

necessary to add to the dionysian world of natural forces a world of policemen and warriors. *The exaltation of the Mother-Earth leads to an armed social order* [emphasis added],” Lavaud quotes from sociologist R. Bastide in 1943.

The defense of “natives” is not some isolated “exotic” phenomenon, but an integral part of an actual Nazi-like “blood and soil” movement regrouping various “ethnic minorities” and regionalist organizations, under the control of Nazi-Communist political quarters and a network of international institutions such as UNESCO, the Swiss-based World Council of Churches, and pro-terrorist organizations like the Ciemen institute in Spain. After all, the fact that Ahmed Ben Bella, a protégé of the Swiss Nazi banker François Genoud, agitates for “ethnic” liberation, including “Indian liberation,” should come as no surprise, since the subversive activities of the Nazi *Abwehr* in the name of “national minorities” (Bretons, Basques, Corsicans, etc.) are notorious. The German branch of Survival International, the *Gesellschaft für Bedrohte Völker*, does not make a secret of its ties both to the pro-terrorist newspaper *tageszeitung* and to *Wir Selbst*, the self-styled “magazine of the national identities,” with which the leading spokesman of “ethno-pluralism” and the “National Revolution” in Germany, Henning Eichberg, is associated. Eichberg, a disciple of Armin Mohler, is a “former” associate of the neo-Nazi party NPD.

While the oligarchical sponsors of the New York American Museum of Natural History, led by the Harriman family, backed Hitler’s racist policies in the 1930s and imposed racist neo-Malthusian immigration quotas in the United States including against Jews fleeing from Nazi Germany, Paul Rivet, a great admirer of the New York museum, was leading a “French Committee for the Scientific Study of Population Problems” in the early 1930s. Eugenics and “racial hygiene” were among the topics discussed at the international

congresses on “population” in which this committee participated in Rome in 1931, Berlin in 1935, and Paris in 1937. In 1928, the *Journal of the Société des Américanistes* reported, under Rivet’s pen, the “reorganization of the Ku Klux Klan,” described as geared to henceforth “devote its activity to the service of Americanism . . . by opposing unrestricted immigration.” Soustelle might not have been reading the *Journal of the Société* in 1928, but the same cannot be said of 1934 and after, when his own reports on ethnology appeared next to those on “population” issues, including studies on the “Nordic racial stock” among the “old” families of the U.S. East Coast Establishment.

Nor can we assume that he never heard during World War II, from his vantage-point as intelligence chief, of Axel Wenner-Gren, the Swedish Nazi millionaire close to Hermann Goering, who acted as Goering’s intermediary from 1939 and was put on the United States “Black List” for trading with the enemy in early 1942. It is hard to believe that what was known to the different sections of the U.S. intelligence services and to the diplomatic community, and what otherwise looked to the public eye as highly suspicious activities—namely the Wenner-Gren Nazi espionage activities notably in Peru in 1941 under the cover of “archeological expeditions”—totally escaped Jacques Soustelle. The *Société des Américanistes* certainly did not escape the philanthropic attention of Axel Wenner-Gren, who endowed the “Viking Fund for Anthropological Research” in 1941 with the profits of Swedish steel and ball-bearing supplies to the Nazi machine. It was thanks to Viking Fund money that the *Société*, by its own admission, was able to put out its *Journal* after the war, and it has been with grants from the Wenner-Gren Foundation, as the Viking Fund was renamed in 1951, that the Americanists have financed a number of their international congresses since 1949.

Kanak terror: field ethnology at work

The recent bloody events in the French territory of New Caledonia in the Pacific, where the “Socialist Kanak Liberation Front” is in open rebellion against legal authorities and against the European “Caldoche” community, are the latest example of “field ethnology” at work. It was indeed ethnologists who first pushed for the tribal “Kanak ethnic identity” to be officially recognized, and who launched the first “Kanak Independen-

dence Movement” in the wake of the 1968 wave of leftist subversion.

New Caledonia, an island located to the east of Australia, is geographically of crucial strategic importance to France. Jean Guiart, the director of the Ethnology Laboratory at the Musée de l’Homme, has personally trained Tjibaou, the leader of the illegal “provisional Kanak government,” who has declared he is “sick of the White Man’s smell”; Guiart’s own son, René, is a leading member of this “ethnic” separatist movement. Over one hundred anthropologists in France are circulating a petition denouncing “racism” against the Kanak tribes, while the Corsican terrorist-separatist group FNLC has openly expressed its solidarity with the Kanak upsurge.