter fired UN Ambassador Young when the latter broke the government's vow of silence and dared to talk to a PLO official? Will all the Uncle Tomsteins rally to Mondale as their way of clearly disavowing Jackson's "anti-Semitism"? Shouldn't all this disabuse Instaurationists of fanciful notions of choosing Willie over Marv or vice versa? To think that by somehow allying ourselves, albeit temporarily, with one of two entities which can only flourish in direct proportion to our decline and decay, we can thereby reverse that decline is a kind of Pollyanna-think at a time when nothing less than survival-think will do the trick.

688

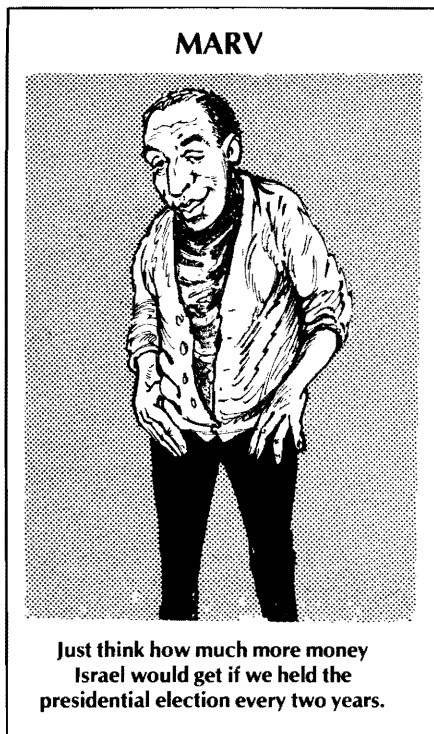


□ The recent revision of the Bible (aimed at eliminating its poetic and sexist language) is a reminder of the campaign to expunge everything of a racist or sexist nature from the written records of Western civilization. Perhaps our grandchildren will read in their (Spanish-language?) history texts of the true racist nature of such abominable acts of prejudice and discrimination as the European struggles against the Huns, Mongols, Turks and Moors (all groups that were only seeking jobs and a better education for their children!).

803

□ The Big Lie of the conservative pro-Israel lobby is their equation of the PLO with internal Marxist subversion movements. In their eagerness to curry favor with American Jewry by opposing the PLO and loving Israel, they cast the former as a mere Soviet puppet seeking solely to expand Soviet influence and the latter as some sort of anti-Communist bastion serving to check Russian expansionism in the Middle East. This appraisal of the situation almost completely ignores reality. Israel is not motivated by anti-Communism, but by Zionist expansionism, while the PLO was created as an irredentist response to the impact of Zionism. Its relationship to the Soviet Union is a pragmatic rather than an ideological choice; to gain credibility and influence on the world stage, it needed one of the two superpowers behind it, and the U.S. was hardly a potential sponsor. Yet the George Wills and William F. Buckley's purposely cloud the issue by describing the PLO as a sort of Viet Cong, Sandinista-type Marxist movement rather than the spokesman for four million people who want their country back.

880



□ Since the President can't attack Jackson, it's going to be very difficult for anybody else to do so. Anything too critical may be deemed racist and may wreak more havoc on the critic than the criticized. The political stock-in-trade of Jackson and most every other black politician is to accuse rival white candidates of racism, either directly or indirectly. But what happens when a white accuses Jackson of racism? Ask Jim Schiller, a columnist on The Stylus, the student newspaper at the State University of New York at Brockport. After Schiller had called Jackson "an incompetent, unqualified racist, two-bit preacher," a polemic that almost equalled what Jackson had called Reagan, the Student Board of Directors demanded that The Stylus and Schiller print an apology for this "perversion of fact."

111

□ If one Richard Pryor wasn't enough for you, now we've got another in the person of Negro comic Eddie Murphy. The latest lib-min darling, Murphy spews forth the same unfunny torrent of four-letter words and one-way racial humor that has made Pryor a multimillionaire. Also like Pryor, Murphy is now making one piece of Hollywood trash after another which white America obediently laps up at the boxoffice to the tune of a lot of megabucks. Murphy's endlessly recycled repertory of drug jokes, sex jokes and antiwhite jokes is what now passes for comedy in the open sewer known as American culture.

502

□ I recently attended two interesting conferences. The La Leche League promotes natural breast feeding in preference to formula or cow's milk. Every single mother at the California State University Long Beach conference could have come straight from the Bund Deutscher Mädchen. The fathers were all good racial types too, and the children were healthy, well-disciplined, and obviously much loved. There was only one nonwhite there.

643

□ Germany Must Perish by Theodore Kaufman is perhaps the most barbarous book ever written, a genocidal cry of truly Talmudic vengeance from beginning to end. It's a good book to reread every time some left-wing minority-ite tells you how deeply he wants peace and disarmament. Kaufman brings into stark relief the violence that lurks in the left-wing pacifist's soul. I first encountered this book on the shelves of a state university library. It had been donated, apparently not long after its publication in 1941, by the American Friends of German Freedom, a New York City-based outfit. Since Kaufman calls for the dismemberment of the German nation and the mass sterilization of all adult Germans, it is interesting to note that such a book rests quietly on open display on a library shelf. How long would a book entitled World Jewry Must Perish remain in the same library, assuming it was ever bought or even donated?

304

□ American Jewish leaders claim they merely seek tolerance, an acceptance of diversity and a pluralistic society. What they really want is an absolutely unquestioning acceptance on the part of Majority members of every single aspect and ramification of the Jewish presence in America, coupled with an attitude of servile philo-Semitism. The absolute outer limits of permissible criticism of Jews (and even here one must be very, very careful) is a mild protest against Beginite excesses, which must, however, be immediately followed by a reaffirmation of one's strong commitment to the security of Israel. In other words, our criticism of Israel must be pretty much the same as that of Shimon Peres and his Labor Party. Anything more and out come the hatchets of the ADL, and the campaign coffers of your opponent in the primary election in East Podunk are suddenly filled to overflowing with New York and Beverly Hills shekels.

144

□ Mondale got a nose job. Cranston dyed what remains of his hair and uses facial make-up to look less ghoulish. Glenn has received speech training to perk up his sleep-inducing campaign oratory. As far as I am concerned, these pathetic gestures are the political equivalents of rearranging the deck chairs on the Titanic.

214

□ I recently heard an interesting story from a college student about Arthur Butz's Hoax of the Twentieth Century. Having read a predictably frothing-at-the-mouth review of it, the student yearned to taste the forbidden fruit. Almost naively, he requested the book through his college's interlibrary loan system. For six months he heard nothing, then one day he received a notice to come to the library. There he was directed to the head librarian, who, since this was a Catholic school, happened to be a priest. In a solemn atmosphere that must have been similar to getting ready for an exorcism, the good father quizzed him as to why exactly he wanted the book. Only after he was satisfied that the latter's reasons were "legitimate" in some ill-defined way, did he reluctantly hand it over.

204

□ As we consider the grave crisis of Western man from our Instaurationist perspective, let us keep in mind what Tricky Dick wrote about the Chinese ideograph for "crisis" in one of his books: It is a combination of the characters representing danger and opportunity. By all means, let's not fail to see our danger. But let's be even more careful not to fail to see our opportunity -- and grasp it.

110

□ Interesting that the Random House College Dictionary (revised, 1980) gives as one definition of "white," a person who is "politically ultraconservative." Since "red" is defined as "radically left politically," would it be too far off the mark to refer to Caucasians who can fit between the two political extremes as "yellow," i.e., "informal, cowardly"?

607

They don't make 'em like him anymore

## H.P. LOVECRAFT -- AN AMERICAN ORIGINAL

Like all too many Americans, H.P. Lovecraft, the Shakespeare of the horror story, was born into an upper middle-class WASP family, which, owing to financial difficulties and the early death of his father, quietly descended into the nether realm of the lower middle class. The decline in status is often a stimulus to achievement; the son consciously or subconsciously dedicates himself to restoring the family's shattered fortunes. Sometimes, as in the case of Lovecraft, the achievement is not recognized in the son's lifetime. Except for a tiny cult of admirers, H.P., as far as the world was concerned, was just another faceless Yankee who first saw the light of day in Providence, Rhode Island, in 1890 and last saw it 47 years later in the same city.

H.P. would have been called an eccentric if he had been born in England, the land that held such an emotional vise on his heart. Over here our arbiters of taste, if they had heard of him, would have labeled him a "crazy," a weird-thinking, weird-behaving author of weird tales (some of them the best ever written in this genre), a snob who sang the British words to "My Country 'Tis of Thee," an anti-Semite who married a Jewess, a self-proclaimed reactionary who saw further and more accurately into the future than many of the most acclaimed futurologists, and an incurable romantic obsessed with the hard sciences.

Lovecraft's vast output of horror fiction does not overly interest *Instauration*. Though somewhat beholden to Conan Doyle for his plots, he worshipped Poe (his "God of fiction") and showed his devotion by expanding and refining Poe's proneness for the unreal, the grotesque, the unimaginable and the kind of world that may be fun to read about but hell to live in. We have read only a few of Lovecraft's stories, which are loaded with an idiosyncratic talent that made them much too good for the sleazy pulp magazines in which they originally appeared. But when the fantasies gets too fantastic, when the writing distances itself too far from character and credibility, then all we have left are color slides of exotic images, tortured dénouements and a gaggle of super-heated crises and situations. Having actually moved into space since Lovecraft's death, the deeper we go the less seems to be the possibility it is inhabited, either by supermen or monsters. At any rate, we no longer have to look to Alpha Centauri for the evil, misshapen creatures that so appealed to Lovecraft. There are more than enough of them here on earth -- many no further away than Washington, D.C. What appears every night on the TV news is a continuing horror story that outspooks anything dreamed up in the creative foam of Lovecraft's amplitudinous brainwaves.

Like Poe, Lovecraft first won acclaim, at least in intellectual circles, in France. Like his fellow New Englander, Emily Dickinson, he was discovered by his own countrymen (except for a few literary cultists) when he was no longer among the living. Now that his popularity has



Howard Phillips Lovecraft

soared, his collected works have been compiled and published in nine volumes, including five volumes of letters, a selection of 1,000 of the 100,000 he is supposed to have written.\*

Lovecraft's correspondence, which interests us far more than his fiction, bristles and boils with thoughts which, though not too uncommon in the 1920s and early 30s (his *floruit*), now represent the rankest heresy. Such ideas, if even whispered today by an established writer, would put a permanent end to his royalty checks. Let us start with this appetizer (from a 1915 letter):

As to races, I deem it most proper to recognise the divisions into which Nature has grouped mankind. Science shows us the infinite superiority of the Teutonic Aryan over all others, and it therefore becomes us to see that his ascendancy shall remain undisputed. Any racial mixture can

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\*For some years Lovecraft edited and published his own magazine, *The Conservative*. In all, eleven issues appeared. We at *Instauration* can understand his reasons for giving up his project. Putting out a woefully understaffed magazine provides an editor with so many horrible experiences that he is sorely tempted to take full advantage of this rich source of material by quitting his job and concentrating full time on the writing of horror fiction.

but lower the result. The Teutonic race, whether in Scandinavia, other parts of the continent, England, or America, is the cream of humanity, and its wanton and deliberate adulteration with baser material is even more repulsive to consider than the elaborately staged racial suicide now being conducted, wherein Germanic and Britannic Teutons are striving to annihilate each other instead of uniting against the Mongol-tainted Slav or menacing Oriental . . .

He picked up the same theme in correspondence dated a few days later:

Had it not been for the Teutonic infusion at the beginning of the Dark Ages, southern Europe would have been lost. Who were these early "French" kings and heroes that founded French civilisation? Teutons to a man! . . . Who were the Normans? Teutons of the North. It is pitiful to me to hear apostles of equality pipe out that other races can equal this foremost of all -- this successor to the Roman race in power and virility.

It is only a short hop from Teutonicism to Nordicism, as we see in a 1923 letter:

I am naturally a Nordic -- chalk-white, bulky Teuton of the Scandinavian or North-German forests -- a Viking -- a berserk killer -- a predatory rover of the blood of Hengist and Horsa -- a conquerer of Celts and mongrels and founder of Empires -- a son of the thunders and the arctic winds, and brother to the frosts and the auroras -- a drinker of foemen's blood from new-picked skulls -- a friend of the mountain buzzards and feeder of seacoast vultures -- a blond beast of eternal snows and frozen oceans . . . a comrade of the wolves, and rider of nightmares . . .

Nordics come up again in his letters, this time (1924) with an archaic spelling:

I hold that it is the Nordicks who give the greatest sensations -- without whom we should be devoid of those images and moods which most greatly please us. I do not care who makes literature -- but I do care who makes the life that literature feebly reflects. The world may exist in your own brain, but it would not if the deeds of great Nordick men had not put it there . . .

We have already mentioned Lovecraft's remarkable sense of the shape of things to come. Consider this piece of prescience in a paragraph written in 1919:

Orientalists must be kept in their native East till the fall of the white race. Sooner or later a great Japanese war will take place, during which I think the virtual destruction of Japan will have to be effected in the interests of European safety.

Lovecraft not only earned an A in futurology in regard to the clash of nations; he had a sharp, prophetic eye for less bellicose subjects. He disagreed strongly with astronomer Percival Lowell's theory about Martian canals, even after it had won wide acceptance in scientific journals. And he was not about to be taken in by the Great Shaman: "Dr. Sigmund Freud of Vienna, whose system of psychoanalysis I have begun to investigate, will probably prove the end of idealistic thought."

It was only fitting that a man who wrote about far-off

worlds and far-out creatures should be a booster of scientific space exploration, even in the days when it was still a more suitable subject for *Weird Tales* and *Amazing Stories* than for *Scientific American*. Way, way back in 1933 he wrote:

"Space ships" of the traditional scientific sort are perhaps a little beyond probability (the obstacles to their operation being really much greater than popular science indicates), but I certainly think that some rocket voyage to the moon (whose extreme nearness puts it in a separate category) will be attempted -- first with an untenanted projectile & later perhaps with a human cargo.

In the same letter he vents an opinion on the population of space that contrasts diametrically with that of the current space prima donna, Carl Sagan:

[T]he number of bodies inhabited by highly evolved organic beings at any one period of the cosmos is probably very small. It takes what amounts to a rare *accident* to produce a solar system, & still *another* rare accident, to produce the stream of biological modifications culminating (so far) on this planet as mankind.

In 1936 Lovecraft put on one of his typical displays of independent thinking in his account of a lecture given by Professor Dayton C. Miller, the president of the American Physics Association, who disputed the results of the famous Michelson-Morley experiment which helped inspire Einstein's Special Relativity Theory:



For years one of Lovecraft's few literary outlets

[Miller] furnished startlingly convincing proof that the *real* results of the experiment do NOT shew that *total* absence of effect of the observer's motion on the speed of light which forms the underlying assumption of the Einstein theory . . . . If Miller is right, the whole fabric of relativity collapses . . . . Professor Miller's lecture was illustrated, and was marked by a singular and felicitous clearness of expression.

Although his art strayed into the outermost reaches of imagination, Lovecraft, in line with an old Anglo-Saxon custom, always reserved a part of his mind for the empirical:

Clear-cut atheism and materialism seem to me the only tenable hypotheses today . . . . As to free-will -- like the Epicureans, whose school I followed, I used to believe in it. Now, however, I am forced to admit that there is no room for it. It is fundamentally opposed to all those laws of causality which every phenomenon of Nature confirms and verifies. It is hardly a pleasant belief, but truth was not made to please.

As indicated above, he was not a believer:

Christianity cannot be taken seriously. It is naive & unscientific to blame the world for not conforming to it -- since it is a chimerical & poetic illusion to which human nature is utterly alien. It is meaningless -- because no race or nation ever could or ought to conform to it. The only blameable thing is the stupid stubbornness with which people have continued to pretend belief in this irrelevant & unworkable Oriental importation. Had it been cast overboard long ago, the western world would have had all the earlier start toward a rational system of administration based on the actual needs of actual people. All that has enabled European mankind to survive in the past is the ignoring of the theoretical Christian doctrine & ethic.

Nor was Lovecraft an altruist:

For in sober truth, this "brotherhood" stuff is hardly the sort of thing to advance when *facts* are to be faced. Adults ought to know by this time that "brotherhood," "unselfishness," "love," "sacrifice," and all the rest of the "bla-bla" are uncivilised dreams and myths.

Nor was he an hysterical anti-Nazi:

As for the Nazis -- of their crudeness there can be no dispute, yet in many ways the impartial analyst cannot help having a certain sympathy for some phases of their position. They are fighting, in their naive and narrow way, a certain widespread & insidious *mood* of recent years which certainly spells potential decadence for the western world -- & one can't help respecting that *intention*, however ugly and even dangerous some of their *methods* may appear to be.

Nor did he beat the drums for integration:

Nothing but pain and disaster can come from the mingling of black & white, & the law ought to aid in checking this criminal folly . . . . It is easy to see the ultimate result of the wholesale pollution of highly evolved blood by definitely inferior strains. It happened in ancient Egypt -- &

made a race of supine fellaheen out of what was once a noble stock.

Lovecraft considered democracy "a false idol -- a mere catchword and illusion of inferior classes, visionaries, and dying civilisations."

We regard the rise of democratic ideas as a sign of cultural old age and decay . . . . We are proud to be definitely *reactionary*, since only by a bold repudiation of the "liberal" pose and the "progress" illusion can we get the sort of authoritative social and political control which alone produces things which make life worth living.

Lovecraft is at his most heretical when he takes on the Jews:

Myopic little Jews, insensitive to the majestic pageantry of history & tradition (for our pageantry is not theirs), repudiate the past & proclaim that the sole logical province of the poet & novelist is the pathology of neuroses . . . .

That is the "new Americanism." The real truth is, of course, that these radical innovators do not represent anything at all -- i.e., merely represent *the absence of something* . . . . Having nothing of their own, they try to assemble a hodge-podge of new & suddenly-born culture. Actually, what they achieve is merely an unplaced and unplaceable chaos . . . .

Having expressed such sentiments, H.P. can be forgiven for not having any particular affection for Zoo City:

And of course the New York Mongoloid problem is beyond calm mention. The city is befouled and accursed -- I come away from it with a sense of having been tainted by contact, and long for some solvent of oblivion to wash it out! . . . How in Heaven's name sensitive and self-respecting white men can continue to live in the stew of Asiatic filth which the region has become -- with marks and reminders of the locust-plague on every hand -- is absolutely beyond me.

Keep in mind when reading the above that it was written in 1926. Nevertheless, Lovecraft's hostility towards Jews and New Yorkers did not prevent him from living in New York for two years and marrying a woman, Sonia Haft Greene, who combined in one person two of his greatest dislikes. Sonia, born in the Ukraine, was a bosomy widow seven years his senior. By moving back to Providence and divorcing Sonia (the marriage was childless), Lovecraft rounded out his life in his preferred state of bachelorhood and reclusive racism.

Some of the thoughts expressed in his correspondence could hardly have been expected from a brown-haired, dark-eyed man (albeit properly long-faced and dolichocephalic) whose travels were limited to the eastern U.S. and Canada, and who never once set foot on the continent that produced and nourished his beloved Anglo-Saxons, Nordics and Teutons. As for his glorification of courage and military prowess, being of the right age bracket to qualify for World War I cannon fodder, he did enlist in the Army. But he was almost immediately discharged at the request of the family doctor, who submitted a long list of his patient's ailments. It's the old problem of who has the

right to fasten his ideas upon us -- the one who talks or the one who acts, the one who advises or the one who sets an example. Unfortunately, if all our advice had to come from the latter, not much would be done in the world.

Where it is difficult, if not impossible, to fault Lovecraft is in his specialized brand of literature. He was big enough to admit that his talents were circumscribed, that he was unable to proceed beyond the literary parameters of the horror tale. The irony is that in his correspondence he may have transgressed his self-imposed boundaries. More than once in his role of epistoler, he seems to settle comfortably and deservedly beside Cicero, Chesterton and Horace Walpole, both in regard to his Augustan style and the broad intellectual sweep of his content. His writing finesse is further proved by his seminal essay, "Supernatural Horror in Literature," considered to be the most authoritative treatment of the subject in print.

If his voluminous observations on literature were removed from his letters and published separately, Lovecraft might stand up quite well as a first-rate literary critic. He balanced his warm feelings for Poe with a justifiable coolness toward Whitman: "Whitman had genius, but repels me utterly. He was affected, conceited, artificial, inartistic, philosophically puerile and fundamentally coarse." Lovecraft idolized Keats (as he should), preferred Dostoyevsky to Tolstoy (as he should), and his only flagrant misjudgment was his overrating of Swinburne. "Art," he wrote, "should thrill not convince." Who could put it better than that? His definition of classical art is equally to the point: "Simplicity is the highest attribute of classical art -- all one needs to avoid is triteness, commonplaces, & false or artificial sentiment."

Lovecraft was well acquainted with the wriggling, hard-to-define boundary that separates art and non-art.

*The whole bottom drops out of the creative process the moment it becomes consciously calculative. Art is not the devising of artificial things to say, but the mere saying of something already formulated inside the artist's imagination & automatically clamouring to be said. That is the genesis of virtually every aesthetic product worth classifying as such.*

Despite his willingness to be called a reactionary, H.P. was no laissez-faire-ist. He believed in a managed economy and in seeing to it that every capable person have the opportunity to convert all his potential energy into the maximum kinetic energy. He was particularly insistent about the need to develop the "undeveloped consciousness of the Majority." To the dismay of many of his followers, he tilted to what he called the "fascist" conception of government, which included federal control of industries and education, and the elimination, as much as humanly possible, of the profit motive. The educational system he proposed was utilitarian enough to prepare the student for life, and "liberal" enough "so that his leisure will be that of a civilised person rather than that of a cinema-haunting, dance hall-frequenting, poolroom-loafing clod."

Lovecraft would not have supported the 1983 extension of the Voting Rights Act:

Both office-holding and balloting ought to be confined to

such persons as can pass a really serious and practical examination in economics, history, sociology, business administration, and other subjects needed for the genuine comprehension of modern governmental problems. No one unable to pass such an examination -- not the bluest-blooded boaster of sixteen heraldic quarterings, the richest millionaire manufacturer, or the profoundest mathematician or scientist, any more than the stupidest elevator-boy or furnace-cleaner -- ought to have the least share in administering the affairs of the nation.

Lovecraft's fiction is selling well, but his correspondence, with its small print run, is known to very few. One might think that because of the controversial ideas, his horror tales, which contain more than a few subtle hints of his highly unpopular worldview, would be boycotted. Not at all. Since Del Rey Books, his paperback publisher, is a Jewish firm and is making a tidy sum off "its author," little is said in the book trade about Lovecraft's "dark side."

H.P. was a pessimist and knew that the final color of the universe was black. But he also put great store in the capabilities and prowess of his favorite race.\* If you asked him who would win the ultimate struggle, he would have to award the gold medal to Nature, the Great Creator and the Great Destroyer. In the meantime, he would assure us that one select group of people would put up a real fight, that, although a lot of heads would roll, a lot of magnificent ideas would tumble out of that great collective brain and a lot of magnificent deeds would be performed by that great collective body before the Cosmos rolled over and went back to sleep.

#### **For Further Reading:**

*Lovecraft's collected works are published by Arkham House, P.O. Box 546, Sauk City, WI 53583.*

*Most of his tales are available in paperback from Del Rey Books, 201 E. 50th St., New York, NY 10022.*

*A biography of Lovecraft by L. Sprague de Camp is published by Doubleday, Garden City, NY 11530.*

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\*Did Rilke have members of this race remotely in mind when he wrote in the *Duino Elegies*:

Frühe Geglückte, ihr Verwöhnten der Schöpfung,  
Höhenzüge, morgenrötliche Grate  
aller Erschaffung, -- Pollen der blühenden Gottheit,  
Gelenke des Lichtes, Gänge, Treppen, Throne,  
Räume aus Wesen, Schilde aus Wonne, Tumulte  
stürmisch entzückten Gefühls und plötzlich, einzeln,  
*Spiegel*: die die entströmte eigene Schönheit  
wiederschöpfen zurück in das eigene Antlitz.

You early blessed, creation's pampered,  
High-ranged, dawn-tinted ridge  
Of the world soul -- blossoming pollen of the godhead,  
Articulations of lights, passages, stairways, thrones,  
Spaces of being, shields of delight, tumults  
Of stormy rapture, and suddenly, a solitary  
*Mirror*: which once more recreates its own special  
Outstreamed beauty in its own countenance.



# THE HOMOSEXUAL NETWORK MAY HAVE MET ITS NEMESIS

Rev. Enrique T. Rueda is a Cuban refugee and Director of the Catholic Center at the Free Congress Research and Education Foundation, a New Right think tank in Washington, D.C. Imprisoned by the Communists during the Bay of Pigs invasion, the good Father, after writing extensively about Latin American affairs, recently spent a year investigating the homosexual movement in the U.S. The result is *The Homosexual Network: Private Lives and Public Policy* (Devin Adair Co., \$13.95), a 680-page book packed with a raft of documentation. Such as:

1. The homosexual movement, which appeared suddenly in the late 1960s, must be seen as distinct from individual homos, who have always been around. Many gays (in olden times) were conservative or apolitical. Today, they are "a well-integrated component of the American left." Those queers who are uncomfortable with a leftist (and antiwhite) political agenda exist only on the movement's periphery.

2. A survey made in 1981 for the Connecticut Mutual Life Insurance Company found that 71% of the American public, but only 42% of the national leadership, regards homosexuality as "morally wrong." The factor with the biggest effect on such perceptions was "religious commitment": 87% of those with the "highest" level of commitment saw homosexuality as "morally wrong," as opposed to 54% of those with "low-level" commitments.

3. There is an enormous overlap between the American homosexual and feminist movements, in terms of membership, activities, tactics and ideology. "In many respects," writes Rueda, "they are one and the same." A study by Forrest J. Rode, president of the Sioux Empire Gay Coalition, found that "in one South Dakota town a homosexual organization, NOW [the National Organization of Women], and the ACLU are practically coextensive" in membership. All of these groups, which are implicitly "white-divisive" in nature, make common cause with black-unity, Hispanic-unity and most Jewish-unity organizations.

4. From a "band of nonconformists during the 1960s," the organized homosexuals have mushroomed into "a multibillion-dollar movement with access to the White House." There are now some 3,000 gay political groups, ranging from the Gay Nurses Alliance of Brownsville (Texas) to the National Gay Task Force (NGTF). There were, at a minimum, 1,870 individuals being paid to work for "non-profit" homosexual groups in 1981. This lobbying network interacts daily with the rest of the far left.

5. The homosexual community is a permanent "reservoir of disease" in American society. Bisexuals -- often regarded as "hip" by the media -- constitute the deadly link which endangers the heterosexual majority. Even before AIDS came along (with its 1,100 deaths as of last November), queers had a 10 times higher rate of disease than "straights." San Francisco, the nation's "gay capital," has



Father Rueda

a VD rate 22 times the national average. About 78% of all homosexuals have had at least one STD (sexually transmitted disease).

6. The North American Man/Boy Love Association (NAMBLA) is presently on the fringe of the "gay" movement, but the gay leadership takes pains not to criticize it. The group's founding conference took place at Boston's Community Church on December 2, 1978, with a Catholic priest (Paul Shanley of Boston), an Episcopalian pastor (Canon Clinton Jones of Hartford), and a Unitarian minister (Robert Whentley of the national office) enthusiastically participating. NAMBLA's three periodicals (though not necessarily the foregoing individuals) advocate both unrestricted sex for children and incest. Its members contribute 1% of their incomes to help defray the legal expenses of child molesters. The related René Guyon Society, "founded in 1962 under the inspiration of Dr. René Guyon, a lawyer/psychologist associated with Sigmund Freud," has some 5,000 sympathizers. One of its promotional packages recommends the following practices for children:

#### ANAL COPULATION

At age 4, and sometimes sooner, both male and female children *want*, can easily hold after massage, and will be allowed to have a teenager or older male's, condom-cover penis in their anus . . . .

#### ORAL COPULATION

At age 4, and sometimes sooner, both male and female children *want*, and can easily hold, and will be allowed to have a tiny child, teenager, or older male's penis in their mouth. This will bring an end to thumbsucking. The child will at last get valuable hormones that appear in the mature male's ejaculate that have been denied children in the past.

7. In early 1980, the Federal Communications Commission adopted a ruling which "implied a requirement for broadcasters to include homosexual organizations among those consulted pursuant to the renewal of their licenses . . . . The same document rejected a petition . . . which would have ensured that nonfeminist women's organizations be consulted in license renewal ascertainment." Translated from the bureaucratese, this means every radio and TV station must formally review the wishes of local homosexuals or run the risk of being shut down by the government, while the many women's groups dedicated to preserving the family and gender distinctions can be safely ignored. Homosexuals constitute a "class," the reasoning goes, while sexual traditionalists (the rest of the population) are mere human leftovers.

8. On December 15, 1972, after a year of intense lobbying by the NGTF, the board of trustees of the American Psychiatric Association voted unanimously to declare that homosexuality is not an illness. Conservative shrinks demanded a mail referendum on the issue, but were narrowly defeated though only 40% of the members voted.

9. The word "homophobia," which is used by many queers in the same way as "anti-Semitism" is used by Jews, was coined by Dr. George Weinberg, who defined it as "irrational fear" of homosexual practices and influence. Somewhat similarly, lesbian activist Joan Clark compares today's "lavender herring" to the "red herring" of the 1950s.

10. Recent claims by homosexual activists that many historic personages were gay are generally unreliable. In his docudramatic biography of Michelangelo, *The Agony and the Ecstasy*, Irving Stone, who certainly cannot be accused of being an enemy of permissiveness, says, "in no place did we find a scintilla of evidence to support the accusation that Michelangelo was a homosexual . . . The closest thing to it is a slander by the writer Pietro Aretino, a 'notorious blackmailer.'"

11. The National Gay Task Force is overwhelmingly white (95%) and male (85%). Nearly half of its members live in New York or California. Some 83% are college graduates and 45% have completed graduate or professional school.

12. A 1977 survey of 73,000 readers of the *Los Angeles Advocate* found that the average income for a queer household (1.4 persons) was then \$23,600, or 50% above the national mean. About 84% of the *Advocate's* sample voted regularly and 97% were employed. By one estimate, 19% of all spendable income in the U.S. is now in hands attached to limp wrists.

13. Robin Lloyd, author of *For Money or Love: Boy Prostitution in America*, calculated that in 1976 there were 300,000 boy prostitutes in the U.S. The "extremely conservative" estimate of 70,591 homosexual prostitutes nationally (which Rueda easily justifies) would generate earnings of about \$1.75 billion per year. ("This does not take into consideration the cost of hotel rooms.") The estimated "take" for nearly 4,000 queer bars is \$540 million annually. Some 200 queer baths generate at least \$27 million per year through anonymous sex encounters. And the homosexual advocacy groups collect \$246 million annually from members, and private and business donors.

14. As of 1981, the nation has at least 331 homosexual religious organizations. An even 100 belong to the Universal Fellowship of Metropolitan Community Churches (UFMCC), a gay denomination which the American Baptist Church has effectively "adopted." Ninety-three queer churches are Catholic, 37 Episcopalian, 21 Jewish, 16 Lutheran, six Presbyterian and 58 other (including two Mormon). On April 28, 1980, the representatives of 21 different homosexual "Christian" groups met in the White House with a Baptist minister, the personal representative of Jimmy Carter. Rueda writes:

Immediately after the White House meeting, the group retired to a local "leather bar" for a luncheon meeting ("leather" is homosexual argot for a variety of sadomaso-

chism) . . . Religious traditionalists would perhaps have found it significant that this crucial occasion for the establishment of the homosexual religious network took place in an establishment whose trademark is a young, muscle-bound, shirtless youth, wearing tight black pants and sporting a whip poised to strike, his genitals exposed and superimposed on an eagle, one of whose wings is about to enfold him.

15. The Catholic Coalition for Gay Civil Rights has among its members 1,353 priests, brothers and nuns, or 54.8% of the total membership. Dignity, the largest Catholic homosexual group, holds 75% of its meetings on Church property. The late Bishop Rausch of Phoenix dismissed the local "chaplain" of Dignity for asserting that 25% of the area's priests were "basically homosexual." Dignity continues to be heard at the highest Church levels.

16. A survey of 80 randomly selected homosexual organizations, undertaken by Rueda and his colleagues, found that 95% support the Equal Rights Amendment and 0% favor military aid to El Salvador. Overall, 91% of the groups are "very liberal" on social policy issues. Another 6% are "liberal," while 2% range between "somewhat liberal" and "very conservative." Meanwhile, 75% of the groups are "very liberal" (i.e., radical leftist) on foreign policy issues, but only 14% are "very liberal" on economic policy issues (queers are rich, after all).

17. The IRS goes very easy on homosexual organizations. Over half of them receive tax-deductible dollars, yet 48% (with a large overlap) admit to investing a substantial proportion of their resources in lobbying (while others do so on the sly). This "substantial" lobbying means they are not really "charitable" groups under IRS regulations. Public funds (including government, foundation and church) account for roughly half of all homosexual funding. Even under the Reagan administration, one gay church received a \$370,500 federal grant.

### Who Likes Them -- a Seeming Paradox

What is one to make of this mass of information? How should one react to the homosexual behavior of individuals and to the organized homosexual movement? The starting point of this discussion will be two utterly contradictory lists which Father Rueda provides.

First, on page 155, are the member organizations of the International Gay Association (IGA), all 32 of which are located in 21 white countries. Three Latin nations are represented, France and Spain by two groups apiece, Italy and Greece by one each. Otherwise, the IGA is entirely Nordic in the broad sense of the word, although there are associate member groups in places like Japan, Hong Kong, India, Turkey and Costa Rica. As Rueda explains, "Homosexuals exist in all societies. The homosexual ideology, on the other hand, seems to be limited to Western nations." For that very reason, the IGA has failed to achieve a consultative status at the anti-Western United Nations.

Rueda observes, "There is little question that . . . the homosexual movement will find a receptive ear among those who favor the demise of nations and the appearance of an international order." He should have written, "those who favor the demise of *certain* nations." In homophobic Israel, for example, "the homosexual movement does not

even dare include the word gay in its name lest it be known for what it is."

The Israeli antipathy to organized homosexuality is most extraordinary in light of a second list which Rueda provides (pp. 423-34) of the 57 congressmen who have supported one or more pro-homosexual bills. The religions of the gang of 57 are provided, and we find 15 Jews, 10 Roman Catholics, six Baptists, five Episcopalians, five Methodists, three Unitarians, nine other Protestants, and four "None Recorded."

In the 94th Congress, 4% of the Catholic members of the House, but 30.4% of the Jews, supported pro-homosexual legislation. By the 96th Congress, the Catholic figure had risen to 6.9% while the Jewish tally was 52.2%. Yet these same Jewish legislators fervently support homophobic Israel.

The percentage of white Protestant congressmen supporting pro-homosexual bills was even lower than the Catholic percentage, but here -- we regret to report -- Father Rueda has played a cunning trick on his trusting readers. Nowhere does he even hint at the fact that 15 of the 57 pro-homosexual congressmen -- most of them Protestants -- are black.

Eliminating the blacks and Jews from congressional homophiles, we have the following:

Seven white Roman Catholics. One is Toby Moffett, a Lebanese American from Connecticut. Three others are from Massachusetts.

The late Philip Burton, a San Francisco "Unitarian," and the brother of Rep. John Burton, one of the seven white Catholics (above). Also, two other San Francisco-area Unitarians, Don Edwards and Fortney Stark.

George E. Brown Jr., a California Methodist peacenik who was raised as a Quaker.

Norman Mineta, an Asian-American Methodist from California.

Robert Edgar, a leftist Methodist minister from outside Philadelphia.

Gerry Studds, a self-admitted sodomite from Massachusetts, an Episcopalian.

Victor Fazio, an Italian-American Episcopalian from California.

Martin Olav Sabo (D-MN), the only Lutheran on the list.

Herman Badillo of New York: "no religion recorded." Also in this category: Donald Fraser (D-MN), and James Weaver (D-OR).

Listed simply as "Protestant": Michael Barnes (D-MD), Les Aucoin (D-OR).

Two Republican gadflies: "Pete" McCloskey, a Presbyterian who is now out of Congress and partially redeeming himself by his opposition to U.S. Middle Eastern policy, and Stewart McKinney, a Connecticut Episcopalian who specializes in bringing Asian infants to America.

Jonathan Bingham, United Church of Christ, married to an Israeli First Jewess, and Patricia Schroeder, also UCC, of Colorado.

Michael Lowry (D-WA), a weird-looking Baptist leftist, recently defeated in the race for Senator Henry Jackson's old seat.

In summation, hardly any of the 57 pro-homosexual

congressmen listed by Rueda are "mainstream" Americans representing other "mainstream" Americans. At least 31 of the 57 are Jews and blacks, and the rest are overwhelmingly a collection of eccentrics, San Francisco "Unitarians," marginal "Protestants" and the like. Even those white Protestants who did support one or more of the pro-homosexual bills tended to represent heavily Catholic and/or minority districts, while the bills' Catholic opponents often represented heavily Protestant districts. Clearly, the demographic division on this and so many other issues is between assimilated members of the American Majority and unassimilated minorityites. Rueda tries to shield the reader from this harsh reality because, as he elsewhere admits, many good American Catholics, who share his values, are already fleeing to the more conservative Protestant denominations. (Rueda also refrains from designating the religions of those senators and representatives who "have been active in pressing Congress to enact measures antagonistic to the homosexual movement," especially bills which would defund it).

It is passing strange that:

1. Those American leaders whose ancestors lived in Northern Europe are overwhelmingly hostile toward the organized homosexual movement (as distinct from individual homosexuals).

2. Those American leaders whose forebears dwelt in Africa and the Levant are overwhelmingly sympathetic toward the homosexual movement.

3. The Northern European countries (including Canada and Australia) all have active and socially divisive homosexual movements.

4. Black Africa and the rest of the non-European world have no native homosexual movements.

Rueda never mentions this supreme paradox, nor is it clear that he privately understands the racial dynamics which lie behind it. At one point, he writes:

There is nothing in the Jewish faith or culture that explains this support of homosexual legislation except for the way the homosexual movement has framed the issue in terms of discrimination and civil rights, about which Jews are . . . quite sensitive. As a matter of fact, the Jewish religion and culture are essentially family-centered and responsive to a millenary tradition which consistently affirms that homosexual acts are wrong. It can only be expected that as the homosexual movement manifests the antifamily traits which are called for by its ideology . . . Jewish legislators -- insofar as they profess the values of the Jewish traditions -- will become indistinguishable from other legislators.

*Wrong!* In spite of Rueda, the most constant feature in all of "Jewish faith and culture" explains perfectly the group's support for the American homosexual movement (and also its opposition to Israel's underground homosexual movement). That enduring feature is Judaism's private acceptance of a "dual code of morality" -- one law for "our crowd" and one law for the "goy polloi."

Friedrich Nietzsche understood very well how the Jews can create and champion social movements designed to splinter and weaken the host majorities among whom they dwell.

Psychologically considered, the Jewish people are a people endowed with the toughest vital energy, who, placed in impossible circumstances, voluntarily and out of the most profound prudence of self-preservation, take sides with all the instincts of decadence -- not as mastered by them, but because they divined a power in these instincts with which one could prevail against "the world." The Jews are the antithesis of all decadents: they have had to represent decadents to the point of illusion; with a *ne plus ultra* of histrionic genius they have known how to place themselves at the head of all movements of decadence. (*The Antichrist*, XXIV.)

### Parallels Galore

Perhaps the most valuable feature of Rueda's book is the countless parallels which it reveals between America's homosexual movement and the movements of the militant racial minorities. Though Rueda seldom elucidates these parallels (and even occasionally denies they exist), the following are hard to overlook:

Homosexual activists are practically obsessed with the control of language. They have a profound respect for the creative and evaluative functions of words. In *Teaching as a Subversive Activity* (1969), Neil Postman and Charles Weingartner demonstrated the power involved in the making of linguistic distinctions and also its opposite, or "blurring," which, writes Rueda, "occurs when names are applied to entire classes without allowing for individual distinctions." Fortunately, reality has a way of intruding, and, notes Rueda, the word "gay" is "starting to be used by young people as a derogatory remark, as "faggot," "pansy" or "sissy" have been employed in the past.

George Weinberg's "homophobia" implies a negative quality. This and other code words are designed to "arouse paralysis in foes." When a pollster asks, "Should fair employment laws be extended to cover homosexuals?", the answer is often "yes." The word "fair," though grossly misused today, still packs a wallop. What if the pollster had asked, "Should an employer be forced to hire homosexuals?", or, "Should you have the right to object to a homosexual teaching your boys?"

The homosexual subculture requires a "dynamic instability" to exist, says Rueda. The "dynamic opposition" between the "liberated" homosexual and the dominant culture is "precisely the *raison d'être* of the homosexual movement." For example, discreet homosexuals have never been rejected by choral societies. Yet a Gay Men's Chorus now performs at places like the Kennedy Center, although its members have nothing but their homosexuality in common. These same homosexuals then turn around and accuse the Majority of "reducing them" as human beings to their sexual orientation! In fact, the humanity of homosexuals has never been questioned by Rueda, only the desirability of having the homosexual "lifestyle" dominate the cultural centers of our largest cities. Similarly, it is the "dynamic opposition" of Jews wanting to be both at the very heart of Western culture and simultaneously apart from it (an incredible demand) which has triggered the "dynamic instability" which dogs them.

Back in 1951, when homosexuals were still in the closet, Donald W. Cory wrote *The Homosexual in America*. He attributed his kind's woes to the fact they were "without a

spokesman," and "caught in a particularly vicious circle."

On the one hand, the shame of belonging and the social punishment of acknowledgement are so great that pretense is almost universal; on the other hand, only a leadership that would acknowledge [its homosexuality] would be able to break down the barriers of shame and resultant discrimination . . . [W]e are unlikely to have any great numbers willing to become martyrs by carrying the burden of the cross. But until we are willing to speak out openly and frankly in defense of our activities, and to identify ourselves with the millions pursuing these activities, we are unlikely to find the attitudes of the world undergoing any significant change.

This is precisely the situation in which those of us who merely desire a white presence in this country 200 years from now find ourselves. We are not exactly "ashamed," though we hear every day that we should be, yet most of us would feel abashed if we had to proclaim our beliefs openly. Winning the white leadership to our side will remain a dream as long as this "vicious circle" continues. Meanwhile, the Jewish and homosexual elites work constantly to increase our sense of shame.

Rueda is convinced that Christian history is being rewritten to make it seem an "era of homosexuality." Jesus, it appears, was a queer-loving hermaphrodite all along, "although Christians for almost 2,000 years have not been aware of it." This is precisely like the racial picture where, as Carleton Putnam once remarked, nearly two millennia of race-conscious Christianity were undone by a secular court's verdict in 1954.

The homosexuals boast that "only they know" what it is like to be both an abnormal and a normal person. Similarly, America's minority racial leaders regularly claim superior knowledge because of their status. Jews insist that being "marginal men" gives them a vast insight. The heterosexual white male is increasingly a being of inferior understanding to all of these groups.

At trendy schools like New York's Sarah Lawrence College, "straight" students are actually made to feel second-class. A freshman from the Midwest reports:

It's really weird here. Girls check you out. I don't know where to look. It makes me feel so creepy. My roommate and I went to this party, and girls were making out together on the couch. There were only five boys there, and they were all taken. This girl asked me to dance. I didn't want to say no, but afterward I went back to my room and cried.

This perfectly describes the dilemma in which millions of white girls, even in places like the University of Georgia, now find themselves with regard to black males (i.e., moral blackmail).

Rueda: "Such negative categories as sin, crime, or sickness . . . are not only objective descriptions of the human condition, but tools which enable society to protect itself . . ." White society is hurt when homosexuality is no longer called "deviant," but -- a point which Rueda and many conservatives forget -- it is also hurt when black or Hispanic behavioral styles are redefined as "normal" *within the context of white society*. Practically every American movie made in the 1980s is filled with black-derived be-

havior which was rightly defined as "deviant" in the white America of the 1950s.

Homosexual leaders regularly call for a "grand alliance of the oppressed," and never stop to realize that a society (or anything else) cannot exist in an unforgiving universe without suppressing that infinity of forces, human and otherwise, which (given the chance) would overturn it. Sometimes gay activists dare to admit they seek to change America beyond recognition. Jeanne Cordova, a prominent lesbian, declares:

Social change is a power struggle, not an educational program . . . . Winning is not a matter of changing people's consciousness.

Lesbian Judy Freespirit agrees, saying that the social programs of the Third Sex must be "imposed," regardless of majority opinion. Look to the Black Power movement, she suggests.

Homosexual values are presented as "broadening" the

scope of existing Western values. Like black and Jewish values, however, they merely change it. Many of the behavioral preferences of a generation or two ago have vanished (study the popular movies comparatively), not because of technological change but because there are different races at the wheel.

Rueda warns how Marxist revolutionaries promote open homosexuality and other forms of decadence in the Western world in order to bring down capitalism. But he struggles to avoid asking why black Christians and Jewish conservatives are fully as eager to promote degeneracy in the civilization he is trying to protect.

In sum, Father Rueda has performed an outstanding double service with his encyclopedic polemic against the homosexual perversion. He has not only assembled the available facts about the American homosexual movement, but apparently without intending it, has proven beyond all doubt that this movement is part and parcel of the primarily instinctive insurrection of racial and cultural aliens against the white West.

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## It happened to an Instaurationist

# THE BREAK-UP OF A MAJORITY FAMILY

The paternal side of my family came to America as early as 1636. From that time until my father got a job with a large corporation, my Anglo-Saxon forebears made their living by farming in the Northeast. My father's business career pulled him "off the land" for good and pushed him into an urban milieu, still in the Northeast, where he met and married my mother, whose parents were non-Anglo-Saxons -- Christian Eastern Europeans who immigrated to the U.S. in the late 19th century. There were two children, myself and my sister, both born during the height of the Baby Boom.

When we were both quite young, our mother's death left deep and lasting scars in the family and surely played a considerable part in what followed. As a single parent, my father experienced certain difficulties in raising my sister; he simply could not fill the wide emotional gap left by the absence of the mother-daughter relationship. Out of this eternal vacuum arose the beginnings of my sister's rejection of my father, a rejection that was eventually to expand into her rejection of her family, her origins and, finally, the West itself.

The first inauspicious signs were her increasing obsession with "things Jewish" in her teenage years. She seemed to go out of her way to date the relatively few Jewish boys in our suburban high school. It wasn't long before she was pontificating about Zionism and Herman Wouk novels. As soon as she graduated, she was off to college in New York City, the Holy City on the Hudson.

What followed was the total, prolonged immersion of an already troubled young Majority woman in the acid bath of liberal-minority dogma at the point of its strongest con-

centration. It goes without saying that her college curriculum ran the gamut of left-wing social-science sophistries from Boasite anthropology, Marxian economics and gestalt psychology to "radical" sociology. As this was the late 1960s with its anti-American (i.e., anti-Majority) political hysteria, I suppose I shouldn't have been surprised when I visited her and found her plastering walls outside her apartment building with Socialist Workers Party posters. But the Trotskyite political manifestations were only secondary. On the personal level her vicarious minority racism, which she called equalitarianism or anti-racism, continued at an ever more furious pace. Her boyfriends continued to be almost exclusively Jewish, one of them a fire-breathing Israeli. And of course she had early on succumbed to the Freudian religion, which led to long "therapeutic" sessions with a succession of bearded psychiatrists.

From the day of her move to New York, my sister lived in a series of borderline, heavily nonwhite neighborhoods composed primarily of the black and Hispanic lumpenproletariat and a leavening of left-wing hippies and yuppies. Ensnared in her urban inferno, she wrestled even more desperately with the problems of big-city anomie, loneliness and job-jumping. Somewhere along the line her exclusive preference for Jewish men dissolved and she began to take up with nonwhites -- among them a Chinaman whom she met at her shrink's, an Amerindian-looking Puerto Rican abstract painter with hair down to the middle of his back, and a Negro jazz musician in his 50s who had a Jewish ex-wife and children in California and was "recovering" from a long stretch of heroin addiction. The latter

inaugurated my sister's "black music" phase.

Whenever I saw my sister, the merest hint of a white-oriented racial remark (anything less than expression of worship of the colored races) was the cause for instant, hateful rebuttal. I had to steer around such danger zones, including "feminism," very carefully. Bella Abzug was her ideal politician. Feminism, by the way, led my sister to drop her male therapist for a female therapist, who was always bringing up the advantages of a lesbian lifestyle.

As my sister became ever unhappier, she became ever more intolerant of the slightest suggestion that her social environment might have anything to do with her problem. Without realizing it, she had forged an alliance with the forces which were destroying not just the Western cultural organism in America, but herself as well. Although racially Nordic with blonde hair and blue eyes, she was totally unable to understand that she was in the thick of a movement dedicated to the destruction of her own biotype. Nothing could persuade her to believe that black and Hispanic lumpenproles, feminists, gays, lesbians and left-wing Jews were not the oppressed wretched of the earth who were being deliberately and maliciously victimized by an evil Majority racist establishment. She had not the faintest idea that it was the whites, members of her own race, who had become the victims in a racial confrontation conducted and officered by white liberals and nonwhite racists.

One day what my sister perceived as a ray of light suddenly illuminated her darkening mood -- in the person of a recent immigrant from Asia. They proceeded to see each other for several years, and some months ago were finally married. Her husband, I might note, comes from a family of nine children, some other members of which have also taken up residence in this country, thanks to Lyndon Baines Johnson's 1965 Immigration Act.

Though I had probably expected as much, I was devastated by my sister's marriage to a dark-skinned Third Worlder -- a Filipino with a heavy accent. My last hopes and illusions, that despite all her terrible detours she would eventually settle down and marry one of her own kind, went down the drain. Now in her mid-30s, if she ever has any children (mercifully she says she doesn't want any), they will be Eurasian hybrids.


After a long period of shock and anger, I gradually had come to terms with my sister. She had made it very clear that henceforth our relationship was to be a package deal -- no relations with her without relations with him. Knowing that I was about to lose her, possibly forever, I decided to make a last effort to get her to understand. I cajoled, begged, pleaded, but most of all I tried to reason with her in a long series of letters. No topic was taboo, as I overwhelmed her with a no-holds-barred analysis of her behavior, examined from a personal, sound and biological point of view. In effect, I wrote her a book which could have been entitled *Think Again, White Woman!* I asked her repeatedly to respond to my letters, to begin a dialogue, however rudimentary. But the weeks went by and I heard nothing.

Finally, I did receive a letter. I had written her at least 400 pages; she wrote me four. In them, she adopted a snippy, offended tone. She accused me of being "imprisoned by

the past," and curtly requested that I send her no more "insults and statistics." It was obviously I, not she, who was the "sick one." She ended with "some important advice." I should "find out" about Nichiren Shoshu Buddhism, which she was now practicing with fantastic results. For those Instaurationists who saw the film *The Last Detail* (1973) starring Jack Nicholson, you may remember a long and hilarious scene in which a bunch of sailors, bent on seduction, meet several women who only wish to convert them to Nichiren Shoshu Buddhism, which seems to consist mainly of chanting in Japanese, "Nam-Myoho-Renge-Kyo," which didn't seem to have any meaning but which is supposed to lead us all to world peace and personal happiness.

So my sister and I have come to what seems a permanent parting of the ways. Twentieth-century culture distortion has denied me one of the most important human relationships. How can I maintain any meaningful familial ties to a soul-sick Majority woman with a Malay-Mongoloid husband and a *Weltanschauung* consisting of one-third obsessive equalitarianism and two-thirds Asiatic cultism?

Step by relentless step she has become less my sister and more a horrifying fulfilment of Spenglerian prophecy -- the Decline of the West in corporeal form.



*Instauration* burst upon the world scene in December 1975. Since then, as regular as a cesium clock, it has come out month after month until, with the issue you now have in your hand, it has reached the hundred mark. In more than eight years of publication, we've never missed an issue, never failed to get the magazine mailed the first of each month, give or take a few days. If anyone ever failed to receive his or her copy (and unfortunately some have), it is either the fault of the postal service, which commits many faults, especially with regard to third-class bulk mail, the fault of the subscriber who didn't notify us in time of a change of address, or a mix-up at our end by improperly addressing or losing labels.

Anyway, as we blow out our 100 candles (or  $8\frac{1}{3}$  candles if we count by years) and slice our cake, the editor thanks one and all subscribers for their support and assures them that *Instauration* intends to stick it out until the 200th or even the 500th issue. Maybe we have started something that will never stop until what we all hope will someday come to pass, comes to pass. Stranger things have happened. Even if they never happen, striving for the impossible carries with it a built-in, internal glow that lifts the spirit and warms the heart. Those icy souls who have thrown in the towel would be surprised to know how much they have been missing and how much more soundly they would sleep at night if they acted a little more like Don Quixote and a little less like Sancho.

# You've Come a Long Way, Baby

Early in the century, a minor scandal erupted when Booker T. Washington was welcomed to the White House by President Theodore Roosevelt. Now Nancy Reagan has invited the ultra-primitive Mr. T into her home, climbed upon his lap, thrown her arm around his back and kissed his shaven head -- repeatedly (for the cameras and for the black voters). Mr. T shouted, "Wow, wow, growl, wow!" Mrs. Reagan, we are told, "seemed to dote on the Terrific T." She was particularly fascinated by the 23 pounds (\$300,000 worth) of chains, bracelets and earrings that adorned Lawrence Tureaud's neck and torso, including that bauble with the six stars (just above Nancy's knee).

Picture Idi Amin with a mohawk haircut and you have a fairly good idea of television's Mr. T. One of 12 children, Mr. T has been on the talk show circuit recently, telling Middle Americans how he likes to read Socrates and attend the opera. His acting ambition? To play "something meaningful, like a black doctor in a Southern town who finds a cure for cancer." But he has no desire to do Shakespeare because "I don't talk in that kind of broken English." Speaking of "broken," Mr. T was recently heard to say, between takes, "Now I can go back to my real self. I like to break bones. I just want to tear something up." Why not hire Mr. T to play Hannibal, the great Carthaginian Roman-basher? No one should let the ancient busts, showing his narrow lips, straight hair and aquiline nose, stand in the way of 1984 showbiz.

The current media-created and media-enforced popularity of Mr. T is best understood in the following context. In his outward appearance, he is a walking, in-the-flesh reminder of the white nightmare of unchecked Negro barbarism and violent criminality -- as in the late Joe Flaherty's reference to Sonny Liston as "the nigger after midnight in the subway of our souls" (not a verbatim quote). Yet, through the magic of the media, the black beast image is not just neutralized but transformed into its exact opposite. Underneath his menacing exterior, Mr. T is portrayed as an ebony St. Francis of Assisi -- loving animals and little children (who love him back) and only using his viciousness on the side of Truth, Justice and the American Way.

The Mr. T phenomenon is also evidence of the ongoing spiritual castration of the Majority male. While the media promote his image as a "tough-but-good-guy" to our children, we're supposed to pattern ourselves after a spineless liberal wimp like Alan Alda, whose fabled "sensitivity" (perhaps picked up from his Jewish wife)



makes him a harmless little puppy dog whose sole aim in life is to ensure passage of ERA.

Mr. T happens to be the main attraction of *The A-Team*, probably the most insipid and most violent of present-day TV helicopter-chasing programs. For an occasional grunt or two, he gets more than \$2 million a year, plus \$45,000 for brief guest appearances. "God did it," he explained. Abandoned early on by his own father, T at least shows some signs of responsibility by taking care of his own illegitimate daughter, Lisa, 13.

Should present trends which produced Mr. T continue, we may expect to see, by 1990, a First Lady who insists on wearing a bikini everywhere during the hot Washington summer and being escorted by two large Negro disciples of Leo ("Dr. Hung") Buscaglia; by 2000, a First Gentleman who is black and bisexual, and who conspicuously cheats on his wife, the white president; by 2010, a Jewish transvestite president who stages drag follies every

Christmas and Easter; by 2020, a mulatto king who rides around on his horse, "Whitey," (technology having collapsed by then) and shackles up with every beautiful Nordic woman whom he chances to see.

Yes, it all sounds so implausible, but much less so than Nancy's performance would have seemed in 1920. Nancy has given every white girl in America official sanction to snuggle up to the big, primitive black athlete of her choice -- and has cut the ground out from beneath that dwindling remnant of Americans who believe Nordicide is a capital crime.

*At the 20th anniversary celebration of Operation PUSH in Chicago, Mr. T appeared on stage and sat down in Mayor Harold Washington's chair. Jesse Jackson, who was also attending, then got up and sat in Mr. T's lap. The black audience howled, as well it might. Afterwards, Mr. T gave a \$10,000 check to PUSH.*