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A publication of The Rockford Institute.
Editorial and Advertising Offices:
934 North Main Street, Rockford, IL 61103.
Editorial Phone: (815) 964-5054.
Advertising Phone: (815) 964-5811.
Subscription Department: P.O. Box 800,
Mount Morris, IL 61054. Call 1-800-877-5459.
For information on advertising in *Chronicles*,
please call Rochelle Frank at (815) 964-5811.

U.S.A. Newsstand Distribution by Eastern News
Distributors, Inc., 1130 Cleveland Road,
Sandusky, OH 44870.

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Chronicles (ISSN 0887-5731) is published
monthly for \$39.00 per year by The Rockford
Institute, 934 North Main Street, Rockford,
IL 61103-7061. Second-class postage paid
at Rockford, IL and additional mailing offices.
POSTMASTER: Send address changes to
Chronicles, P.O. Box 800, Mount Morris,
IL 61054.

The views expressed in *Chronicles* are the
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Chronicles
A MAGAZINE OF AMERICAN CULTURE

Vol. 20, No. 1 January 1996

Printed in the United States of America

On Scots Nationalism

Michael Hill, in "Scots Nationalism, Yesterday and Today" (November 1995), says that few men of the caliber of our forefathers are alive today and that "we lack the spirit of resistance that moved our forebears to defend their ancient liberties." If the "we" referred to consists of academics, corporate executives, and conservatives, then I heartily agree with the assessment. However, as a general, demoralizing indictment, it doesn't obtain.

Gordon Kahl battled federal marshals in the Dakotas, and Robert J. Matthews made his epic, last stand 11 years ago this December on Whidbey Island, Washington. The late Vicki Weaver is of the same mettle as the pioneer women who held the Plains Indians at bay. We do not lack for heroes. What is lacking is a willingness on the part of right-wing men of wealth and station to assist these heroes. The Weavers found a champion in attorney Gerry Spence. Due to Matthews' eccentric political affiliations, his bones have been left as carrion for tabloid caricature, though his memory is kindled by a small segment of lower-class, young white Americans.

—Michael A. Hoffman II
Coeur d'Alene, ID

Dr. Hill Replies:

Mr. Hoffman is correct in pointing out the sacrifices made by the likes of Vicki Weaver, Gordon Kahl, and Robert Matthews against a federal Leviathan bent upon depriving us of our liberties. He is also right when he says that, in general, "academics, corporate executives, and conservatives" lack "a willingness . . . to assist these heroes." It was not my intention to issue a "demoralizing indictment," but merely to point out that all too few Americans of every station take seriously the threats to their freedom.

I had hoped to challenge those of position and power who fancy themselves conservatives and traditionalists to call forth the courage of our Scottish ancestors in restoring the Old Republic. Undoubtedly, there are tens of thousands of hardworking, patriotic Americans who display this courage every day; however, they lack proper organization and leadership—without which they will not succeed in rolling back the power of the illicit state. To give direction to the emerging populist groundswell, it is time for men of influence to take a stand.

CULTURAL REVOLUTIONS

SIR JAMES GOLDSMITH's *The Trap* (New York, 1994) is the clearest introduction to the arguments against global free trade and its consequences for the nation. The English translation adds helpful notes and bibliography to the French original, *Le Piège* (Paris, 1993). In some places, however, rearrangement and omission change Goldsmith's message.

The last chapter of *Le Piège* ends with a ringing endorsement of economic nationalism: "Our supreme responsibility will remain that of protecting the sovereignty, identity, territory and stability of the nation. Maastricht and GATT are trying to destroy these foundations of our society. Question: Is that why you

are running for the European Parliament? Answer: Yes." (He won a seat.) The English *Trap* suppresses this chapter and ends with what I call the Pocahontas chapter, a brief put-down of Christianity and praise of native folk cults and their purported vision of the goddess, Earth, translated from the penultimate chapter of the French. The last words in the English *Trap* come from a two-page letter supposedly written by Chief Seattle to President Franklin Pierce in 1854. (No one knows who wrote it, and there is no evidence that it was ever sent to Pierce.) We close the English *Trap* not with our duty to the nation, but with two pages of Transcendentalist mush, e.g., "Our dead never forget this beautiful earth, for it is

the mother of the red man. . . . The earth is not the white man's brother but his enemy. . . ." The French original gives us the gift Burns asked for, "to see ourselves as others see us." Near the beginning, Goldsmith notes that although the American Gross National Product has quadrupled in the last 50 years, "American society is in serious social crisis." In French, "*La société américaine [est] profondément malade*"; it is profoundly sick. Goldsmith notes in English that "The Founding Fathers originally conceived the United States as a true federation of free peoples." He goes on to say in the French, "The original conception was little by little suffocated [*étouffée*] by the central authority." Both versions tell us that Goldsmith heard Nobel Laureate James Buchanan say that Madison would be shocked if he were to return today. Only in the French does Goldsmith comment, "Our first task is to avoid degenerating into a centralized Leviathan" like the contemporary United States. Goldsmith is only one of many thoughtful Europeans who look forward to greater European unity, but always with the proviso, "we cannot allow what happened to the U.S. to happen to Europe."

Goldsmith's European patriotism is elided from the English *Trap*. "Europe has much to offer. Its civilization is far superior to the invading novelties emanating from North America." When united, Europe will have a greater influence on international affairs. "By that I do not mean intruding into everything the way America does. I mean influencing matters that really concern us, like international trade. America is trying to impose a globalist free market. A united Europe can and must protect itself from that." When asked what Europe can do, Goldsmith replies, "First of all, don't be impressed by American threats." Europe runs a large trade deficit with the United States. "Isn't it strange to see the seller threaten his client and even stranger to see the client take these threats seriously?" If Europe will not go along with global free trade, Mickey Kantor won't let them watch the next *Jurassic Park*.

The Trap is essential reading for all Americans. In French and English it explains why the European Union will be prosperous only if it is founded on the basis of prosperous and independent nations. The French original makes clear that a major obstacle to this goal is the

interventionist and globalist United States regime, founded by President Roosevelt in 1933 and still very much in control. The Department of Labor has estimated that NAFTA has destroyed over 42,000 jobs in this country. (*New York Times*, October 9, 1995). NAFTA's passage was a bipartisan effort, led by the President and the Minority Leader (now the Speaker) of the House. To restore freedom and prosperity to the United States, we need to restore the "suffocated" original conception of "a true federation of free peoples," isolationist in foreign policy and continentalist in economic policy. The true Contract with America is the Constitution of the United States.

—E. Christian Kopff

THE NEW SEXUAL WORLD Order is taking shape, thanks to the Peace Corps, the United Nations, and the U.S. Congress. In late September, Dr. J. Ricker Polsdorfer, the Peace Corps' director of medical services in Africa, was fired for promoting abstinence as a method of preventing AIDS. Dr. Polsdorfer's crimes, according to the Peace Corps director in Zimbabwe, were that he "pushed this stance to the point that you promote only abstention, disapprove of the use of condoms and have openly expressed the belief that sexual relations with host country nationals should be against Peace Corps policy."

From teaching English, distributing food, and digging irrigation ditches to installing "confidence in condoms" and encouraging sexual liaisons with the overseas hosts—how the Peace Corps has changed in 35 years. When started by President Kennedy in 1961, the Peace Corps focused exclusively on fighting poverty, hunger, and illiteracy in the Third World; its volunteers waged the Cold War on the humanitarian front, battling Soviet influence in these countries with shovels, schoolbooks, and by the sweat of their brow. But with the Cold War over and Western consumerism and egalitarianism the official future of mankind, Americans can now move on from feeding the hungry to satisfying equally basic needs. The recent U.N. Convention on Women's Rights, where the sterilization of the Third World was planned as a humanitarian gesture, was a preview of coming attractions, and the condemnation last summer of Zimbabwe President Robert

Mugabe by the U.S. Congress showed how dissidents in the new order will be pressured to conform.

At the opening of the Zimbabwe International Book Fair in August, President Mugabe called homosexuals "perverts" who didn't deserve civil rights and then denied a gay rights group representation at the fair. In support of their president, some 500 members of Mugabe's Zanu Party celebrated in the streets of downtown Harare; even the Zimbabwe Council of Churches, comprising Lutheran, Methodist, Anglican, and Catholic leaders, supported Mugabe's actions.

Seventy outraged members of the U.S. Congress immediately sent a letter of protest to Mugabe, denouncing his "anti-homosexual campaign." Concerned for the well-being of its gay delegates, the World Council of Churches chimed in and threatened to cancel its Eighth Assembly, scheduled to meet in Harare in 1998. None of this fazed Mugabe in the least. "Let the Americans keep their sodomy, bestiality, stupid and foolish ways to themselves," he said. "Let the gays be gays in the United States and Europe, but they shall be sad people here." Homosexuality should be treated "as a criminal offense, like theft," he concluded. Since many Third World countries punish thieves by cutting off the offending member, Mugabe's analogy makes homosexuals uncomfortable.

"I have no idea what he thinks he is doing," said an unnamed American diplomat to the Deutsche Presse Agentur. That Mugabe might be governing his country the way his people want it to be governed, this was irrelevant. "Zimbabwe has very severe economic and political problems that need desperate attention," said the diplomat, so "why is he [Mugabe] going on about gays?" The more obvious question is why American leaders are "going on about gays" in an inconsequential country some 7,000 miles away.

—Theodore Pappas

THE CALIFORNIA Civil Rights Initiative was headed for trouble from the start. Conceived by two California professors, Glynn Custred and Tom Wood, the CCRI is a proposed amendment to the state constitution that would bar public agencies and schools from discriminating in favor of women or minorities. In other words, it would kill affir-