

The REVOLUTIONARY CONSERVATIVE

*Conservative - Nationalist - Unionist - New Right
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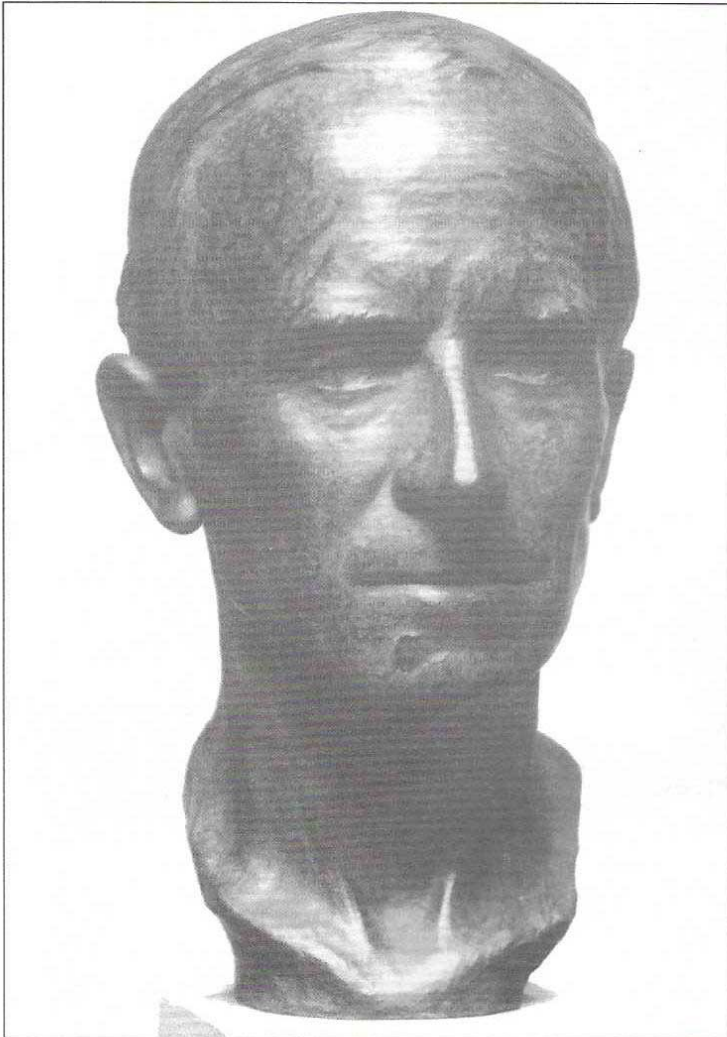


In this new-look issue:

Stuart Millson on Oppression of Majority Peoples; Jonathan Bowden on Tina Turner, Realist Cinema, Animal Rights; John Raggley on Forbidden Values; John MacLaughlin on Economics. Plus: Media Comment, Cultural Imperialism, Analysis of the Left and Ideological Counterblasts from Britain's most politically-incorrect magazine

Message from the Editors

Welcome to the new-look *Revolutionary Conservative*. Over the last two years we have worked hard to produce a large volume of New Right literature. Working often to a tight budget and relying mainly on donations from supporters the RCC has managed to maintain a steady flow of magazines, pamphlets, books and leaflets. In addition to this we have sponsored social events and conferences, as well as hard-hitting campaigns against the liberal infiltrators who have taken over the Conservative Party. We decided that large amounts of ammunition had to be fired and that our cause had to be projected on a national scale, particularly in the mass-media. Unfortunately we had to sacrifice print quality for quantity and that is why our range of magazines had a certain *samizdat* appearance. But now we are able to deliver a much-improved format. Due to our increasing membership and subscription list, the *Revolutionary Conservative* comes in a new, improved presentation. And for this issue we have a wide range of topical and intellectual debate which we intend to bring into the bloodstream of the intellectually-bankrupt Tory Party.



John Buchan - novelist, scholar, imperialist, Tory and founder of the Federation of Conservative Students.

The magazine will now sell at **£2.00 per copy** and we intend to maintain a quarterly production schedule. However, the Caucus is busily preparing other publications and it may not always be possible to keep strictly to this plan. So we therefore offer our readers the following: **a yearly subscription of just £10.00** for the *Revolutionary Conservative*, the *Revolutionary Conservative Review*, the Caucus Newsletter and our smaller policy papers. Unbeatable value - political incorrectness and New Right resistance at an irresistible price! And resistance is what we need: resistance to the extreme Left-wing liberalism that is eating away at our cultural institutions; resistance to the totalitarianism of the media; and resistance to the leftward drift of the Conservative Party. The RCC is fighting nothing short of a war - a battle for Britain, for Europe, for the future of our way of life. Never before have the British people been so disillusioned with the political system and the political pygmies who feed from it. And never before have they demanded such change. Let the Revolutionary Conservative Caucus play its part in challenging the decadence and decline of our drossy era: let us contribute to the renaissance of our country and the rebirth of Western Man. Throughout Europe the tides are turning against liberalism. In Italy nationalism and regional patriotism are on the march, defying the grey hand of liberal conformity. In France the *Front National* under the inspirational leadership of Jean-Marie Le Pen continues to exert a profound influence over political life and discourse. And here in Britain the penny is dropping at last. People are realising that the policies pursued by the political class since 1945 have ruined this country and they are looking for a complete change of direction. The time is ripe for change, for real conservatism to manifest itself and we dedicate ourselves to this struggle.

We in the Revolutionary Conservative Caucus and on the Tory Right want to see Britain completely restored to its former greatness. Imagine it, a Britain cured, purged and revived. The sick cancer of multiculturalism eating away at the vital heart of the nation would be destroyed forever; our youth would be regenerated - rescued from the rotten abyss of drugs, "rap" and unemployment; and our institutions and media would resound to the strains of British national pride, culture, music and achievement. At present we feel ashamed at the state of our country, but we also feel burning anger. This magazine and this movement will never rest until our goals of national greatness have been well and truly attained. It is a struggle that concerns us all - so join the New Right now on the shining path to victory!

Our type of Toryism

"Come, my friends, 'tis not too late to seek a newer world" - Tennyson.

The Revolutionary Conservatives are a movement of people dedicated to the promulgation of an alternative Zeitgeist - of a conservatism so new that it is revolutionary, of nationalism rather than internationalism, of tradition rather than change for the sake of it, of beauty and harmony rather than chaos, of social cohesion, not atomisation. It is intended that this publication will help, in a small way, to break up the liberal consensus which holds that traditions are not worth preserving, that men are the same as women, that racial feeling is the same as hatred, that countries should, by preference, be amalgamated into ever-larger artificial units (to name just some of the illogical assumptions made by those in positions of influence). Already there are tremors all across this great continent, from the Urals to the Atlantic, from North Cape to Sicily, and this consensus is beginning to falter. There is a growing consciousness that our multifarious traditions, the delicate tissue of our heritage, the whole fabric of Britain, in fact are within an ace of disappearing. De-industrialisation, the cult of utilitarianism, widespread public apathy, mass-immigration from the Third World, the indifference of influential politicians, churchmen and literati and the censorship of ideas - in combination, they are acting against the long-term interests of our country. Britain is increasingly prone to the problems we are accustomed to thinking of as American ones - derelict cityscapes, lawlessness, race-riots and ever-heavier taxes levied on the productive classes. Our remaining industries are increasingly foreign-owned; bureaucrats hold ever-increasing power over our daily lives; competing lobbies are tearing the country into pieces; crime is rising at an unprecedented rate. In the post-Imperial age, Britain has lost her way.

Every Briton of sensibility can see, or at least guess at, these things. The aim of this magazine and the movement which has grown around it - is to articulate the now-deafening cries of popular dissatisfaction; to say the things that need to be said; to say what few of our leaders are honest enough to admit.

The Not-So-Controversial Controversialists, by John Raggley.

It is easy for us world-weary Tories to dismiss the members of far-Left parties as visionaries, enthusiasts, anorak-wearers, etc. We view them in the same way that civic-minded Romans might have viewed early Christians - unwashed, uncouth, unaware, unpleasant persons, often of indeterminate gender, presuming to set themselves up as arbiters of morals. To us, they are Party Bores writ large, ideological hypochondriacs, advancing towards us from all quarters of the compass, eyes gleaming, foam in the corners of mouths, telling us ad nauseam about real or imaginary sores in the body politic. But they do not appear so to many others - to whom, especially the impressionable young (as opposed to people like me who are the unimpressionable young), they are interesting, even exciting. Why is this; how can this be? Why do they think that conservatism - all vigour and vim, Swift and Lawrence, Emerson and Vaughan

Williams, Johnson and Juvenal, pyx and blue fire, Vulcan and Perseus, periwigs and brass buttons, Don John and King Arthur - is dull? And why do they think that liberal socialism - trades union congresses and statistics of boots manufactured in the Soviet Union between 1922 and 1931, Brecht and Breyten Breytenbach, semantic hairsplitting, litigation, cant of unearned "rights", T-shirt and jeans, constant self-abnegation - is fun? It is simply this - because of liberal socialism's early association with the young and fashionable, it is still often thought to be new and "controversial".

Although one can understand why, for example, media studies students have fallen under this misapprehension, the thoughtful conservative is left shaking his head in bemusement as to why others have. Surely it is clear to even the meanest intellect that the politics enunciated by the furthest left of the far-Left groups have been largely adopted (if in adapted form) by politicians styling themselves "centrist" and even "conservative"? It seems it is not - but consider the evidence.

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“Scientific” foundations and “think-tanks”, supported by governments and big business, conduct “studies”, which conclude that Marx was right, that deconstructionism is sensible, that females and non-Europeans and homosexuals are repressed, that the West is wrong because strong. The far-Left has called for internationalism - for “equal rights” for women, homosexuals, and non-European colonists - for “rehabilitation” of, rather than retribution for criminals - for the debasement (under the name of “democratisation”) of culture - for Ulster to be made over to the IRA - for mass-medication and psycho-sexual therapy - for the expansion of the “social services” and the public sector. Who can doubt that the years since the war have been mostly characterised by just such policies, promulgated and usually implemented by politicians of all parties and from supposedly widely different political backgrounds? Even under Mrs. Thatcher these policies continued apace (although some tendencies were slowed temporarily). How many people in Parliament could be found to disagree publicly with most of these so-called “desiderata” - even on the conservative benches? The cohorts of witch-doctors who led the Left’s original offensive - the “counsellors”, “repressed memory experts”, “carers”, scribblers, “Section 11” teachers and “chairs of leisure services” - have made plenty of converts inside the fortress gates. Those who think that their parents will draw in a horrified breath when they demonstrate in “solidarity” with “Zimbabwean women” or associate with homosexuals are (lamentably!) mistaken.

The reason many believe it controversial to be liberal is that they think there exists a self-perpetuating “Establishment”, consisting of crusty colonels, the landed gentry, Freemasons, Tory MPs, big business representatives and Etonian OBs - and that this “Establishment” ruthlessly suppresses all dissent. Some even go so far to call this mythical “Establishment” the Tory *regime* or claim that it is *fascism*. These are the sort of people who believe that the antithesis of this “Establishment” is a loose coalition of “rebels” - feminists, homosexuals, blacks, Greens, Celtic fringe nationalists, Third World “freedom fighters”, “liberation theologians”, homeopaths, “Dongas”, “animal rights” activists, hunt “sabs.” and vegetarians. They see the world in a simplistic way - on the one side, there is inertia and evil, on the other, movement and goodness. They believe that the “Establishment” acts in sinister ways - by banning books and films, by promoting “Eurocentrism”, “homophobia” and “patriarchy”, by carving up the countryside and towns, by exploiting the Third World. They believe that the “Establishment” is motivated

solely by hope of financial gain. They see themselves, by contrast, as somehow morally aligned with that Chinese student who ran in front of the tanks in Tienanmen Square, with the Czech who set himself on fire in protest at the sudden ending of the “Prague Spring”, with Geronimo’s Sioux, heroically resisting after the Little Big Horn, or with hapless Irish peasants, starved because of potato blight and the indifference of Whitehall. They dance tarantella in front of the supposedly ironclad, phallic “System”, attacking wherever there are chinks in the armour. They align themselves with every real and trumpery cause, playing lachrymose violin or beating the war-drum by turn - and they think they are being daring doing so.

What was once genuinely disputatious became merely risqué and has now become blase, to all except its most fervent adherents. The revolutionaries of yesteryear are now sitting on well-upholstered armchairs in nice suburban houses - the sort of houses to which today’s “revolutionaries” return after a hard day’s spitting and picketing. Almost every taboo has now been broken in the Left lexicon, and almost every item of business on the Left’s agenda resolved. It may be that some Leftists sense that they have been co-opted into the mainstream, and that is why they seek to give themselves new leases of life by insisting that they are still an “out group”. (By contrast, genuine “out groups” are always trying to convince themselves, and everybody else, that they are really “in groups” - or, at least, that they will be “in” some day.) The only ones (except for paedophiles and rapists) who now remain outside the Pale in these “non-judgmental” days are the groups of the radical Right. They are now the only political sub-stratum whose members are really likely to be physically attacked for their politics. The things they say, are simply, too hot to handle, in a gradually withering, sleepy sort of society. The policies they espouse meet the prejudices of the age head-on. The flood of de-civilisation swishes angrily at any makeshift dykes of instinct and intellect, striving to break them down (so that the whole world can be a featureless, watery plain). To discriminate is *the* cardinal sin (depending of course who is being discriminated against, and who is doing the discriminating). The philosophy of the radical Right - its reliance on nation and race - is so deeply unfashionable that it has become the only truly “controversial” theory in town. The members of the radical, patriotic Right have become like the ancient Druids, muttering invocations in the wilderness, keeping old flames kindled in deep caves, waiting hopefully for King Arthur to arrive, and listening for Drake’s drum to beat.

Animal Liberation

An examination of an eccentric fringe phenomenon in British politics which has led to terrorist activity and closet paramilitarism. From the vegan lunch box to the armalite rifle, Jonathan Bowden investigates the fanatical sub-politics of Animal Lib.

Animal Liberation is one of the more quirky, interesting and genuinely unusual phenomena of politics during the 1980s. The Animal Liberation Movement has many origins - partly in the punk scene, post-60s New Left extremism and the tamer, more fuddy-duddy organisations of the past which were primarily concerned with animal welfare such as the RSPCA. Ultimately though this ideology, which has several university lecturers weighing in on its behalf, is actually a type of mad-cat liberal individualism which has been extended out to encompass non-human life forms. Ever since the emergence of the New Left and the relative de-communisation of leftist politics, there has been an attempt to re-work the old strategies, primarily by finding alternative proletariats - alternative or differentiated sources of "oppression". First it was the relatively obvious ones, in accordance with the theories of Herbert Marcuse for instance, and these groups were radicalised bourgeois students, ethnic and metropolitan minorities, feminist vanguards in the female sex (people who had confused the morning-after pill with the valium bottle), homosexuals, invalids (the whole doctrine of disabled rights), eventually the earth itself, and finally the non-human species which crowd its surface.

There is a certain inevitability to this process of radical estrangement, alienation and the re-inventing of rebellious categories in the post-industrial context. The whole point is that new sources of feigned outrage and apostasy must be found. New sources of extended pity and inadequacy have to be garnered; new objects of endearment and pathetic self-reflection have to be cast abroad on the human stage. This ideology rests on the notion that animal species - other than homo sapiens - are partly human at least in their ability to suffer, give affection and be cognitive over the nature of pain. This is relatively straightforward of course. No-one denies that mammalian tissue can experience pain - the point is whether anthropomorphism can be justified in such circumstances. The latter phenomenon is a scenario whereby totally human attitudes are devolved from their proper context and invested in species where they do not properly belong

- the sort of insight which sees a bespectacled elephant in bathrobe and sandals, sipping a mint julep, as he provides the finishing touches to his doctoral thesis on the destruction of the elephants' natural habitat with special sub-sections devoted to the ivory trade. Indeed this somewhat ridiculous scenario is part and parcel of a charity like "befriend an elephant" and other well-meaning but somewhat pathetic and maudlin examples of latter-day human exhibitionism. For the notion that animals are almost identical to human beings is in many respects a reaction both to industrialisation and the fact that most young humans are brought up in an environment which differentiates them from Nature. The puma pyjama case in a toddler's bedroom all-too-early becomes invested with human attributes - most especially when the only real big cats are to be seen in relatively small cages at London Zoo; an environment which few people wish to enter unless they are a looney presently engaged in a spot of care in the community, as happened recently when an individual wanted to inspect a lion's back tonsils and put his head in the animal's mouth!

The most interesting organisational development in this particular area was the forming of the Animal Liberation Front. Its founder-guru and imprisoned "leader" is Ronnie Lee who has welcomed anarchists, communists, neo-fascists and others into the ranks of the animal liberation movement as long as they do not proselytise for their own particular causes. (Incidentally, the term leader is placed in quotes because the ALF is essentially an anarchist organisation, i.e. an informal network without coherent structure but with a coherent identity that allows individuals to claim various "actions" under its pseudonymous cloak.) What are these actions? In the main they consist of attacking butchers' shops, raiding livestock establishments and freeing animals (most of which will die in the wild because they have already been taken out of a natural existence) and fire-bombing furriers. The most notorious case happened 2-3 years ago when a whole block of the Bristol University Science Wing was blown up by a sophisticated bomb planted by ALF activists. This was associated with another incident where a car bomb was placed under the vehicle of a prominent vivisector and which exploded injuring an infant in a nearby pushchair. All of this had to do with a debate within animal lib circles as to whether anti-human actions were themselves a form of speciesism (i.e. animal racism). After due debate the movement decided to forestall these activities because of the danger to human life and that they could be construed as a species-ist deviation [Continued overleaf]

Since then the ALF has concentrated on smaller-scale operations of the previously-mentioned sort - many of which have been broken up by the authorities after Special Branch and MI5 became appraised of the activities of these groups, and a police-related "animal list" was brought into being. In conclusion what can be said about this type of political activity - some of which has support, albeit of a very minority sort, on the Right end of the spectrum: the nationalist magazine *Third Way* has carried at least one feature endorsing the ALF. The truth of the matter is that nearly all animal lib activity is a sordid type of anarchic or anarchist-type proto-terrorism - an amateurish version of the Angry Brigade several decades on - devoted to a somewhat pathetic and abstracted version of the doctrine of "natural rights". It is quite literally left-liberalism gone berserk. While most Britons would in particular be opposed to animal cruelty and even forms of redundant scientific experimentation and/or commercial utilisation of animals, the ALF has sought to impose a kind of *Island of Dr. Moreau* scenario in reverse. They always say that those who love animals passionately often end up hating human beings inordinately - but maybe this is too easy a jibe: perhaps in the absence of anything important to fight for - the demilitarisation of ordinary life, the ending of National Service and so on - has meant that human beings wish to take up the cudgels on behalf of a Mac Burger with fries. But this should not blind us to the somewhat weedy, ultimately non-ecological and spaced-out wackiness of the animal lib cause - it is like imagining Col. H. Jones in the Falklands charging a machine-gun nest for the purposes of rescuing the pelt of a future pencil case.

Ethnic Cleansing in Britain *by Stuart Millson*

It's all changed now in England. Enoch Powell warned us about it in 1968. His prophecies, hailed by the people yet despised by the Establishment, have come true. Our cathedral cities, once bastions of Christendom, now have mosques. Schools, once the home of knowledge, have purged Chaucer, the Edwardians and other Dead White European relics from their libraries in an orgy of ethnic cleansing - anti-English ethnic cleansing. This of course is the one form of racism that is acceptable in John Major's

liberal England, where the New Left and their evil politics of race have triumphed. The English city now has its no-go areas where drugs are everything and life is cheap, but due to the Race Relations Act we are banned from discussing this any further. Streets are named after African "freedom fighters" - yes, still the Labour Local Authority (which came to power last time on the Asian vote) organises these stunts despite the "sensible" image created by the late John Smith. You had better take care if you work in the public sector. The unions (whom Mrs. Thatcher was supposed to have tamed) can get you sacked if you say anything "racist" - the modern synonym for British patriotism. Don't whatever you do write a "racist" letter to your local paper, a "racist" article for a magazine, or join or vote for a "racist" party: the organised thugs of the far-Left will be sent after you to make sure that you are silenced. And never (if we ever have Royal weddings in the future) fly a Union Jack from your window: the Council commissars will be round to remove it. This flag has been officially outlawed - it might "offend" the non-English.

This is our country today, dear old England. Once we were an Empire, benevolently in charge of half the world - a rock of civilisation and greatness. Now we have been conquered and our culture is being suppressed - suppressed by a vast, sinister state bureaucracy financed out of our taxes. So far the Tory Government has shown little interest in cutting through this area of waste and public-sector largesse. But you could of course write to your MP. He, or she, might listen and nod in that understanding way, but ultimately you must realise that you are "living in the past" and "out of date". We live in the New England now. No more old English archetypes, just Michael Jackson, Al Sharpton, Malcom X, Benjamin Zephaniah, rap, reggae, back-to-front baseball caps, graffiti, speeches from Bernie Grant in Tottenham, and pictures on our TV screens of Nelson Mandela. No more Sir John Betjeman; no more ethno-centric literature (except black ethno-centric literature); no more *Romeo and Juliet* (it offends lesbian headteachers); no more "posh" south-eastern voices introducing inaccessible music on Radio 3. We have to forget all this - flush it down the memory hole: we're all multicultural now. And so it goes on. Yet the anti-white cultural Maoists of brutalised Britain will not win. Through their overkill, fanaticism and anti-English racism, our nation's opponents - the liberal elite - have pressed the button of their own destruction. This time they have pushed us too far and out of frustration and a sense of betrayal aboriginal nationalism is growing again. After all, it was not our fault - we can-

not be blamed for our rebellion. We did not ask for the changes; for the systematic disinvention of our national life; for the slow, ruthless destruction of all that we and our ancestors created; for what the Mary Warnocks, Terry Eagletons, Paddy Ashdowns, Alan Yentobs, John Gammers, Jack Straws, Paul Condons, Tony Blairs and Sir Michael Days have imposed on us. Today these architects of England's destruction are finding that the tide is turning; that the English are no longer prepared to become the lost people of history. And where is my evidence for this? I'll tell you. It is in the hearty cheer that greeted the D-Day veterans as they paraded through Portsmouth. It is in the opinion polls that show huge majorities against Britain being made a principality of a Euro-superstate. And it is in the hearts of East End voters - the very people who endured the Blitz - who braved the snarling yobs of the Left in order to vote for a party that dared to fly the British flag.

The psychological symbolism of nationhood still persists despite the relentless "deconstructionism" of the liberal-Left. There are certain things that you just cannot breed or drum out of people and loyalty to one's people and soil is one of them. Weakened though we are, there is still spirit and guts left in the people of Britain - enough to ignite the chain reaction which will reverse the liberalism of the last 49 years. But it must be shaped and guided by the New Right. It is our duty to step in and direct the forces of national renewal; to follow the example of our conservative colleagues in France, Belgium and Italy; to carry the flame forward in these islands and to light a mighty beacon of liberation. As the Conservative Party cracks and fragments; as disillusionment with liberalism and the society it has created spreads; and as people seek leadership, the British New Right will come into its own. Let us not fail to take the magnificent political opportunities that are surely coming.

Something to ponder...

'If there is eventually formal European union, we could have a dangerous situation with the only organised force urging resistance being the far-Right'

- Larry O'Hara writing in the Socialist journal *Tribune*, 2nd July 1993.

Spotlight on Tina Turner

by Jonathan Bowden

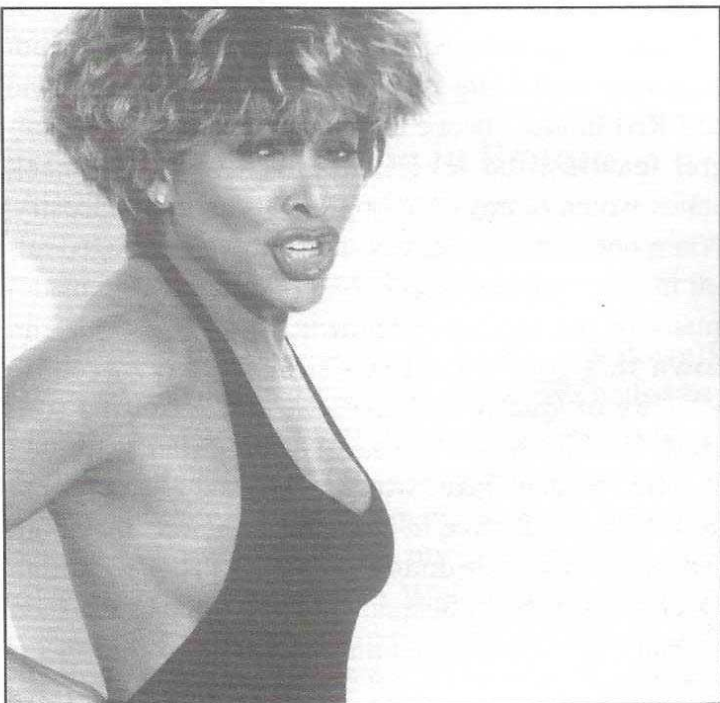
Following our regular exposes of popular cultural trash such as Madonna and Michael Jackson in previous issues, we now come to the case of that well-known mulatto granny in her underwear...Tina Turner. Such an appraisal is timely because a bio-pic of her life and times is just about to be released by a major Hollywood studio. This semi-whitewashed account of her career dwells upon her rise to stardom aided and abetted by her ex-husband Ike Turner. It was a long road for our Tina from Nutbush Tennessee to geriatric Ann Summers lingerie stardom. Her career as a raucous "singer" was controlled from the outset by Ike. Now some music journalists and white "we love black culture" liberal journalists hail Ike as a musical genius, but this sits unhappily with his multiple drug habits, penchant for serious wife-beating, the fact that the band had to live with him so that they could practise at any time of the day or night, and the fact that in a drunken drug-induced slumber he happened to shoot a newspaper delivery boy who disturbed him on the carpet after some orgiastic travail the evening before. He has been in the state penitentiary ever since. But his ex-wife has gone from strength to strength in his absence - truly in the history of rags to riches romanticism - and she is now a superstar millionairess in her mid-50s with a penchant for limbo dancing in her underwear to the accompaniment of her band, assorted disrobed Chippendale lookalikes, and the attention of around 100,000 people.

It needs to be said after all of this that dearest Tina is fat, ugly, old, dressed in her underwear and cannot sing very well - she is mulatto, being half negro and half Red Indian - hence the unusual pinched and mongrel features, the reversed convexity of the cheek bones which betrays a partially Reservation ancestry. When one comes to survey the panoply of alleged talent in mass-popular music, one is struck by the inadequacy of the human specimens on offer. Let us run down this sordid hit list - first we have Freddie Mercury of Queen - a homosexual/heterosexual rock band. Freddie was a Zoroastrian bi-sexual who died of AIDs (instant joke: what do Freddie Mercury and Robert Maxwell have in common? Answer: they both had problems with dodgy seamen.) [That's enough tasteless jokes. Ed.] Second we have Michael Jackson - a Mary Shelley-inspired multiracial Frankenstein's

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monster and alleged paedophile - a man who is fond of so-called "slumber parties" at his Californian ranch where (according to certain newspapers) he lies on various beds draped with minors. It's all because he didn't have a proper childhood, according to his sister Janet Jackson. Third we have Madonna who likes to act out her own voyeurish sexual fantasies in public, often with the accompaniment of troupes of black dancers before an audience of millions. She basically likes posing as a post-paedophilic victim of would-be molestation, while finally we have Prince who is unduly fond of adult "bed shows" at Wembley Stadium where he prances around with next-to-nothing on "playing" an unplugged-in electric guitar (a sort of musical vibrator) to the gyrating accompaniment of one of his ex-lovers such as the EMI-sponsored Scottish rock star Sheena Easton. Prince is possibly a mulatto or a pale negro with a tincture of Caucasian blood, but he also may be a negroid-Latino hybrid.

One thing is immediately discernible in relation to all of these individuals (if they can be described as such) and this is their complete lack of any coherent sense of identity. This is both sexual and ethnic - hence the combination of the two engaged by these various *artistes*. Madonna is a debased Italian-American with a father-complex who is overly fond of black gonads and describes herself as a "politician of sex and race" (the girls on Sunset Boulevard are more honest about it).



Screeching and screaming, Tina Turner

Michael Jackson, on the other hand, is a negro blanched by plastic surgery - rather in the manner of white leprosy - to the degree that he is neither white nor black - skeletally he is Caucasian and yet in skin colouration he is an off-white mulatto. Prince is a possibly demi-Caucasian negroid/hispanic half-breed who habitually engages in pretty-pretty wet dream phantasies on stage with a dollop of celebrity Christianity added on for good measure. While Freddie Mercury (RIP) was a Persian Caucasoid fond of poncing about in a string-vest - that was in pre-HIV years! Finally to return to Tina Turner - the Bitch Goddess of the hot-breathed granny brigade - she is a Sioux/African mixture dedicated to vocal screeching in a female leotard wearing a neo-Grecian 2000 wig and accompanied by young, nubile and usually white men prancing about on stage to the accompaniment of relatively pedestrian adult-oriented rock belted out at high decibel.

In short one can say that the stars and superstars of this living rocky horror show - Madonna, Freddie Mercury, Michael Jackson, Tina Turner, Prince etc.. - are pan-sexual multi-ethnic degenerates. All one can say is roll on HIV: it was made for creatures such as these.

*N.B. As stated in the latter article, the "stars" of the modern rock racket have been the subject of comment in other issues of the **Revolutionary Conservative**. We are currently preparing a compendium of these pieces for a major new policy paper on the phenomenon of trash culture. For details of this and other publications please write to our Editorial Office.*



Sublime and great, Richard Wagner

Revolutionary Conservative Caucus at the Concert Hall, Opera House, and Cinema

After that excursion into the horrifying world of Tina Turner et al, allow yourself to be spiritually revived and stimulated by our team of editorial reviewers who have been attending (on generous RCC expense accounts) a number of exciting musical and cinematographic performances.

Wagner. *Tristan and Isolde*. (Welsh National Opera, conducted by Sir Charles Mackerras). Cardiff, February 1993.

Wagner's "Celtic" opera, set in Cornwall and Brittany, is one of the most important works in all Western music. It is from *Tristan and Isolde* that the harmonic style of the late-romantic/early 20th century grew, and the opera can be regarded as the progenitor of the Mahler symphony; the Schoenberg choral-orchestral *Gurrelieder*; the Scriabin tone-poem and symphony. The plot of *Tristan* concerns the fate of ecstatic love and obsession, and for this theme Wagner created a sound world that pushed music to its extremes. The on-stage drama revolves around only a few key characters and the stage scenery is sparse. Thus the onlooker is concentrating throughout on the psychological intensity expressed by the leading protagonists. Welsh National Opera - a jewel in the crown of British artistic life - produced a gripping performance under Sir Charles Mackerras. We should not forget that it was with the legendary Sir Reginald Goodall (whose *Parsifal* at the 1987 Proms provided the best concert of the season) that WNO attained its pre-eminence in the Wagner field. Those of us who were fortunate enough to see Goodall conduct and who remember the great performances he gave will be glad to know that his influence is still very much in evidence in modern British opera. SM

Delius, *Sea Drift*; Ireland, *Piano Concerto*; Elgar, *The Music Makers*. (BBC SO & Chorus, conducted by Andrew Davis. Given at the Henry Wood Proms, 1993.)

The BBC sponsors some interesting concerts of "off the beaten track" British repertoire and last year the musical public was fortunate to hear three richly romantic classics at the Proms. However, we will concentrate here on just one important item - John

Ireland's *Piano Concerto* - an unusual mystical piece with a touch of "Celtic twilight". Ireland was fond of places that had a connection with our ancient past - the quiet coasts of the Channel Islands, the South Downs and Iron Age hill forts in Dorset. He claimed throughout his life to have had visions in such settings and much of this brooding intensity comes over in the concerto. The performance of such music raises interesting questions. Why for example are continental European nationalist composers played so frequently when our own home-grown products are virtually ignored? And why does British music tend to be segregated in its own ghetto by the music establishment? Why is Ireland not programmed alongside his contemporaries from France or Finland - and why is he never performed outside Britain? SM

Cinemaview: *Romper Stomper* and *Falling Down*. Revolutionary Conservative Media Studies writers look at how film-makers are abandoning the liberal consensus. Your humble scribes report from the cutting edge of silver screen culture.

The RCC pays a visit to the local twin-screened Odeon to see *Romper Stomper* and *Falling Down* - certificate 18. *Falling Down* depicts a day in the life of an outraged archetype middle-class American who has had enough of unemployment, high prices, traffic jams, municipal corruption, pollution, drugs, blacks, hispanics, sundry mulattos, ghettoised criminality, estrangement from his ex-wife, closet gay survivalists and his mother's lukewarm apple pies. In short he is sick of the United States and during the course of this picture he arms himself with a bag of weapons taken from a wasted latino gang (loud cheers in the cinema) and stalks various deserving low life, only then to blow them away or at least threaten to do so in the manner of Charles Bronson's *Death Wish 8* which is based on the Goetz white vigilantism in the New York subway (more cheers!)

The main character played by Michael Douglas cuts a swathe across contemporary badlands of graffiti-bestrewn, rap-listening downtown LA. This film is in some ways a very simple picture about the outraged middle-class loner - Mr. Angry (commonly described as the Angry Third in American politics, the power base of populist candidates such as Perot or Buchanan) - who has finally flipped. Yet it is also a simple odyssey of a man at the end of his tether who merely wants to give his daughter a birthday present. The final scene when he is confronted by the ageing and hen-pecked policeman, played by Robert Duval, is equivocal.

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On the one hand there is some sympathy for the character's odyssey throughout the picture, but on the other hand there is a slight withdrawal of moral support from the Douglas character by virtue of some of the criminal/survivalist antics which he has engaged in.

In a sense this film was a cross between Kurt Saxon's munitions handbooks, *The Poor Man's James Bond* and other survivalist literature, and the traditional protestant/existentialist drama of the man alone with his gun under God - the primal American myth. It is as if the film leaves its ultimate sympathies unresolved and it is thereby a liberal film made by a fascist, or a fascistic film made by a liberal. A recommended feature for a "fash" Saturday out by the RCC Film Committee - definitely not *Time Out* approved.

JB

Romper Stomper (most definitely Certificate 18).

Romper Stomper is an imported film from Australia which has primarily gone around the art cinema circuit in the British Isles. Why so? When it is a skinhead film by all repute - nasty, violent, raucous, cacophonous, racist, delirious, drunken and pro-Nazi. Encapsulated in that description, one has the reason why it has been restricted to the art cinema circuit rather than the popular High Street track of British film distribution. For liberal critics and commentators

find a film like this too strong for comfort - it is literally raw meat; blood on the bones with an Aussie accent underneath an unfurled swastika - it can only be dealt with, even praised, by the Derek Malcolms of this world (*The Guardian* film critic) if it is segregated out on the Scala, Everyman, university film society, National Film Theatre circuit. But what of the film itself? It essentially depicts the story of a Melbourne skinhead gang - both male and female (female skins have to be seen to be believed - they are tonsured young women with too much make-up and what looks like a dead armadillo across their scalp - but they're good lasses at heart.) The film's story involves a somewhat sordid quest for the Holy Grail where to the backdrop of Australian "Oi" music raised to the pitch of cacophonous Wagnerism this gang makes its way across down-town Melbourne on the backs of beaten and bloodied south-east Asian immigrants, various gang members perishing along the way. In a sense it is a skinhead Western which has been translated to the Australian context - for underneath the racialism and sub-proletarian antics it is a John Ford picture at one remove; where two men, the skinhead gang leaders, undergo a journey, an initiation; a Germanic travelogue, to the accompaniment of the music of the Melbourne thrash crowd rather than swooning High-Romantic classical, as they end up at the climax of the picture fighting on a beach in hand-to-hand combat for the right to possess the blonde blue-eyed maiden who is the honorary Princess of this particular gang of skins. All to the accompaniment of sand, sea, tyre-burning automobiles - the confused expectancy of Japanese tourists and the unmistakable feel that this is a retrospective Wagnerian *Gotterdammerung* seen from down under in more senses than one.

JB

* If you would like to join the RCC Arts Circle, please write to us (BCM 6137, London WC1N 3XX) and we will supply you with details of our activities, discussion groups, dinners and social events.

RIGHT

by
Jonathan Bowden

* What are the roots of Toryism?

* Are Nationalism and Protectionism part of Conservatism?

* What is the future for the British Right?

* What are the ideological cross-currents within the British New Right?

These questions are answered now for you by one of the Right's foremost intellectuals. Devastating, penetrating, iconoclastic, robust and scholarly, **RIGHT** will be the bible of 21st century Conservatism. Order your copy from RCC/European Books Society, BCM 6137, London WC1N 3XX. Price: £3.95. (Also available: Spengler's *Man and Technics* - contains an introduction by Jonathan Bowden.)

CULTURE OF THE NEW RIGHT

Curzio Malaparte - Guillaume Faye - Ralph Vaughan Williams - Powell and Pressburger - Jean-Marie Le Pen - Victor Hugo - Henry Williamson - Frank Newbould - John Ireland - Sir William Walton - G.K. Chesterton - Mencken - Hegel - Bill Hopkins - Roy Campbell - Robert Graves - Gustav Le Bon - Martin Heidegger - Ernst Junger - Oswald Spengler - Jack London - Ezra Pound - T.E. Lawrence - Ortega y Gasset - W.B. Yeats - Sir Arnold Bax - Paul Nash - Wyndham Lewis - Joseph de Maistre - John Buchan - Giovanni Gentile - Fritz von Solomon - Herbert Spencer - Dostoyevsky - Hillaire Belloc - A.E. Housman - Russell Kirk - Alain de Benoist - Ernest Hemingway - Alexander Solzhenitsyn - J. Enoch Powell - Paul Johnson - Sir Arthur Bryant - Samuel Palmer - Ruskin - Lady Mosley - Constant Lambert - George Orwell - Churchill



'Militant' - an analysis

by

The Editors

By far the most serious and prestigious attempt to get anywhere on the British far-Left has been undertaken in recent years by the Revolutionary Socialist League. Who? You ask. Why, none other than the group that everyone and his uncle knows as Militant Tendency - Militant for short. One can almost see the image of the raucous bearded would-be shop steward screaming - "MILITANT! MILITANT! GET YOURS WHILE IT LASTS COMRADE!" as you conjure up the image of this particular group. But Militant are not entirely a joke - for they have defiantly attempted, unlike many of their peers, to get somewhere in Britain from the perspective of the indigenous revolutionary Left.

In 1986 the liberal journalist Dean Nelson infiltrated the Tendency for a television feature. He related to a well-known Right-wing activist after the transmission of the programme how impressed and surprised he had been by the Militant operation. Mr. Nelson was well-known in NUS student circles in the early to mid-80s and may have expected a slightly more proficient version of a prattish student initiative - witness the National Organisation of Labour Students and the Left Alliance. He discovered instead a movement that published a high-quality newspaper,

Above: Deracinated white leftists and alienated ethnic minority militants burn a Union Jack. Part of Militant's success is that it has avoided scenes such as this which are offensive to the British working class.

operated a highly-disciplined branch structure nationally, and could afford 24-hour security surveillance for its modern offices - a sort of neo-Trot High-Tech bunker. How did they attain this level of quality? How did they manage to become an alternative socialist party inside and outside Labour?

Militant Tendency began in the early 1960s on Merseyside when a gang of three Trot gurus - Taft, Grant and Mulhearn - came together to discuss if a creed as fringe as Trotskyism could get somewhere in modern Britain. Was it possible to achieve anything from such a marginal and fringe position? Taft began in Britain in the 1950s with the dissident Balham Group of ex-Stalinists in South London who split to become the Revolutionary Marxist Socialists. Since then it had an undistinguished record of complete irrelevancy and failure. In the early 60s this particular group of Trotskyites attempted to turn this round by infiltrating the Labour Party with an organised semi-conspiracy to intrude Trotskyism if possible into a future Cabinet. The Militant scenario was not to engage in gesture politics, student activism or single-issue campaigning *a la* the SWP and related groups. The whole purpose of Militant was to so transform the Labour Party so as to effect in turn a complete change in British politics. The end point of this scenario would be a situation where the Left-wing of the

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Labour Party, as presently constituted, would be the right and centre of a Militant Labour Party - where the Left of such a Labour Party would be where Militant and British Trotskyism currently is. It is a situation where Tony Benn would be a moderate or social democrat in the new-look Labour Party, whereas Grant, Mulhearn and Taft would be the New Left as currently represented by Benn and the others. This is a provocative and challenging scenario whereby the extreme far-Left actually collaborates with the nature of contemporary Britain against itself - Militant would keep the monarchy, are not pro-IRA unlike other Trot groups, avoid concepts of racial division within the proletariat, and insist that that revolutionary socialist dictum could only be introduced in Britain under the mantle of monarchical constitutionalism. There was even a Militant document that suggested that revolutionary socialism and nationalisation (an interesting word in certain contexts) could be brought about by Orders in Council guaranteed by the Monarch. Seriously speaking this is the only way in which revolutionary socialism could get anywhere in Britain. This shows Militant's originality as a political group - a resourcefulness they have since rejected through alleged Kinnockian "oppression" and the separate Trotskyist existence of real Militant Labour outside the party proper. Militant once tried to succeed - where they now seem to have failed. They will now end up in what Leon Trotsky once called "the dustbin of history".

Some liberal-left and Right-wing views of the RCC...

"The Tories have a far-Right tendency...I have passed details of the Revolutionary Conservative Caucus to Special Branch". - *James Glyn Ford MEP, speaking at the 1993 Labour conference.*

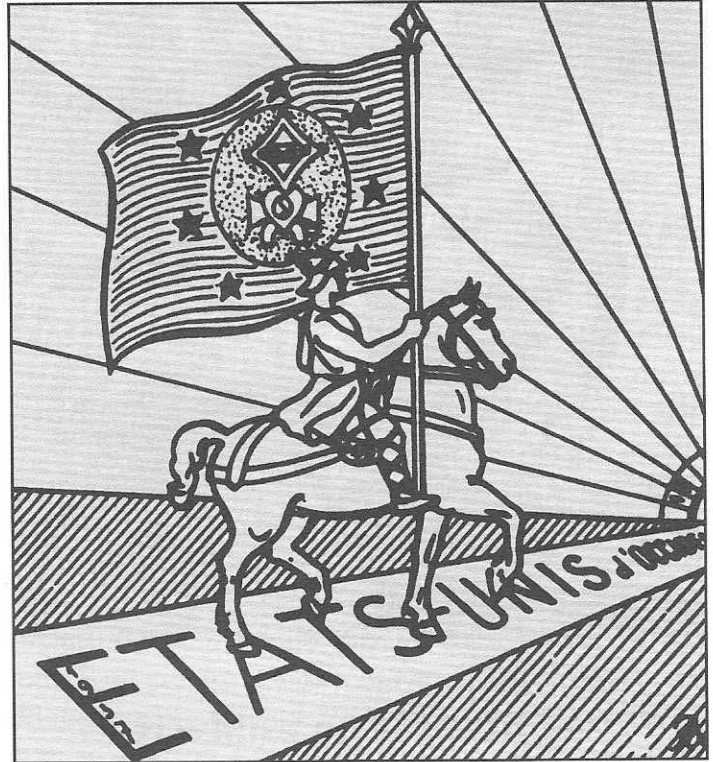
"They are a grim bunch". - *Jerry Hayes, MP (Conservative) quoted in The Sunday Express.*

"These people are not remotely typical of mainstream Conservatives". - *Sir Norman Fowler MP in The Sunday Express.*

"If they are against Maastricht, they can't be bad" - *Rupert Allison MP (Conservative) quoted in Searchlight.*

"An interesting contribution to the debate in the Conservative Party, but your strategy will not work", *senior Tory MP in a private letter to the Caucus.*

The Case for Right-wing European Union - some personal perspectives
by *Stuart Millson.*



Above: an illustration from the obscure Right-wing French journal Vaincre (1942) predicting a new United States of the West. Are we on this road today?

The Conservative Party is in deep ideological and emotional crisis over Europe. At every turn John Major is faced with conflict and disarray; with Euro-sceptics quibbling over the details of Maastricht on the one hand and Euro-enthusiasts pressurising the Prime Minister into being more positive on the other. Major is caught in the crossfire and hardly knows which way to turn. Every audience within the party receives a different message. When meeting his critics from the anti-federal Right Major places great emphasis on decentralisation and "nationhood". And when taking on his critics from the pro-Brussels Left the Premier employs his "heart of Europe" rhetoric - the sort of sentiment favoured by our political class who have decided that ultimately this country is to be a provincial part of a European superstate. Yet this passionate debate has so far excluded what might be termed the "third position". There are many on the Right-wing of the Conservative Party, as well as on the British Right generally, who see positive features in both the concept of the nation-state and in the idea of uniting Europe. This newly-emerging strand of opinion believes that a synthesis can be made between the nation-state (the repository and source of our customs, ways and identity) and Europe (the great cultural backcloth that unites Western Man). This organisation, the Revolutionary Conservative Caucus

believes that the European Union should become more than just a free-trading entity - the arrangement favoured by anti-federal Euro-sceptics such as Bill Cash and Alan Sked. But we believe also that the Union must not become a singular state: a replacement for Europe's historic national units. Our ideal vision is this: a great European Imperium of Sovereign Nations - the United States of the West.

Since the late 1950s when plans for European economic integration were first proposed and enacted, the Community (or Union as it is now officially titled) has been of a profoundly socialist/liberal disposition. This reflects the social-democratic nature of post-war Europe and the desire of the general European political establishment to create an atmosphere of internationalism, or more correctly "anti-nationalism". In 1972/73 Britain locked herself into this social-democratic system and shifted away from her long-established and much more profitable trade links with the rest of the world, especially the white commonwealth which for 200 years had been our very own common market. The 20 or so years of our EEC/EU membership has seen 1) a vast increase in imported goods, 2) a sharp decrease in exports, 3) huge public subsidy of European political and economic structures and projects, far in excess of any return which we may receive. Margaret Thatcher's attempts to fight Britain's corner and obtain budgetary rebates, although logical and welcome, were largely a waste of time simply because the entire *raison d'être* of the Community is to redistribute wealth from the larger nations. Britain in 1994 is therefore surrounded by a cluster of smaller client-states who depend on our presence within the Union, yet which also demand a reduction in our political status. The anti-federalists are of course right to oppose these developments, but in this whole debate one key issue is ignored - an issue which should transcend every other consideration: an issue which provides us with the one and only reason why Europe should "unite". The issue concerns that of cultural self-preservation of the peoples indigenous to this region of the globe.

Ultimately the threat to this country does not come from the Maastricht Treaty, for this is just a document made up of ink and paper. Nor does it come from over-regulation and petty directives from the European Commission, after all these are just political phenomena which can be reversed and forgotten. The real danger to Britain as a recognisable national, ethnic and cultural unit is excessive immigration from outside the European world. The permanent settlement within Britain and Europe of peoples from Islamic, Asian, African and other Third World countries is causing enormous and irreversible change to

the traditional cultural personality of what is our national estate. Talk of "European Union" (from the Left) and talk of "preserving national sovereignty" (from the Right) means very little as Europe steadily becomes less European, and Britain, less British. For Europe to mean anything; for British sovereignty and identity to mean anything, contemporary political debate must now take on board the crucial third position now put forward by the Revolutionary Conservative Caucus. The Europe of which we dream is the Europe of exquisite cultural creations such as the Louvre, the Uffizi, the National Gallery, the statues and fountains of Florence, and the Gothic grandeur of Cologne Cathedral. To preserve this heritage and to use its symbolism in order to revive the European people once again, the EU needs to maintain a political dimension. But this dimension must be subordinate to the interests of the nation-states who are currently denied freedom of action by the Maastricht Treaty - a Treaty that is bad in every way for Europe. Yet not everything about Union is inherently wrong. As the Conservative journalist Paul Johnson wrote in 1991: "England's death of a thousand Brussels cuts might not be so tragic if it was to be subsumed in a grander European entity, something worthy of that unique Continental civilisation. But that civilisation of Alfred and Charlemagne...seems to be dying as surely as England itself".

What is the view of Britain's Nationalist Right outside the Conservative Party and Parliament? We publish the following letter by John Tyndall, Chairman of the British National Party in the interests of free speech and free debate.

The correct relationship between Britain and Continental Europe is the one that existed for centuries prior to our entry into the Common Market: one which is civilised and, so far as realistically possible, friendly, but which belongs essentially to foreign affairs and should be conducted through the channels of international diplomacy just in the same way as should relationships with all other countries outside the White Commonwealth. The one exception to the above rule should be that we recognise the complete obsolescence of the so-called "Balance of Power" principle, whereby we have always sided with the second strongest Continental state against the strongest. This, while sound for several centuries, had outlived its usefulness by the time of the Battle of Waterloo. Let us, as an alternative to European Union, proclaim British national independence supplemented where possible by a renewal of connections with the overseas British World - not some other kind of European Union which, stripped to essentials, is merely a half-baked version of the present one!

A Revolutionary Social and Economic Policy for the Conservatives in the 21st century. In this important statement two of our leading writers - John MacLaughlin and Jonathan Bowden - look at the radical options for fiscal change.

Essentially the Revolutionary Conservative Caucus believes in a strong, social state that has been purged of decadence and which intervenes in the market when necessary in accordance with the national interest. That is our economic policy. On the practical level we demand that the Government never returns to the ERM or at the very least revalues sterling at a different band within the "snake" of the ERM. Britain must set its own requirements in relation to its currency in accordance with the national interest. Great Britain's exports have to be priced at a level which will facilitate demand in foreign markets. It is understood that we have to export one third of what we produce in order to live, yet our fundamental industries remain underdeveloped, under-capitalised and resourced, less productive at the point of production, namely raw productivity, and manned with a less well-trained workforce than Germany, France and Japan. It is self-evident that we have under-performed since the war and that this has resulted in a loss of status for Britain internationally.

The enterprise of the Thatcher years was an attempt to arrest this decline. Despite certain achievements it has been seen to have failed. It restructured the British economy along post-corporatist lines, in relation to the massive amount of capital injected into the world economy by the oil-rich Arab states in the late 1970s and early 1980s. This involved the weakening of the trades unions and producer-power, a decimation of one quarter of the industrial base and its replacement with a service sector-led economy. In some respects it represented the triumph of money over industry, labour, nationality and blood. Yet the underlying problems of the British economy were not dealt with. What are these underlying weaknesses? They are essentially a rigidity in the home labour market, a slightly anti-industrial culture - particularly in education, the fact that we do not work hard enough - our productivity is lower than that of our main rivals - and the fact that we have paid ourselves too much for too long. By the 1970s this had led to a refutation of the J-curve, a technical economic idea whereby inflation and unemployment were inversely proportioned. We have tended to suffer from both

unemployment and inflation. The only way out of this vicious circle is a dose of British Gaullism, which means state intervention in the economy to rebuild productive capacity, dismantle the trades unions and other archaic industrial structures, and plan modest and yet ascending investment and growth in a non-inflationary way over a long period. Sadly, the Tories are wedded to a vision of the international market which precludes nationally-independent action. Labour on the other hand is in the thrall of sectional producer interests, such as the trades unions, and loyal to the idea that state intervention is about social engineering, not national strength. They refuse to believe that you must create wealth before you can redistribute it. They are wedded to an internationalist and falsely humanist view of the world. For instance, the £1,300 million spent on overseas aid should be used in lieu of mortgage tax relief to prevent mass-repossession of households in Britain. The trouble is that the Tories are politically nationalist and economically internationalist, while Labour is economically nationalist and yet politically internationalist. Britain will never operate a powerful domestic economy until these two nationalist strands are brought together, not in an autarchic dream world, but in relation to the fierce competitiveness of the international marketplace within which we have to operate.

The RCC advocates a form of national socialism in relation to British economic interests. This has nothing to do with small Austrian men from a few years back in grey shell-suits. Only a form of socialism which is capitalistic in form, has nothing to do with equality or egalitarianism, and is nationalistic politically can lift Britain out of its present slough. A refusal to do this will lead to our eventual downgrading among the G7 powers and possibly the loss of our Security Council seat. If in the perspective of centuries we do not want to end up somewhere between Zimbabwe and North Korea in the league table of nations then we have to grasp the collective nettle.

The Marx and Engels Slot ...

"The bourgeoisie, wherever it has got the upper hand, has put an end to all feudal, patriarchal, idyllic relations. It has pitilessly torn asunder the motley feudal ties that bound man to his natural superiors, and has left remaining no other nexus between man and man than naked self-interest, than callous cash payment".

Back cover: "The March on Rome", by Tato.