

AMERICA'S DECLINE

THE EDUCATION OF A CONSERVATIVE

REVILLO P. OLIVER

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During World War II, Dr. Oliver was Director of Research in a highly secret agency of the War Department, and was cited for outstanding service to his country.

One of the very few academicians who has been outspoken in his opposition to the progressive defacement of our civilization, Dr. Oliver has long insisted that the fate of his countrymen hangs on their willingness to subordinate their doctrinal differences to the tough but idealistic solidarity which is the prerequisite of a Majority resurgence.

SOME QUOTABLE QUOTES FROM *AMERICA'S DECLINE*

On the 18th Amendment (Prohibition): "Very few Americans were sufficiently sane to perceive that they had repudiated the American conception of government and had replaced it with the legal principle of the 'dictatorship of the proletariat,' which was the theoretical justification of the Jews' revolution in Russia."

On Race: "We must further understand that all races naturally regard themselves as superior to all others. We think Congoids unintelligent, but they feel only contempt for a race so stupid or craven that it fawns on them, gives them votes, lavishly subsidizes them with its own earnings, and even oppresses its own people to curry their favor. We are a race as are the others. If we attribute to ourselves a superiority, intellectual, moral, or other, in terms of our own standards, we are simply indulging in a tautology. The only objective criterion of superiority, among human races as among all other species, is biological: the strong survive, the weak perish. The superior race of mankind today is the one that will emerge victorious—whether by its technology or its fecundity—from the proximate struggle for life on an overcrowded planet."

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THE ANTI-HUMANS

Student "Re-education"
in Romanian Prisons

by
D. BACU

page 11

ALSO IN THIS ISSUE:

POSTSCRIPTS

by Revilo P. Oliver, page 1

THE AGONY OF EASTERN EUROPE

by Revilo P. Oliver, page 9

LETTERS TO THE EDITOR

page 56

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The editor-publisher of *Liberty Bell* does not necessarily agree with each and every article in this magazine, nor does he subscribe to all conclusions arrived at by various writers; however, he does endeavor to permit the exposure of ideas suppressed by the controlled news media of this country.

It is, therefore, in the best tradition of America and of free men everywhere that *Liberty Bell* strives to give free reign to ideas, for ultimately it is ideas which rule the world and determine both the content and structure of culture.

We believe that we can and will change our society for the better. We declare our long-held view that no institution or government created by men, for men, is inviolable, incorruptible, and not subject to evolution, change or replacement by the will of the people.

To this we dedicate our lives and our work. No effort will be spared, and no idea will be allowed to go unexpressed if we think it will benefit the *Thinking People*, not only of America, but the entire world.

George P. Dietz, Editor & Publisher

POSTSCRIPTS

by

Revido P. Oliver

Ecologists, as they now call themselves, have long been concerned over the chemical pollution of land, air, and water in industrial nations and the ever accelerated depletion of natural resources throughout the entire globe. Aside from some shameless exploitation of this concern for political and subversive purposes, the ecologists' fears for the future are justified, and one could wish that they dared say frankly that a principal cause of what they deplore is simply the overpopulation of this planet as a whole and of countries such as the United States in particular. If the world is not to become eventually uninhabitable, an intelligent race, interested in its own survival, must find a way to arrest the noisome pollution of its environment by the fantastic proliferation of anthropoid refuse within its own borders and in territories that its own people could advantageously colonize.

That problem, posed by an undeniable fact, is grim indeed, and every possible solution of it is certain to be highly unpleasant and even horrible, but it is one that intelligent men will face rationally. It is, of course, entirely beyond the comprehension of persons whose minds have been hebeted by prolonged use of ideological narcotics, Christianity, "Liberalism," and similar forms of childish sentimentality.

* * *

A recent flurry of concern was caused by the unverified report that a very low form of organic life had been detected in the soil of Mars, which induced unjustified speculation that Mars may once have been an inhabited planet on which all complex forms of life had been destroyed by a progressive desiccation caused by the consumption of such plants as the forests on which the habitability of the earth depends. And although attention was then focused on the rapid destruction of the great rain forests of the Amazon to clear land and build

towns for irremediably inferior and useless species of bipeds, the depletion of other forests was, of course, relevant.

One is saddened by the waste of trees to produce paper that will be covered with drivel and the verbalized nonsense that gives the thoughtless the illusion that they are thinking. Two examples of such waste have just been scattered around this country by the "German Information Center" in New York, the propaganda agency of the disreputable gang that now governs Germany. But there is truth in the aphorism that there is no book from which a critical reader cannot learn *something*. Whether that something is worth the time it takes to read the book is, naturally, a quite different matter.

Common Values, Common Cause: German Statesmen in the United States, American Statesmen in Germany, 1953-1983, is, as one would expect, a maladorous mass of the gobbledegook that politicians in a "democracy" utter as naturally as locusts stridulate, and, except for a few geographical terms, the 202 pages of "statements and speeches" might have been productions of the speech-writers in the White House. It is adorned with pictures that show German scoundrels conferring with American scoundrels. It would not be right to say that the various Chancellors and Presidents are plotting together, because all the scheming has been done for them by higher powers, but, to judge from the pictures, they have a good time exchanging off-color jokes and winks.

If a diligent reader were to sort out and examine every bit of the verbal garbage about "partnership for peace," "commitment to democratic ideals," "cooperation for progress," and the like, he might be able to find some traces of the constant deterioration of Germany from the time of Adenauer to the time of Kohl. Each puppet has represented something a little worse than did his predecessor.

Indefatigable optimists, who hoped that Helmut Kohl might mark the beginning of some slight amelioration of conditions in Germany, should have learned from that individual's conduct during the visit of the leading South-African scoundrel, Pieter Botha, to Germany, as reported in the official *Week in Germany* for 8 June. With the insolent vulgarity of "do-gooders" and their Puritanic itch to meddle in other people's business, Kohl demanded the abolition of *apartheid* in South Africa and hastening of the glorious day when the savages there will start exterminating white men. His Foreign Minister, Genscher by name, carried on the work of insulting South Africans and

our race in general by yapping for "independence" for the sub-humans who infest the deserts of what he called "Namibia," i.e., South West Africa. Needless to say, Kohl and Botha winked at each other as they went through their act, and chuckled as their infamy was covered by turning loose hordes of presumably German zombies, who howled with indignation because Botha, supposedly the representative of a white nation, had been allowed to visit the ruins of Germany. But the episode of the visit made it more clear than ever that Kohl and Botha are both puppets that are manipulated in a single *Puppenspieler*.

The volume of printed tripe, however, will remind some of us of the cautious hopes we entertained in Adenauer's time. He was, so far as was known, a German, although he was doubtless supervised by the Jewess to whom he was married, and he was obviously in a position that was extremely difficult and, if he was an honest man, heart-breaking. So far as one could judge from visits to Germany during those years, he did his best, within the limits of his authority, to give the conquered nation hope for its future in the part of the dismembered country that was under his jurisdiction. And he certainly exercised some restraint on the ferocity of the Jewish conquerors to an extent that became obvious only in later régimes, when the parasite race began more boldly to display its unappeasable hatred of civilized mankind. He also presided over the "economic miracle" of German recovery from the devastation and slaughter wrought by the Jews' janissaries in the Suicide of Europe. That, to be sure, was a great achievement, but one that was made possible by the innate character of the Germans who survived the great catastrophe and belonged to a generation that had not had its brains addled by American barbarians, officially called "educators," who zealously undertook the work of sabotaging the minds of German children. It was not so much of a "miracle" as it appeared to Americans, who had already been trained to regard work as a hardship to be avoided except when it is a dire necessity and proof that one is "under-privileged."

We, who know what conspiracies accomplish on every scale from the boodle that is normal in even a small town to the world-wide operations of the innately conspiratorial race, are perhaps excessively inclined to suspect that subtle and long-term planning contrived events that greatly further the work of our enemies, whereas in reality all that may be involved is their proficiency in exploiting every opportunity for depredation

that chance offers them, just as pickpockets take every opportunity to snatch wallets surreptitiously. We must be wary, therefore, and not leap to a conclusion when we observe that Adenauer's "economic miracle," by exploiting the superiority of German industry, created a shortage of labor, which led to the importation of swarms of incompatible aliens, chiefly mongrels and other dregs from the biological cesspools of Asia Minor,* who, with their often even more mongrel offspring, now clutter up Germany, where the industrial boom has been ended by the growing superiority of Japan. The offspring of the refuse have for years polluted the German schools, to which they were foolishly admitted, and in some places they were actually so numerous that German children became a minority, while German children everywhere, like children in the United States, were exposed to corrupting contact with lower forms of human life. Now some Germans are trying to hire the creatures to go home, while feeble-minded Germans talk about making citizens of some of the scum, and the Genscher mentioned above officially yelled for the "social integration" of the refuse as a "top priority" of his government, so that German taxpayers will be forced to finance the increasing pollution of their country, while they also support the two and two-thirds millions of Germans who cannot find work because their places have been taken by the imported riff-raff, which numbered 4,600,000 in 1982 and was increasing at the rate of 650,000 a year.

In his treasonable talk about "integrating" the "minorities" in Germany, Genscher merely repeated what was said by Helmut Schmidt, when he was the *Flügelmann* called Chancellor in 1982 and jabbered about his "long-term goal" of "integrating" the parasitic enemies "permanently into the mainstream of society." If Germany were still a nation, the problem of the "minorities" could be solved very quickly, given the well-known efficiency of the German railroads, and Herren Schmidt, Kohl,

* In 1982, when there were only 4,600,000 of the imported aliens in Germany, by far the largest number were classified as "Turks" which means only that they came from the part of Asia Minor that is under Turkish government. So far as I know, no attempt has been made to determine their racial composition, and we must rely on the impressions of Germans and visitors to Germany who have observed the aliens whom they encountered or saw in action. That they are mostly dregs from the mongrel population of the territory from which they come is shown by the efforts made by the Turkish government to prevent their return to Turkey. Germany is to be made what the United States so happily became, a dumping ground for the world's racial garbage.

and their coadjutors could be given a special coach at the end of some train.

But Germany is not a nation, and so long as her territory is ruled by the *shabbat goyim* in Bonn, the dwindling population of Germans will have to walk through streets that are filthy with walking garbage. So now you see clearly the result of Adenauer's "economic miracle." And you have before you a question of historical causality that it behooves you to ponder carefully. When Germany was permitted to make the economic recovery that amazed the world, did the Jews permit and foster that recovery for the specific purpose of producing the result that has now occurred? Or did they permit the hated Aryans a measure of economic prosperity only so that they could extort from them forty billion dollars as "reparations" for their fictitious Holohoax, and only later discover how the influx of foreign "workers" could be used to hasten the final liquidation of the Aryans in Germany and thus leave God's Race free to start in earnest on the Aryans in other parts of the world?

How much was forethought and long-range planning by the enemies of mankind and how much was only their opportunism, ever alert for a chance to plunder today with no thought of the morrow? He who can feel certain of his answer to that question will be, as the French say, *bien fine*.

* * *

The Federal Republic of Germany in the 1980s is another bundle of buncombe, consisting of the lucubrations of four "experts," one of whom, Robert Gerald Livingston, who now adorns the John Hopkins University, edited the whole. I need not tell you that expert Szabo, who is the Professor of National Security in a mare's nest called The National Defense University in the District of Corruption, assures you that Kohl is regarded by "analysts" as a great conservative, just like Mog Thatcher and Ronnie Reagan. All that reminds me of blatteration by a "political scientist" I heard when I was a youngster: he "analysed" what he called "the great climacteric" in the Soviet, when that "genial Liberal, Trotsky" was overcome and expelled by the "reactionary conservatism" of Stalin.

Szabo is cuter, however, when he assures us that "The 'Americanization' of West Germany represents a Westernization of German life, with the result that West Germany is a completely Western country for the first time in German history." If you

didn't gag on that one, try this really cute twist: "Reinhard Lettau's pamphlet, *US=Täglicher Faschismus* and Ernest Nolte's comparison of Vietnam with Auschwitz were, as the historian [sic!] Hans Gatzke had written, examples of attempts which were motivated unconsciously by the hope of mitigating Germany's own past crimes.' By bringing America down to the level of Nazi Germany, many Germans could relieve some of their own guilt."

That reminds one, of course, that the shameless little hirelings who now govern Germany are determined to rub the Jews' excrement in the face of every Aryan. In Germany today, the Jews do not even need to use their own terrorists, as they still do in the United States, where they totally destroyed the Institute for Historical Review in Torrance, California, in the early morning of the Fourth of July, a date selected to show their contempt for their American curs. In Germany, the Jews let the German police do their work for them in terrorist raids on individuals and publishers suspected of having books that displease Yahweh's Chosen Bandits by failing to endorse their Big Lies, especially their Holohoax.

It would require too much space even to list the outrages against civilization perpetrated by the pirates of Bonn, but the measure of German degradation is shown by the action of the University of Göttingen, once a respected institution of higher learning, when it "revoked" the doctoral degree of Dr. Wilhelm Stäglich, who offended God's Race by publishing a veracious account of what actually happened at the Auschwitz that Szabo mentioned (doubtless with a smirk) above.

Now we should clearly understand what that implies. For writing a truthful book, Dr. Stäglich was forced from the office of Judge in Hamburg, which he had held for twenty years. That, of course, was within the powers of an uncivilized government. The German police raided the offices of the publisher of Dr. Stäglich's *Der Auschwitz Mythos* and destroyed all copies of the book; that was within their power, just as they could have murdered the publisher and his staff. But what the academic rabbits in the University of Göttingen attempted was something no human being could do. A learned degree, an earned doctorate, is a record of academic achievement and, unless it was demonstrably obtained by fraud, cannot be revoked, anymore than the Jews, much as they would like to do so, can revoke the crossing of the Atlantic by Lindbergh in 1927. The contemptible shysters of Göttingen knew that, but

they had simply lost all respect for facts. One can only wonder that they did not think of revoking Dr. Stäglich's birth-certificate. That would have enabled their Professor of Demography, if they have one, to prove conclusively that Dr. Stäglich never existed and therefore that the offending book could never have been published, so reports of it must be the work of 'Neo-Nazi' plotters, who should be crucified for spreading such false reports. That would have been a really neat job and might have earned for them the highest academic honor in their conception, that of kissing a Jew's godly buttocks.

If you read the German press—no, what I really mean is the newspapers that are printed in the German language in the territory ruled by Bonn, newspapers generally owned by the international parasites or their stooges, which gleefully report the crimes against civilization committed by the Jews' barbarian mercenaries who are the government in Bonn, you will soon come to take the motto *nil admirari* and you will wonder at nothing they may do, however outrageous or absurd.

In the August issue of *Instauration*, a well-known American conservative of some academic standing, who hides his identity under the pseudonym "Cholly Bilderberger," gives a circumstantial report of a case which, he says, is now in the German courts. According to Bilderberger, two Kikesses who were lunching in a restaurant in Stuttgart told each other what blessings their race had bestowed on the Semites of Palestine by grabbing their country. They saw a young German at a neighboring table, a man named Oberkirchen, raise his right eyebrow a distance said to be between five and seven millimeters, i.e., approximately between three-sixteenths and nine thirty-seconds of an inch. Now raising an eyebrow is a gesture that indicates irony, and if Oberkirchen was ironic, that meant he was guilty of the crime of doubting something said by one of God's Master Race. Oberkirchen was tried for "anti-Semitism" and sentenced to six years in prison, but, according to Bilderberger, has been granted bail while appealing his conviction to a higher court.

Now you and I will suspect Bilderberger of rather heavy-handed and somewhat juvenile satire. But, given the unspeakable nest of traitors in Bonn and the utter shamelessness with which they now operate, how the Hell can we be sure? If Bilderberger invented that story as a sarcastic parody, its very crudity makes him a failure as a satirist, but he may compensate himself with the mantle of prophecy: he merely described what

Bonn is quite likely to do next year or the year thereafter or as soon as its owners get the idea.

* * *

In January 1981, *Liberty Bell* carried a leading article by Allan Callahan, "John Lennon: Good Riddance," describing the psychic devastation of Aryan youth wrought by the calculated menticial filth purveyed over the "electric Jew," as television is aptly called, by the deceased degenerate and his fellow Beatles, on whom—I should say more correctly, on which civilized men had failed to step in time. Lennon, it will be remembered, was condignly eliminated by pesticidal bullets from a gun held by one of his innumerable victims.

No one should have been astonished by an article by Jack Martin of the Copley News Service, which appeared in many newspapers on 22 April 1984. It was only natural for Lennon to fancy himself another Jewish messiah, come to destroy civilization for the benefit of his malignant race. According to one of Lennon's confederates, quoted by Martin in the article, Lennon convened a special board meeting of his gang and announced, "I have something very important to tell you. I am Jesus Christ come back again. This is my thing."

Of course!

* * *

It is relevant and worth noting that the same issue of *Liberty Bell* contains a cogent article by an anonymous author, entitled "The Whiteman's Guidebook." Its grim realism is a lesson every man of our race needs to learn above all else. Look up that number of *Liberty Bell* in your file or obtain the offprint, which is still available from the publisher.

* * *

In 'Populism' and 'Elitism' (p. 25, n. 27), I commented briefly on the morbid envy, malice, and blood-lust that inspired Julia Ward Howe to write the words of "one of the most terrible songs ever sung," the perennially popular "Battle Hymn of the Republic," which, I hope, owes its popularity to the stirring music she filched when she set her words to it.

Mrs. Peggy Smith, who wrote the introductions to both the

continued on page 53

Liberty Bell

THE AGONY OF EASTERN EUROPE

by
Revilo P. Oliver

After the Jews captured and occupied Russia in 1917-18 and, with the help of their Slavic dupes and subjects, extended their Bolshevik rule over the greater part of what had been the Russian Empire, their new barbarism was separated from Western Europe by a belt of six nations that had resisted attempts to occupy them. Finland, the three Baltic states (Estonia, Latvia, and Lithuania), and Poland, which had been territories of the Russian Empire, won their independence. Romania, although its royal family was a branch of the Hohenzollern, had been an ally of Britain and France and so emerged from the First World War as one of the lesser victors.

Finland and the Baltic states established republican and more or less democratic governments. The three smaller nations were militarily helpless and placed their hopes for survival on fatuous dreams of enduring peace. Finland, with a population that was less than two-thirds as large as that of the three Baltic states, retained the native vigor that enabled it to astound the world by its brilliant defeat of the massed might of the whole Soviet Empire in 1939-40. It was also noteworthy as the only European nation which paid its debts to the United States. That, however, won it little sympathy from a nation that holds to the "democratic" principle that honesty, or a plausible simulation of it, is the best policy when it is good for business.

Poland became independent under a military dictatorship headed by General Pilsudski, who had led a revolt against Russia in 1914 and, with his Polish Legion, fought as an ally of Germany and Austria during the greater part of the First World War. Under Pilsudski, who knew that what counts in this world is force, not talk, Poland resisted Bolshevik efforts to invade her territory and the attempts of Wilson, Lloyd George, and Lord Curzon to sell her out to the Soviets at the "peace" conferences in Versailles in 1919. She decisively defeated the Jews' Bolshevik armies, which were under the overall command of Leib Bronstein, alias Trotsky. She regained her old frontiers with Russia and profited by the annexation of territory from Germany, Austria, and Lithuania.

Unlike the more northern nations, Poland was aware of the Jewish problem. The Poles had long resented their swarming parasites, whose depredations, by usury and corruption, were to some extent the cause of the distress of the peasantry and the demoralization of the middle and upper classes. But although the Jews in Poland wailed about the horrible

January 1985

persecution they suffer whenever their open or covert control is not absolute, the Polish government took no effective measures against the aliens, who, naturally, went to work at once to undermine the resurrected nation. The continued dominance of Jews in Polish commerce, industry, journalism, and education bottled up an explosive force that was released by the German conquest, during which the German army found itself in the position of having to protect Jews from retaliation by Poles of the middle and lower classes.

The Jews took their revenge, largely by exploiting and exacerbating the really insoluble problem of the "Polish corridor," which had been created at Versailles to maim Germany; the Poles naturally wanted to retain it, while Germany needed it to end the bisection of her territory. The Poles were thus cozened into accepting against Germany obviously nugatory guarantees by the Jews' stooges in England and, secretly, the United States, which were, of course, made to use Poland as a pretext for starting the Jewish war against Western Civilization in 1939, and indubitably made with the intention of betraying Poland as soon as the cat's paw had served its purpose.

Romania—the name is variously spelled in English, 'Roumania' and 'Rumania' being the most common forms, but I adopt here the spelling used in the book, *The Anti-Humans*, to which I shall shortly refer, which is also the spelling in Romanian. Romania, I say, as an adherent of the victorious Allies in the First World War, profited from a large accession of territory from the Hungarian part of the Austro-Hungarian Empire, and regained her province of Bessarabia, which had been ceded to Russia in 1878 and had revolted in 1917 to avert occupation by the Bolsheviks. (The name of the province was probably derived from that of the Bessarabs (Bazarabs), the princely family that ruled Walachia and Moldavia from the Fourteenth to the latter part of the Seventeenth Centuries; it has nothing to do with Arabia.)

Like Poland, Romania was deeply infested with Jews, and as soon as she was free of Turkish suzeranty, she tried to limit their control and exploitation of her people. She was several times forced to yield to strong intervention on behalf of the Jews by Great Britain, France, and Germany, and after 1918, Britain and France and the United States continued to champion the international race that was even then engaged in surreptitiously subjugating them.

In lands adjacent to the six buffer states, Judaeo-Bolshevik take-overs were narrowly averted after 1918: in Germany, by action of the veterans of her armies, who, however, permitted the establishment of the Weimar Republic, which was even more thoroughly honeycombed and controlled by the Jews than had been the monarchy under Wilhelm II. Their power was augmented by the rancorous hostility toward Germany of Britain, France, and, so long as Wilson was nominally President, the United States, and it was further consolidated by the economic chaos of the planned inflation, which made German currency valueless and enabled the Jews to

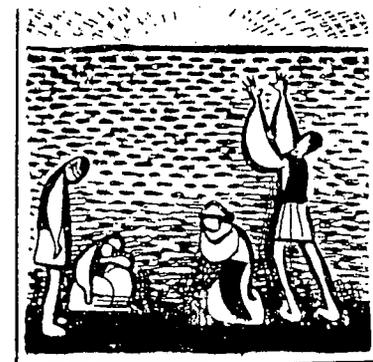
continued on page 51

THE ANTI-HUMANS

Student "Re-education"
in Romanian Prisons

by

D. BACU



United States of America
MCMLXXI

SOLDIERS OF THE CROSS
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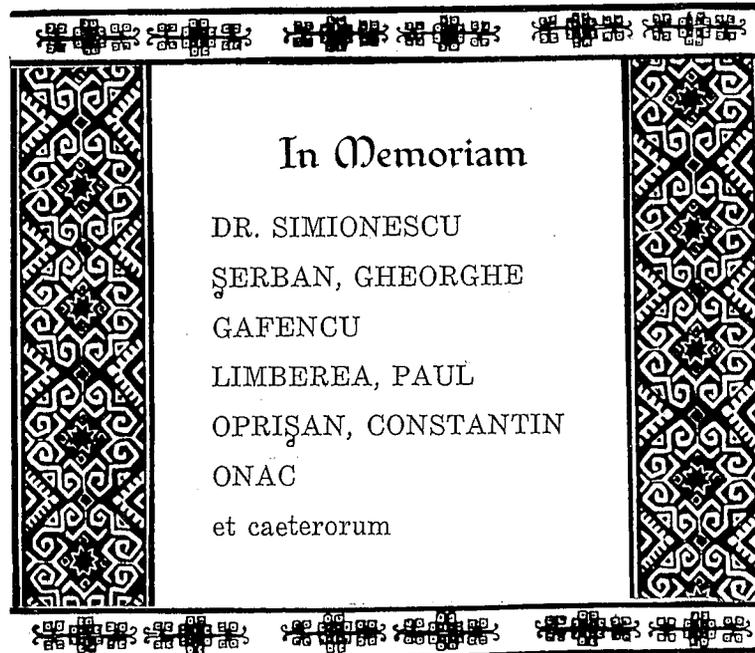
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TABLE OF CONTENTS

INTRODUCTION	vii
I. PROLOGUE	1
II. SIGNS	6
III. THE BEGINNING	18
IV. THE PRISONS OF SUCEAVA AND PITESTI	24
V. HOSPITAL ROOM FOUR	35
VI. THE COLLAPSE	42
VII. THE CONDITIONED REFLEXES	50
VIII. A ROUTINE DAY	62
IX. THE CATHOLICS	71
X. THE STAGES	86
XI. DESTRUCTION OF THE PERSONALITY "THE AUTOBIOGRAPHY"	108
XII. THE PSYCHOLOGICAL PREPARATION	116
XIII. VERIFYING THE METHOD	119
XIV. "PROFITABLE" USE OF TIME	123
XV. AMPLIFICATION OF THE EXPERIMENT	126
XVI. THE FIRST RESULTS	130
XVII. PAUSE FOR ESCALATION	133
XVIII. THE ESCALATION	140
XIX. THE EXTENSION INTO OTHER PRISONS (THE FIRST PHASE)	149
XX. THE DEMON PERSISTS	168
XXI. DESPERATE ENDEAVORS	178
XXII. THE UNLEASHED DOGS	187
XXIII. THE SECOND PHASE	191

Contents (Cont.)

XXIV. INHUMAN PENALTIES	194
XXV. THE POWER OF COMPASSION	204
XXVI. REUNIONS	213
XXVII. ENDLESS ISOLATION	217
XXVIII. THE TRIAL	230
XXIX. AT JILAVA AS WELL	248
XXX. A LAST WORD	252
INDEX	257
POSTSCRIPT	270



Books by the Same Author

- AIUD, poems Colection DACOROMANIA, Madrid 1961
ACOLO ȘEZUM ȘI PLÂNSEM, poems
 Colection DACOROMANIA, Madrid 1964

INTRODUCTION

The author of this book, a Romanian born in Greek territory, went to Romania for his university education and there became a member of the anti-Communist organization that flourished in that nation before and during the tragic and fratricidal Second World War. After the Bolshevik conquest of Romania, the Soviets, undoubtedly on orders from their masters, maintained a pretense that their occupation was merely temporary and further disguised their purposes by keeping on the throne as King of Romania the legitimate heir, a young man who was merely a puppet in their hands, but served to give to the people an illusive hope that Romania, though devastated and impoverished, might again become a free nation. In this hope, of course, the Romanians (like many other captive peoples) were encouraged by the governments of the Western nations that had won the military victory. Those governments, especially in the United States, maintained a pretense that they were not the servants of the Bolsheviks' masters, and, whenever they deemed it expedient to administer a little verbal paregoric to their own population, manufactured oratory about "defending the Free World" and "containing Communism." Americans, who were so charmed by those phrases that they did not notice what their own government was doing, cannot blame the Romanians (or the others) for having supposed that the official verbiage was an indication of national policy.

During the early years of Soviet occupation, therefore, the Romanian people entertained delusive hopes of eventual liberation, and the author of this book accordingly remained in Romania, his true fatherland. When he was at last arrested

and imprisoned on suspicion of holding opinions inimical to Bolshevism, he, luckily, suffered only the excruciating tortures and hardships that are normal in what is called a Great Society. During his imprisonment, however, he had by chance an opportunity to learn of an experiment conducted on a select group of young men, and he had the acumen and patience to discover precisely what that experiment was. In this book he discloses for the first time the facts about a practice of which the peoples of the West still know nothing.

Bacu speaks only of what he knows — of what he witnessed with his own eyes and learned from the lips of men who had, despite themselves, been stripped of their humanity by an infallible scientific technique. His subject, therefore, is what the Bolsheviks secretly did to human beings in the prison at Pitesti* from 1949, when the experiment began, to 1951, when it seems to have been temporarily discontinued for some reason unknown.

What is described in these pages is not, however, an isolated event. Everyone who has had experience in military intelligence dealing with the Bolsheviks, or who has made a close study of information that is available from little known but authentic sources, will recognize in Bacu's pages a detailed description of a technique that the implacable enemies of mankind have used in many lands — perhaps in all countries that are officially Communist — for many years. The military intelligence agencies of Western nations have long known that a film demonstrating basic Pavlovian procedures was produced in Russia for training the Bolshevik secret police in

*With the exceptions of names of places (e.g., Bucharest) and persons (e.g., King Carol) that have well-known English forms, Romanian proper names in this volume are given in their Romanian spelling, but without the diacritical marks that are used in Romanian. To avoid excessive expense in setting type, the use of these marks had to be restricted to actual quotations from Romanian and the index, to which the reader is referred for the exact form of names and titles requiring diacritics.

1928, and that the intelligence service of at least one nation succeeded in obtaining a copy of that film. After the notorious "purge" trials in Russia in 1936, when the masters of that country for some reason thought it advisable to exhibit to the world their ability to elicit the most incredible confessions from highly-placed and hardened Bolsheviks, intelligent observers naturally wondered what means could have been employed to produce such amazing results. Certain Western intelligence services sought to ascertain what means had been used, and eventually ascertained them in sufficient detail to show that the essentials of the method were precisely those that Mr. Bacu has described for us.

Military intelligence services naturally do not publish what they have learned by their secret and often perilous operations. Perhaps the first hint of the new method given to the general public came from George Orwell, who, in his 1984, portrayed the internationalists' Utopia and described some parts of the Communist technique, eliminating much that was too realistic for the taste of the reading public at that time, and replacing it with some episodes that could give a dramatic touch to what was in reality unspeakably vile and interminably monotonous. From 1984, however, an alert reader could have surmised much that was left unsaid. Since then, confirmatory evidence has become available from many sources, often fragmentary, for victims who have the stamina to tell what was done to them may nevertheless be understandably reticent about the worst aspects of the degradation imposed on them. They often censor their reports, to avoid harrowing unendurably the feelings of a humane reader or arousing total disbelief in tender-minded individuals from whom miseducation or innate sentimentality has concealed the ultimate horrors that lie hidden in creatures anatomically indistinguishable from human beings.

It almost never happens that we have a report from a survivor who at the time observed and interviewed the piteous

victims of scientific bestiality, but, by a lucky chance, himself escaped the traumatic and mind-destroying shock of the torments they had undergone. That is what makes the book here translated from the Romanian unique. Bacu, to whom we owe our only authoritative report on the "Pitesti Phenomenon,"* was such a survivor.

In these pages, the reader will, for the first time, have at his disposal a fairly complete account of Bolshevik techniques of dehumanization, including some details, here mentioned as delicately as possible, of which we do not like to think. On these, Bacu does not insist, but you will see their import. One aspect concerning which he is silent is the sexual torments that form a standard part of the Bolshevik method. That is a large omission, but scholars who have had the fortitude to study the works of the celebrated "Marquis" de Sade† and his peers will readily perceive what was involved, while a specific report here would not only sicken most readers, but would prevent the distribution of this book through the United States mails.‡

This account, as I have said, deals with prisons in Romania, but the procedures used there have been and are used wherever

*[Mr. Heath wrote before the publication, late in 1969, of Dr. Ion Carja's *Intoarcearea din Infern: amintirile unui detinut din inchisorile Romaniei bolsevizate* (Madrid, Editura "Dacia"), a less detailed and explicit book in its description of the methods used. — *Editor*.]

†Donatien Alphonse Sade (1740-1814), to whom we owe the word *sadism*, was condemned to death by French courts for rape, murder by poison, and almost unbelievable torture of persons whom he kidnapped for that purpose, but the execution of the sentence was delayed by strange influences until he was liberated from prison by the French Revolution, during which he was honored and admired for his orations about "equality" and "brotherhood." Napoleon had him put in an insane asylum.

‡[Mr. Heath did not anticipate the full effect of decisions by the Supreme Court in Washington. The mails — and the newsstands and the public schools — are now open to every conceivable obscenity that the Jews in the United States find it profitable to publish. American publishers would probably enjoy the same immunity. — *Editor*.]

the anti-humans have gained control. Identical procedures, together with such improvements as may have been suggested by their experiments and delights in Romania and other captive nations, will be used everywhere that their power is extended — including, of course, the United States, if that nation reaches the goal toward which it is presently moving at a vertiginous speed.

If the Americans succumb, they will remember this book as a prophecy that was completely fulfilled.

* * * * *

Apart from its value to Americans as foreshadowing things to come — certain to come, if the operations now in progress in the United States are carried to a successful conclusion — this book, although not couched in the technical terminology of psychology and psychiatry, should be of absorbing interest to everyone who, regardless of his political desires or prognostications, is sincerely interested in study of the human consciousness. It delineates the result of a crucial experiment that could not have been performed on Occidentals outside Soviet territory.

This book is a landmark in the broad field now generally designated by a term adapted from the Russian, *psychopolitics*.

Psychopolitics, a technology rather than a science since it is a practical application of data obtained by research in several sciences, may be defined as the art of controlling a nation by controlling the minds of the politically dominant majority of its population.

As a designation, psychopolitics is preferable to *psychological warfare*, which, though correct, is often taken to mean only operations directed against an enemy nation in the course of armed conflict. An excellent example of such propaganda

attacks is President Wilson's famous "fourteen points," a group of fairy-stories about the peace and justice that the American Santa Claus had in his bag for good little boys and girls in Europe.* That high-sounding nonsense, which seemed plausible to persons addicted to idealistic fantasies and romantic fiction, is credited with having broken the will of the German people and induced them to surrender in 1918, after which, of course, it was easy to inflict on them suffering and starvation, Bolshevik outbreaks, and finally a monetary inflation so enormous that the international people then in Germany could "legally" appropriate most of the property in Germany that they had not already acquired, "legality" being observed by handing a few American dollars to famished and despairing Germans in return for land, buildings, or factories worth a thousand or a million times that price.

The "fourteen points" are justly regarded as one of the great triumphs of psychological warfare, but under modern conditions verbal bombardments, unlike artillery fire, cannot be aimed in one direction. Clever as the "fourteen points"

*It is probably true, but irrelevant, that Wilson half-believed himself when he spun his rhetorical fantasies; if he did, he was selected for the presidency precisely because he had that capacity for self-intoxication. Colonel Curtis B. Dall in his excellent book (*F. D. R.*, Tulsa, Oklahoma, 1967, p. 137) reports that a prominent Jew, who had been an eye-witness and a kind of errand boy for his elders, boasted that in 1912, while Wilson was being trained for the presidency, Bernard Baruch, one of the great Jewish satraps stationed in the United States, used to lead Wilson about, "like a poodle on a string," and make him recite at Democratic Headquarters, while Baruch's fellows were egging on Theodore Roosevelt, whose candidacy, of course, ensured the popular votes for Wilson needed to make Wilson's appointment seem "democratic." We may be sure that Fido Wilson learned how to sit up and speak "new freedom," "make the world safe for democracy," and the like to the satisfaction of his masters and trainers before they had him perform before the footlights for the edification of Americans who imagined that they had selected (elected) him as their Leader. What Fido thinks while he responds to his cues and performs on the stage is of interest only to Fido's biographers and to psychologists.

were, we may legitimately wonder whether they would have made the German populace simper, if the populace had not been made susceptible to such gabble by the long and patient work of enemy aliens and their hirelings. What is more significant, substantially the same drivel was used, through Wilson and other mouthpieces, to pep up the American people and make them glad to furnish cannon fodder and money to "make the world safe for democracy" by devastating Europe in a "war to end wars." Wilson's ideological barrage was directed against Americans as much as against Germans, and we may wonder which nation, in the long run, was the more damaged.

Under modern conditions, psychological warfare is necessarily waged by a government against its own subjects and only secondarily against a foreign country, and the real beneficiary is invariably the international nation that controls both sides in the war that it has arranged for its own purposes. Only if we keep that fact in mind can we use the term *psychological warfare* correctly.

The tactical and strategic use of psychopolitics that the Soviet recommends to its allies and agents in the United States and other nations of the West yet uncaptured has been set forth in a remarkable document of which several copies appear to have reached the United States in the 1930's and later. It is most widely known and generally available as a booklet, *Brain-washing, a Synthesis of the Russian Textbook on Psychopolitics*, with an introduction by the Reverend Mr. Kenneth Goff, who was a member of the Communist Party in the United States from 1936 to 1939, and who had studied psychopolitics in a special Communist training school in Milwaukee. He states that the textbook, although issued for the use of English-speaking students in Lenin University, was also "used in America for the training of Communist cadre." An almost identical text was obtained from a confidential source in 1955

by a Professor Charles Stickley of New York City and published in that year.* A quite similar text, with only minor variations, came into the possession of Mr. Louis Zoul, the well-known author of *Tbugs and Communists*, who published in *The Soviet Inferno* the greater part of the text divided into short sections, each of which is followed by copious corroboration from many sources, such as Anatoli Granovsky's *I Was an NKVD Agent* and Captain Robert A. Winston's *The Pentagon Case*, as well as letters from individuals who escaped from Cuba and other proletarian paradises.†

In the publications before Mr. Zoul's, the text is preceded by a commendatory address, evidently delivered at Lenin University by Lavrentiy Beria, the Jew who was Head Butcher in the Russia satrapy from 1938 — when he liquidated another Jew, the unspeakable Yezhov — until 1953, when he was in turn liquidated by another and even more ferocious Jew. The date of the oration is not given, but it would seem to be earlier than 1938 and to come from the time when Beria, in addition to feeding his blood-lust in Transcaucasia, was presiding over the manufacture of "historical studies" for the use of educated simpletons in the United States and elsewhere.

The "synthesis," which deals with the uses of psychopolitics rather than technical details, is obviously a condensation and omits most of the Marxist jargon with which admittedly Communist publications for the general public are almost invariably

*Mr. Goff's booklet is available from *Soldiers of the Cross*, \$1.00. It is hard to tell which of the many other printings are still in print. One, containing an excellent introduction by Eric D. Butler, the well-known Australian publicist and editor of the *New Times* of Melbourne, was published by the Victorian League of Rights in Melbourne, Victoria, in 1956, then priced at 4/-. Another, with a foreword discussing the Soviet textbook as an obvious source of the "mental health" agitation in the United States, was published at about the same time by the American Public Relations Forum, Burbank, California; \$1.00.

†*The Soviet Inferno* is published by Public Opinion, P. O. Box 4044, Long Island City, New York; 2d edition, 1967, \$2.00.

larded.* It does, however, maintain the pretense, discarded only on the very highest levels, that psychological warfare against Western nations is directed from Moscow in the interests of Russia, and that the goal is the destruction of "capitalism." The text, though candid enough in treating the American people as enemies who must be destroyed or enslaved, was evidently designed for students who would forget that the Bolshevik capture of Russia was, of course, planned, financed, and directed by the Schiffs, Warburgs, and other wealthy Jews then living in the United States, who used their control over the governments of Germany, Great Britain, France, and the United States to ensure the Bolsheviks' triumph

*Marxist doctrine, though very useful for befuddling low-grade minds (which normally accept as profound any highly touted mass of intricate verbiage that they are unable to untangle), is believed only by the lowest ranks in the Communist hierarchy. As Duane Thorin perceived when he was a prisoner of the Communists in China (*A Ride to Panmunjon*, Chicago, 1956; p. 39): "Intellects that failed to see through the falsities of communism were so arrested that they were of only limited use in the totalitarian state." Persons with such inert minds are, naturally, not promoted to really responsible positions, no matter how hard they work or how sadistic they are. The policy of denying them promotion, which is certainly sound from an organizational standpoint, has led to some defections — which are of no real consequence, since the dullards do not know very much to reveal and they are easily replaced — although, where circumstances make it convenient, such tools are usually scrapped and liquidated when they begin to show discontent or claim promised rewards — as you will see in Chapter XXVIII of the present book. In the middle echelons of the organization, comparable to company-grade and field-grade officers in an army, the ambitious career men, naturally too intelligent to take their own propaganda seriously, are careful to use the official "ideology" even among themselves, partly for exercise in unremitting hypocrisy, and partly because they find Marxist dialectics a game as entertaining as chess. This sport, which may be played for high stakes, gives rise to clever syllogisms about "deviationism," "Stalinism," etc., which often trap the players. A good example may be found in the work of the Soviet physician, J. Landowsky, available in a Spanish translation, *Sinfonia en rojo mayor* (Madrid, 1949), of which one chapter has appeared in English, translated by George Knupffer, *Red Symphony* (London, 1968).

over the Russians.[†] The students were also expected to believe or pretend that "capitalism" included the international lords of finance, who have always found their Soviet colony an extremely profitable investment both in itself and as a means of exploiting their control over the money and banking of nations that are told that they are "free."

The text of *Brain-washing*[‡] deals primarily with means of inducing insanity or idiocy in selected victims and is thus

[†]Pretense is often dropped on the highest levels in talks with outsiders who are too well informed to be deceived. Prince Sturdza, in the authentic text of his memoirs (see the footnote on p. xxxv below) pp. 346 f., reports that when he came to New York in 1929 to obtain a loan for the Romanian government, he had to plead his country's case with the mighty Jewish lawyer who represented the great international banking houses of New York that had directed the Bolshevik seizure of Russia. This lawyer, known as Louis Marshall (a good Scottish name!), was, as Prince Sturdza says, "a second Bernard Baruch, less conspicuous but just as influential as the famous proconsul of Judaism (rather than Jewry) in the United States." (A proconsul, it will be remembered, was in the Roman Empire a governor sent into conquered territory to direct and supervise the native governments, which were allowed some autonomy in local matters that did not directly affect the interests of the Empire.) Marshall, like other great potentates, disdained to play a comedy with the suppliant; he took Prince Sturdza to the window, pointed at Wall Street, and said with lordly bluntness: "*Look what we can do for a country we like; in Russia we have shown the world what we can do to a country and government we hate.*" Prince Sturdza adds, "Mr. Marshall, a few days later, reiterated that statement to Mr. Gheorghe Boncescu, the Financial Adviser of our [Romanian] Legation [in Washington]." Marshall naturally thought it best to profess a liking for the United States, a country which he and his fellows were about to afflict with an "economic depression," neatly arranged by a squeeze through their banks, to ruin influential natives, appropriate their property through foreclosures, and create the atmosphere of crisis and poverty that would facilitate the "election" of their talented servant, Franklin Roosevelt.

[‡]The word *brain-washing* is "an English translation of a Chinese euphemism," according to an article by Professor Revilo P. Oliver in the Birch magazine, *American Opinion*, November 1964, pp. 29-40. This article is an excellent discussion of the whole subject in brief compass, and gives some telling examples of tricks used in public schools and newspapers, but unfortunately fails to treat the strictly scientific (psychological) principles of propaganda, which can (and indeed *must*) be used to create "public opinion"

directly relevant to the Pitesti experiment described in the present book. It is not, however, a complete treatise, even in outline, of psychopolitics; it barely alludes to very important weapons of psychological warfare. We cannot digress to discuss those weapons here, but no one should overlook the efficacy of scientifically produced propaganda* in the United States, where it is virtually a monopoly of the Jews, who, through advertising, can control the ever diminishing number of newspapers, periodicals, and broadcasting stations that they do not own outright. The best strategic propaganda is pro-

in modern circumstances. The techniques of propaganda are no more "Communist" than rifles or airplanes; like all weapons, they work for whoever uses them, but do not hit the target, if they are not well aimed. In all wars, victory goes to the side that has the best weapons and uses them most expertly.

*The best technical treatises on the subject are in French: Jean Stoetzel, *Esquisse d'une theorie des opinions* (Paris, 1943), and Jacques Ellul, *Propagandes* (Paris, 1962). One cannot too much emphasize the fact, ignored by Professor Oliver and other American writers, that the techniques of propaganda, like the technology that makes possible television and computers, have no political or social content. The results that are obtained by means of a television station or a computer depend entirely on *who* uses it for *what* purpose. It is true that all technological advances place the people who are too stupid or lazy to use them at a hopeless disadvantage. A nation that neglected or refused to use airplanes, for example, would necessarily be defeated in war and disappear (except as a political fiction, if that suited the purpose of the conquerors), but that is not the fault of the Wright Brothers and General Sikorsky. The effectiveness of propaganda, in the strict sense of that word, depends largely upon what is technically called *pre-propaganda*, i.e., the ideas injected into the minds of children by their education. In the United States, the public schools were early converted into a very efficient machine to stunt the minds, pervert the morals, and destroy the self-respect of children, but the Americans seem pleased with the results, even after they have had a preliminary view of them in the unwashed derelicts, sexual perverts, drug-addicts, and crazed revolutionaries that their public schools are systematically producing at their expense. It seems likely, therefore, that the Americans no longer have either the intelligence or the will to resist their enemies, and will dumbly acquiesce in the fate prepared for them. Since the number of Americans who are still permitted to have liquid capital is very small, the ever increasing number of foresighted refugees who are fleeing from the United States to other countries is significant, though statistically small.

duced by manufacturing impassioned argument and violent controversy on "both sides" of a given question, so that the public accepts as unquestionable fact everything that "both sides" in the contrived controversy seem to take for granted.

Propaganda, if properly used, can always control a majority of a given population, but will always be ineffective against both the critical intelligence of independent minds and the faith of a religion that the propaganda line openly contradicts. Although the minds can usually be hired, and theologians can be employed to "modernize" the religion, there will always be troublesome exceptions, even after a century of strenuous effort. In the conquest of a country by psychopolitics, the exceptions must be put under physical restraint and either liquidated or made harmless imbeciles or, if possible, converted into useful zombies.

This is the problem with which the text of *Brain-washing* is principally concerned, and with particular reference to the United States, where naked terrorism through the government was impossible in the 1930's, and is not yet feasible, even today. The principles expounded in the text and the methods suggested are indisputably authentic: they are the standard Soviet application of the discoveries made in Russia, before the Bolshevik conquest, by Dr. Ivan Petrovich Pavlov, whose scientific talents the shrewd Bolsheviks were able to take over and put to their own use.† You will find the essentials stated in the text.

The "synthesis" of the textbook on psychopolitics recommends and prescribes for use against Americans a propaganda campaign for "mental health" to obtain from the stupid Americans acquiescence in legislation to authorize the "legal" kidnapping of troublesome Americans and their incarceration in

†For an account of the way in which this was done, and a transcription of the preliminary negotiations with Dr. Pavlov, see Dr. Boris Sokoloff's authoritative report in his book, *The White Nights* (New York, 1956), especially pp. 66-72.

prisons (to be called "hospitals") in which "trained psychiatrists" of alien origin and their brutish assistants can induce insanity, imbecility, or, if necessary, death by means of scientific tortures, especially "electric shock therapy" (which can be used to break the backbone), or mind-destroying drugs, such as the now famous L.S.D., which was only later produced by the Weizmann Laboratories in Israel and shipped to the United States for surreptitious sale to adolescents and children whose minds had been given a preliminary conditioning in the public schools.

In the 1930's, the "mental health" scheme would doubtless have seemed preposterous and ridiculous to the stolid and happy-go-lucky Americans, if they had heard of it. It has now, however, been almost completely implemented, and has already been used in a considerable number of cases, a few of which have attracted some little attention, especially that of the abduction of General Edwin A. Walker, which failed because he had prominent friends who acted before he could be destroyed, of Frank Britton, who had dared to criticize Jews and was effectively silenced, and of the journalist, Fred Seelig, who, through a miscalculation, was prematurely released and had time to narrate his experience in print before he died.* We may expect, however, that the procedure will be used with increasing frequency and less secrecy, and that soon it will be mere routine for Americans who make themselves obnoxious to their masters (for example, by claiming that the "United

*Frederick Seelig, *Destroy the Accuser*, with a foreword by Westbrook Pegler and a commentary by Dr. Revilo P. Oliver (Miami, Florida, Freedom Press, 1967). This book, which I have seen, has become unprocurable, and I do not have a copy at hand. The author is said to have died of heart failure in Valparaiso, Indiana, not long after his book was published, and a letter to the publisher was returned to me with the notation "unknown"! The book, as I remember, contained some details about the eagerness of the staff at Springfield to start torturing General Walker, who was kidnapped through the complicity of Federal judges (compare Judge Petrescu in Chapter XXVIII of the present book) while the author was a prisoner there.

Nations" or the Federal Reserve System or the Marxist income tax is "un-Constitutional," or by pretending that God's People do not have a right to use lesser breeds for their own profit and fun) to be hauled to Springfield, Missouri, or some other equivalent of Pitesti on the western side of the Atlantic, and there, with "loving care," be restored to "mental health" as vertebrate vegetables.

Despite the panoply of refined techniques, such as surgical operations on the brain ("lobotomy"), excruciating electrical torments, and subtle drugs, it is noteworthy that even in the United States at the present time the favored procedure is to subject inconvenient Americans to a kind of *physical* degradation of the same kind as that used at Pitesti, though, for some reason, less intense and systematic. A typical case is that of the American journalist, who, having come upon evidence that compromised the nest of homosexual perverts in Washington,

was kidnapped by a U. S. Marshal and hustled to Springfield, Missouri, where he was stripped and thrust naked into a small cell, of which the floor and three sides were of rough concrete, while the fourth was a ponderous steel door. There was no furnishing of any kind in the cell, and only two openings, one a round hole in the floor leading to a sewer, and the other a ventilator, through which were sent blasts of frigid air alternating with shrill, deafening, cacophonous, and rhythmically disoriented "music," intended both to damage the auditory nerves and to make sure that the poor wretch in the cell could not possibly fall asleep as he stretched his naked body on the rough concrete. Naturally, the victim's skin, abraded by the concrete, soon developed open sores, and his despairing mind eventually took refuge in periods of total stupor that even the howling din coming through the ventilator could not break. After being deprived of food and water for three days and nights, the victim was forced to obtain them by crawling on his hands and knees in minimum time to a pot placed on the sill of the briefly opened door.*

*The unfortunate journalist was almost certainly Frederick Seelig, but, for reasons stated in the preceding note, I have had to quote

In the United States it has thus far been necessary to use a certain amount of discretion and pretense in the destruction of anti-Communist nuisances, but in Romania, after the completion of the take-over, more effective secrecy made precautions less necessary.

The Pitesti experiment dispensed with such complicated and expensive paraphernalia as electrical apparatus, brain surgeons, and specially prepared drugs. It used only the simplest tools, everywhere procurable: clubs, the bestiality of degenerates, the weakness of human nature when attacked by Pavlov's methods. The results of the experiment were, as you will see, impressive and appalling. They proved that *no one* could resist the techniques of the Anti-Humans, but whether the experiment was *entirely* a success is a question that must be left to your decision on the basis of your estimate of what the experimenters hoped to discover or prove, while a critique of their methodology must be left to the few Occidentals who have expert knowledge of psychobiological processes.

What no reader of this book can fail to perceive, if only for a moment before he tries to forget the "unthinkable," is the unspeakably vile and sadistic lusts of the contrivers of the experiment at Pitesti — appetites so foreign to everything that he regards as human that the creatures who are animated by them can be described only as the "enemies of mankind," or, concisely, as the *Anti-Humans*.

What is described in this book happened in Romania after the Bolsheviks discarded the pretense that they were tender-hearted humanitarians bringing "equality" and "civil rights" to the downtrodden victims of the wicked "Fascists" and "anti-Semites." Before and even after the Anti-Humans stopped

from the article in *American Opinion*, November 1964, p. 31, mentioned above. The writer of that article, Professor Oliver, does not give the victim's name, but the circumstances make the identification certain. One wonders how (or *why*) Oliver's article was printed in a Birch publication.

dissembling, some Romanians were, by foresight or good luck, able to escape westward, and even to make their sufferings known, as Mr. Bacu has done in this book, to peoples not yet imprisoned.

When the United States has progressed to the point reached by Romania in 1948, there will be no place on earth to which Americans can flee, and there will be no one to hear their screams.

* * * * *

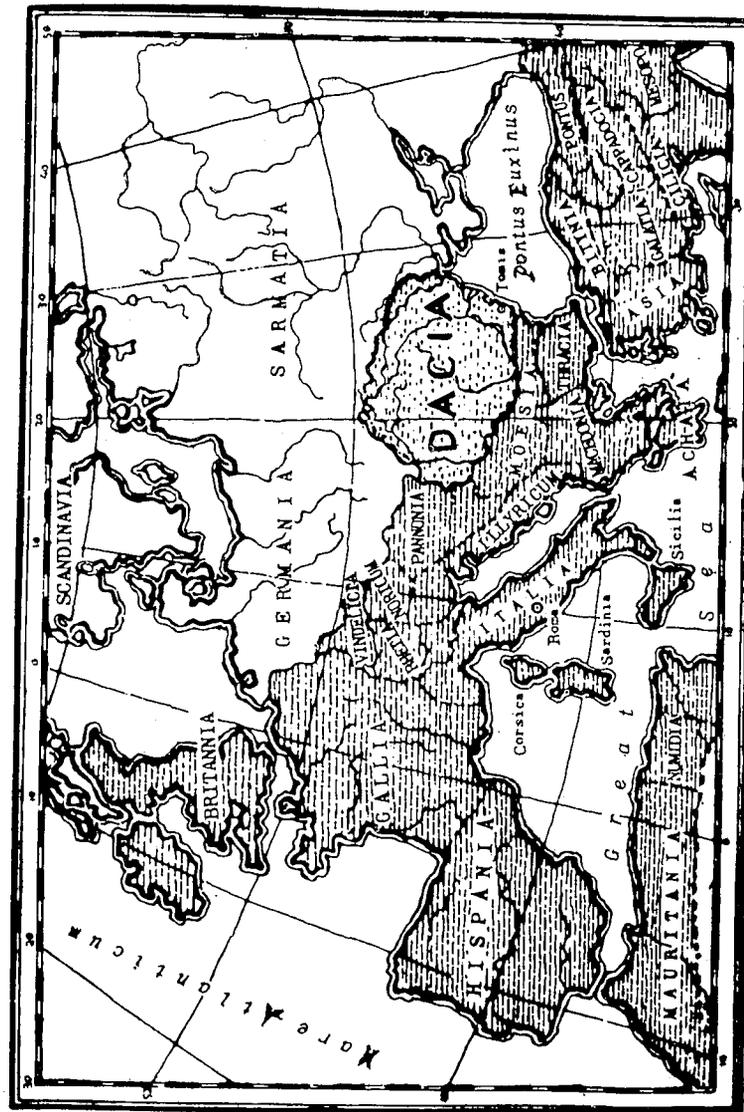
All that remains to be said to introduce Mr. Bacu's book to American readers can be expressed in a few pages giving such information about Romania as will enable Americans to appreciate the *human* drama — the pathos and the tragedy — of this narrative.

Romania was for centuries, even while it was under the comparatively mild and humane oppression of the Moslems, the easternmost land of the West. The nation was born of the Roman conquest of Dacia (101-106), and there Rome left an imprint that has thus far been indelible and a spiritual heritage that survives in the heart of the people.

The civilization of Romania was the civilization of the West. The names of men and places may be unfamiliar to your eyes, but the people you will recognize as your own kind and their thoughts will be the thoughts of the Christian West.

There is, however, one peculiarity of Romania that requires some preliminary explanation, for it is the very opposite of what contemporary experience in the United States — and, for that matter, in most Western nations to varying degrees — makes us take for granted.

The persons whom the Bolshevik beasts selected for dehumanization were a clearly defined group: university students. That was because in Romania, in sharp antithesis to



D A C I A (Romania of today) in the ROMAN Empire, 250 A.D.

what we see in the United States today, university students were a highly respected elite and included men who combined the vigor and ardor of youth with unsurpassed patriotism and a lucid conservatism, intellectual and religious.

This fact, which will seem so paradoxical to Americans today, was the result of two concurrent factors.

Romania was essentially a land of peasants with limited industrial and commercial classes. The four universities, at Iasi (founded by Prince Cuza in 1860), Bucharest (founded in 1864), Cluj (1872) and Cernauti (1875), each divided into several faculties (theology, philosophy, letters, science, law, and medicine), were open to all who had completed their studies in a lyceum (*licen*, translated 'high school' in the present book). The lyceum had relatively high standards, requiring, for example, the learning of French and German as well as either Latin and Greek or English and Italian, and weeded out the intellectually incompetent.* Only a small fraction, therefore, of Romanian youth entered the universities, and consequently a considerable prestige was attached to the very word *student* (i.e. university student, since a pupil in a secondary school was an *elev*). It suggested a considerable intellectual ability and a serious purpose, for the students in Romanian universities were, for the most part, the children of hard-working peasants or of earnest professional men; the scions of the wealthy more often than not went abroad for their education.

*Romanian children began the formal study of their first foreign language, French, in the year corresponding to the fifth grade in American public schools. By the time that they reached the point that corresponds to the first year of high school in the United States, Romanian children were reading Cicero in Latin and mastering trigonometry. Such progress is, of course, merely normal in serious educational institutions. The public schools in the United States, on the other hand, are designed to blight native intelligence and produce a nation of nitwits that can be easily manipulated and fleeced by professional "educators" and other shysters.

To this fact we must add a second, that will be even more astonishing to the American reader. The Romanian universities were as much centers of ardent patriotism and conservatism as American colleges, in the period of 1920-50, were centers of internationalism and socialism. The prevailing atmosphere of staunch conservatism also distinguished Romanian universities from other European universities. For this there were several reasons.

Romania was essentially an agrarian country and a large percentage of the *studenti* had had closer contact with the realities of life than was usual in Germany and France. More important, Romania was a small nation with a clear consciousness of its national individuality as a Western nation, tracing its origins to the Roman conquest of Dacia, and encompassed by peoples of Byzantine, Slavic, or Oriental traditions. It had stubbornly maintained that consciousness through centuries of alien domination, attaining a precarious and transient independence in 1600, only to fall again under the rule of the Turks. After numerous interventions by Russia, the enemy of Turkey, and after many episodes of valiant resistance to both Russians and Turks, Romania, formed by the union of Wallachia and Moldavia, gained autonomy in 1859, but remained under the suzerainty of the Turkish Sultan, and did not become fully and formally independent until 1881. Independence so recently attained and constantly threatened remained in the Romanian mind the precious guerdon of nationality at a time when the larger nations of Europe were taking themselves and their prosperous perpetuity for granted.

Romania, moreover, had Russia on its eastern frontier — Russia which, in 1812, had seized and annexed Bessarabia, a region containing a large population of Romanian blood. After the International Conspiracy captured Russia in 1917, Romanians could not fail to know what the beasts did in Russia and especially in Bessarabia. Moreover, it was the Romanian

army that in August 1919 occupied Budapest and freed Hungary from the unspeakable vermin led by Israel Cohen, alias Bela Kun. The Romanians knew what Bolshevism was, and whence it sprang. In the United States, separated from the reality by thousands of miles and an infected press, many stupid or cunning professors could gabble about a "noble experiment" and a "people's regime," but in Romania such nonsense, so utterly at variance with observed reality, was recognized as either asinine or criminal.

To these considerations must be added another equally important. Although, as was to be expected, Romanian universities naturally tended to imitate the far older and venerable universities of the great European powers, especially Germany and France, there was a significant difference that limited the more deleterious aspects of that influence. The faculties of Romanian universities, especially Iasi and Bucharest, were predominantly composed of Romanians, whereas, of course, elsewhere in Europe university teaching had been invaded by large contingents of the international people. Before the Treaty of Adrianople in 1829, the Jews, for the most part, had ignored Romania, an impoverished land under Turkish rule, and had by preference swarmed into nations where the prospects of easy pickings from the natives were far more attractive.* After 1829, hordes of Jews came over the borders, but, despite various efforts by France and Germany to procure for these intruders in Romania the privileged status they enjoyed elsewhere, Jews were, for all practical purposes, debarred from citizenship until 1923, when the Romanian government then in office yielded to the pressures of the "great powers".† It

*A concise account of this aspect of Romanian history will be found in the opening chapters of *L'Envoye de l'Archange* by the distinguished French authors, Jerome et Jean Tharaud (Paris, 1939).

†Strictly speaking, Romania, coerced by a scarcely veiled threat of invasion by Germany and Great Britain, in 1879 repealed the article in her constitution which, like the constitution of the State of Pennsylvania that was framed and adopted under the

thus happened that in Romania, unlike France and Germany, the universities were still largely staffed by men who in mind and spirit belonged to the nation, and they were not dominated by an alien race whose members can, with the facility of chameleons, take on the color of whatever the environment in which they choose to reside. In Romanian universities, therefore, patriotism was intellectually respectable, and, on the whole, taken for granted until 1918.

After 1918, although faculties remained largely Romanian, the situation became confused. Some professors seem to have been either bemused by the glib patter of Marxism, a "doctrine" cleverly designed to addle mediocre brains that can be fascinated by pseudo-intellectual verbiage, or intimidated by the Bolsheviks' boast that they represent a mysterious but irresistible "wave of the future." Many others, perhaps fearing for their comfort or lives, concealed their real sentiments and

leadership of Benjamin Franklin, restricted citizenship to Christians. After 1879, the legal privileges of citizenship were available to all Jews, provided that they either (a) had served in the armed forces of Romania or (b) applied for such rights and were found on investigation not to be guilty of political or moral subversion and corruption. Naturally, only a few thousand thus obtained the legal status of citizens, and it was not until 1923 they could all swarm into Romanian politics and begin to take over the country "legally" by manipulating greedy politicians. Everyone knows that the Jews are, as they themselves frankly boast, an international race or "peopledom" who never become in fact citizens of the nations in which they find it profitable to dwell. As Albert Einstein said, "There is no such thing as a German Jew, Russian Jew, or American Jew: there are only Jews." Hundreds of the most accomplished and intellectually prominent Jews throughout the world have frankly said the same thing, and all the admitted Zionists have proclaimed it year after year, but, unaccountably, the people of the Christian West perversely refuse to believe them — and then secretly complain to one another in private that Jews are not good Christians and not good Englishmen or Americans. Although Europeans do understand that a European who lives in China is not a Chinaman, most of them have a curious mania to pretend that a Jew who resides in Europe is a European — and even a mania to punish other Europeans who will not join in the absurd pretense. The Jews, whose leaders have told the truth often enough, can scarcely be blamed for taking advantage of the folly of the peoples whom they despise and exploit.

remained silent or took refuge in ambiguous pronouncements. A few, however, fearlessly maintained Romanian traditions and asserted their intellectual integrity. They provided the inspiration for the patriotic and conservative movements among the university students.

The reaction of the students was doubtless hastened by a simple sociological pressure. The Jews, although they were numerically only a small part of the population even after the great influx at the end of the World War, swarmed into the universities and began to jostle out the natives. According to the official statistics, for example, in the spring semester of 1920 at the University of Cernaúti there were enrolled in the College of Philosophy 574 Jews and only 174 Romanians; in the College of Law, 547 Jews and 234 Romanians. At the University of Iasi 831 Jews were enrolled in the College of Medicine as against 556 Romanians, and in the College of Pharmacy, 229 Jews and 97 Romanians.* These are, of course, some of the most striking disproportions, but everyone will see why, especially in such academic institutions, young Romanians, finding themselves a minority amidst a throng of pushing, versipellous, and disputatious aliens, and doubtless also often finding themselves eclipsed scholastically by the mental agility and Oriental subtlety of the Protean race, should have turned ardently to patriotic movements.

There was a further development that will be even more astonishing to the American reader. It may be that before the First World War in Romania, a largely peasant nation but recently emancipated from Moslem control, Christianity retained a greater vigor and commanded a more general piety than in other countries of Europe, though it would be difficult to make an accurate comparison between Romania and, for example, Brittany, Bavaria, or Piedmont. Romanian universities were, of course, profoundly affected by the intellectual

*These figures are quoted from official sources by Prof. Ion Gavenescu in his *Imperatiul momentului istoric*, pp. 67 ff.

climate of the great European universities and necessarily reflected the dominant attitudes of thought, from German "idealism" to the "religion of humanity" preached by Auguste Comte in his more lucid intervals; from the stern pessimism of Schopenhauer to the graceful and universal irony of Anatole France. To a very large extent the intellectual life of Europe was dominated by the attitude that Christianity was an historical phenomenon characteristic of an age whose passing one might view with joy, indifference, or regret, but which, whether for better or worse, was passing ineluctably away: religion was a waning superstition that still had power only over the uneducated. These currents of European thought necessarily affected educated Romanians, who, as a matter of course, read and wrote French fluently and, in many cases, German also.

Romanians will, no doubt, variously estimate the direct effect on their intellectual life of the dire and immediate menace of Bolshevism in the period that followed the First World War. Certainly all intelligent Romanians could see that their enemies were anti-Christian — were in both word and deed frantic enemies of the Western World, whose culture had for fifteen centuries been specifically Christian, and whose nations had been so distinctively set apart from others by their religion that they had been little conscious of the underlying racial unity of the West. In the 1920's, it must be remembered, Bolshevik propaganda was stridently anti-Christian, denouncing religion as "the opiate of the people," signaling its victories by massacring ecclesiastics, defiling shrines, and converting churches into stables or warehouses, and teaching militant atheism in its schools.* It was not until much later

*Hence the cliché, "atheistic Communism," that is still used in many conservative circles in the United States. To recapture the patriotic outlook of the 1920's, the reader will do well to turn to R. M. Whitney's fundamental *Reds in America* (New York, 1924), in which accurate analysis of Bolshevism plans (including the plans for the "Civil Riots" agitation of the 1960's) accompanies an implicit confidence that Christian Churches will remain Christian!

that the Bolsheviks could implement on any extensive scale their other and complementary technique of utilizing renegade ministers and priests to spread the germs of Bolshevism under the guise of a "social gospel" or "ecumenical Christianity." Until 1930, at least, the established Christian churches were almost universally regarded as a bulwark against the International Conspiracy. Furthermore, in 1919, the multitude of Jews residing in Romania, deeming a Bolshevik victory imminent, had prematurely and indiscreetly dropped their pretense and appeared openly as the instigators of "proletarian" riots and sabotage, and the suborners of violence and treason, not troubling to disguise their eager anticipation of a glorious butchery that would put the natives in their place. Thus the fundamental and necessary hostility between Christianity and the various doctrines of Judaism again made Christianity the symbol of Romanian nationalism as opposed to its foreign and domestic enemies.

In these circumstances, it was only to be expected that Romanian patriotic societies would be specifically Christian, but some, I suspect, used Christianity primarily as a symbol of their purpose. The first of the patriotic organizations was the Guard of the National Conscience (*Garda Conștiinței Naționale*), founded by Constantin Panou, a simple steel-worker whom his fellows elected their leader, primarily to expose the nonsense of the "proletarian" propaganda with which the Bolsheviks were trying to confuse and utilize Romanian laborers — for the invariable but concealed Bolshevik purpose of ultimately reducing them to brutalized slavery.

In 1923, the National Christian Defense League (*Liga Aparării Naționale Creștine*) was founded by one of Romania's most distinguished scholars, A. C. Cuza, Professor of Law in the University of Iasi, with the discreet support of the internationally known historian, Prof. Nicolae Iorga, who is, perhaps, best known in the United States for his *History of the*

Byzantine Empire, which has appeared in several English editions.* A league headed by scholars of such eminence naturally had great prestige among university students and educated men in general and it became a force of very considerable political importance, particularly after it merged in 1935 with the political party headed by Octavian Goga, prominent poet, litterateur, and statesman. Although the National Christian Defense League sought the support of the sincerely religious, its inner direction was rationalistic, basing its avowed hostility to Jews and Bolsheviks on historical and scientific grounds. From all that I can learn, Professor Cuza's creed was essentially the elegant scepticism of Renan. Professor Iorga's historical works treat Christianity with a cold objectivity. And Octavian Goga, if correctly quoted by Jerome and Jean Tharaud, seems to have held at heart a view of Christianity similar to that set forth in Nietzsche's famous *Genealogy of Morals*.†

The greatest influence over the Romanian students at this juncture was undoubtedly exerted by Corneliu Z. Codreanu, the son of a teacher in a Moldavian secondary school. Born 13 September, 1899, he prepared himself in law at the University of Iasi, where he studied under Professor Cuza, and he later studied abroad in both Germany and France. A man of iron will, exalted faith, and ardent patriotism, Codreanu, after participating in the Guard of the National Conscience from its inception and in the National Christian Defense League, founded on 24 June, 1927 the Legion of Michael the Archangel (*Legiunea Arhangelului Mihail*). The organization's

*Professor Iorga became Prime Minister of Romania for a time in 1931. An estimate of his conduct in office is beyond the scope of this notice. [His *History of Roumania*, translated by Joseph McCabe, was published in London in 1925. — *Ed.*]

†This sufficiently explains why there could be no cooperation between the Christian Defense League and Codreanu's Legion of Michael the Archangel, and it is not necessary to endorse the suspicions of Professor Cuza expressed by Ion Mota in an essay, "Legiunea si L.A.N.C.", in the volume *Corneliu Codreanu, prezent* (Madrid, 1966).

principles — an unlimited love of country, a code of personal honor and moral intransigence, the reciprocal loyalty of knight-hood, and rigorous subordination of body to spirit — were all based by the founder on an absolute faith in Christ. The Legion was “indissolubly united under the aegis of God” and its members pledged themselves to sacrifice themselves without limit or reservation for God and Country. This was the movement that by its high and noble idealism attracted to itself all the young elite of the Romanian universities, won their unqualified allegiance, and largely dominated the thinking of even those who stood aloof or opposed it.

This is why the Romanian university students were, in contrast to those of other Western nations, profoundly Christian. I have been assured by Romanians that in many cases the students' firm religious convictions were shaped not so much by their families or by their churches as by the inspiration of Codreanu and the rigid Christian discipline he imposed on all his followers. There can be no doubt but that, from a strictly religious point of view, Codreanu's movement represented the greatest and most intense revival of the Christian faith in any nation during the Twentieth Century. Its influence on the spiritual and intellectual life of the elite among young Romanians was enormous and transcendent. That is what makes the Legion unique among the nationalist movements of our age. The combination of ardent faith and intense nationalism produced a generation of heroes. The Legion, also known as the Iron Guard (*Garda de Fier*), sent an expeditionary force to Spain in 1936 to combat the international vermin there and earned the enduring gratitude of the Spanish people. And when the war with the Soviet began, the members of the Guard, taken from the prisons to which they had been sent by the Antonescu dictatorship in an effort to suppress their movement, formed the very flower of the Romanian army and were distinguished for their valor and devotion in all the actions of that war.

This is not the place to summarize, however briefly, the career of Codreanu* and the convulsed history of Romania after the precipitate and illegal return to that country of Prince Carol, a royal *debauchee* who, after many offenses, had been disinherited and exiled by his own father. Carol, accompanied by a Jewish harlot to whom he was completely subservient, returned to Romania in 1930, dethroned his own son to reign in his stead, and, finding no other way to check the rising political power of the Iron Guard, overthrew the Constitution in 1938 and made himself dictator of Romania. Codreanu, arrested on patently false charges, was, together with thirteen of his lieutenants, taken from prison on the night of 29 November 1938 and, in the early hours of the next morning, murdered in the forest of Tancabesti at the orders of the royal degenerate.† Carol, with the support of the lords of

*For non-partisan and critical accounts of Codreanu's career, see Paul Guiraud, *Codreanu et la Garde de Fer* (Paris, 1940), and the distinctly unsympathetic work by the brothers Tharaud, *L'Envoye de l'Archange*, cited above. Brief appreciations by his followers will be found in Vasile Iasinschi's *Facing the Truth* (Madrid, 1966), and in two volumes of essays by various hands, *Corneliu Z. Codreanu in perspectiva a douazeci de ani* (Madrid, 1959) and *Corneliu Codreanu, prezent* (Madrid, 1966). On the significance of Codreanu and his movement in the history of Europe during the climacteric years that ended in what may have been the Suicide of the West, see the work of the distinguished diplomat and scholar, Prince Sturdza, cited below.

†The method of the murders was singular and remarkable. The fourteen men were taken in buses to the forest and there each of the men, who had been bound in an odd way, was strangled with a rope thrown over his head by a gendarme stationed behind him for that purpose. Then, to give some color to the official story that Codreanu and his ranking Legionaries had been “killed while trying to escape,” each corpse was shot in the back several times before it was thrown into the waiting grave. Prince Sturdza, in the Romanian text of his memoirs (Madrid, 1966; pp. 133 f.), asks the inevitable question: “Let us ask ourselves why there was that resort to strangulation, a procedure that was awkward and complicated in the circumstances, instead of a bullet in the back of the head, the simple and usual method and the obvious one to have used, since an hour later, to simulate an escape, the lifeless bodies were riddled with bullets.” (There is the further consideration that the bullet, unlike strangulation, would not have left the marks that were detected by autopsy

international finance, ruled Romania by a combination of fraud and violence until September 1940, when the Iron Guard drove him and his Oriental leman from the country, and restored his son to the throne.

The gruesome murders in the dark forest of Tancabesti that night in November, 1938 were one of the fateful and decisive events of modern history. King Carol, who gave the orders, himself acted on the orders of his masters, the hidden and malevolent powers that, through their puppets in the governments of Great Britain, France, and the United States, were relentlessly herding the peoples of the West toward the catastrophic and fatal war that Germany was trying so desperately to avert. Carol's owners were, of course, the powers that had installed the Bolsheviks in Russia twenty-one years earlier, and the destruction of the Iron Guard, the only organized and formidable anti-Bolshevik force in Romania, left Carol free to carry out (as he did less than two years later) the plan to surrender Romania's fortified border in Bessarabia to the Soviet and thus open to the Communist hordes the passes into the Balkans and southeastern Europe.

King Carol's commitment to subject Romania to the Soviet as soon as the projected war began was, of course, known to the French government and doubtless in other circles even before he gave the orders for the murders of Tancabesti, which thus changed the strategic balance of Europe and were a preliminary to the dire and appalling disaster that was in fact, as

when, after the flight of Carol, the bodies were exhumed and the officers who had carried out the murders under orders testified to what they had done.) Prince Sturdza then points out that the elaborate and peculiar way in which the victims were strangled corresponds in every detail to the method by which Jews are instructed to kill their enemies in a passage of the Talmud that he quotes (p. 134). Needless to say, this part of Prince Sturdza's book, like many others, was omitted in the heavily censored English translation cited in our footnote below.

Prince Sturdza has so aptly termed it, the *Suicide of Europe*.* It may even have been the decisive turning-point.

No diplomat and statesman of the Western world was more farsighted and sagacious than Prince Michel Sturdza, whose long career as an ambassador in many capitals of the Western world and corresponding contacts in the highest circles of many governments gave him excellent sources of information, while his personal position during the European disaster enabled him to observe and judge with a dispassionate lucidity

*Prince Michel Sturdza wrote his brilliant analysis of the origin of the Second World War in French: *La Bete sans nom — enquete sur les responsabilites* (Copenhagen, 1944). Unfortunately he chose to publish his memoirs, which include a comprehensive study of the European catastrophe and are an absolutely indispensable source for all serious historians, in Romanian: *Romania si sfarsitul Europei — amintiri din tara pierduta* (Madrid & Rio de Janeiro, 1966). It is a misfortune that the observations of one of the wisest and most experienced diplomats of Europe — perhaps the only one who witnessed events from a peculiarly advantageous position, recorded them with philosophical detachment, and then was free to publish his book without being constrained by a need to apologize for himself or for a political party or government at the expense of historical truth — were written in a language that so few of our people can read. To make the work generally available, a wealthy American hired the John Birch Society to perform the technical work of supervising translation and printing and to distribute the book when it was published: *The Suicide of Europe* (Boston, 1968). The choice was unfortunate. The greater part of Prince Sturdza's book was accurately and even ably translated, although the material was drastically rearranged and often curtailed: for example, the concluding paragraphs of Prince Sturdza's text (p. 323 of the original) were reduced to a few lines and buried in a footnote at the bottom of page 23 of the English version. But the text was diligently censored to eliminate every statement, direct or indirect, that could offend the Birch Society's Jewish masters. A great many passages of historical importance were "lost" as the contents of the book were shuffled around, and in what was left, for example, the word *evrei* ("Jews") is almost invariably translated as "some people" or "certain individuals," wherever it could not conveniently be ignored. And, naturally, a long passage was interpolated to commend and advertise the Birch business. But even in this mutilated form, *The Suicide of Europe* is a very valuable book and must be recommended to everyone (except the few who can read the original) who wishes to understand the age in which we live.

that could scarcely have been attained by even the intelligence services of the great nations that were destroying one another in the interests of their common enemy. Honest historians must therefore accord great weight to Prince Sturdza's conclusion that:

It was Codreanu's murder that prompted Hitler to a radical tactical change in his foreign policy — a change loaded with the most fateful consequences not only for Germany but for the entire world of Western Civilization... Hitler made two speedy decisions: The first was of military character, the occupation of Czecho-Slovakia... The second was a bold political decision... he would negotiate an understanding and an economic arrangement with Soviet Russia.†

By this estimate, Corneliu Codreanu, although he could not have known or even imagined it, carried with him the destiny of generations then living and yet unborn, and the crowned hireling whose hand struck him down was, although his clotted mind could not have guessed it, one of the most pernicious traitors of all time. By any estimate, Codreanu was a great man.

The most eloquent attestation of the nobility of Codreanu's character and the purity of his religious faith is the deep ven-

†*The Suicide of Europe*, pp. 120-23; in the original, pp. 137 f. These two sudden shifts of policy made it seem to the rest of the world that Germany had acted in bad faith at Munich and that even its opposition to the Soviet was insincere; that certainly facilitated the work of the international lords who finally forced on the West the suicidal war which, as the British historian, H. R. Trevor-Roper candidly admits, "Hitler would have done anything to avoid." By far the most complete and accurate study of the complicated diplomatic manoeuvres and intrigues that were needed to start that war is the carefully documented treatise by Professor David L. Hoggan, which, since it has been mysteriously "delayed" by the American publisher who had it set in type many years ago, is thus far available only in the German translation: *Der erzwungene Krieg* (Tubingen, 1963). Much less complete, but valuable, are the late Professor Charles Callan Tansill's *Back Door to War* (Chicago, 1952) and Professor A. J. P. Taylor's *The Origins of the Second World War* (New York, 1962). The facts are indisputable, but many Americans believe that the devastation of Europe and the slaughter of millions of Europeans was admirable because it pleased Jews.

eration for him and loyalty to his memory felt by his surviving followers. Thirty years after his death, twenty years and more after failure and the loss of their country, they are exiles in foreign lands and menaced even there by the ubiquitous power of the anti-humans and the ever accelerated conquest of the Western world by its furtive enemies. But for their Captain and his vision they still feel the devotion that twenty-nine Romanian writers express in their contributions to the recent volume, *Corneliu Codreanu, prezent*.

The students of Romania, patriots and Christians, were selected by the anti-humans as victims of the process described in this book, not so much because they were the objects of the beasts' most venomous hatred, as because they provided material for an experiment that would confirm the universal validity of a technique that the world conquerors had elaborated long before and thus far used with uniform success. The anti-humans rightly judged that if the courageous and devoted youth of the Iron Guard, exalted by the most ardent Christian faith, could not resist the application of a fiendish science, no humans could ever resist.

That is what makes this narrative so tragic.

The Legion took its motto from Seneca: "He who is willing to die need never be a slave." Aye. But what of those who are not *permitted* to die?

WARREN B. HEATH

New York City, 1968.

FOR MY LEGIONARIES



Salut pe cei ce merg
pe marea breasla a
Legionarii. Corneliu Z. Codreanu
1935

The Legionary Movement in Romania, commonly known as the Iron Guard, —perhaps the oldest anti-Communist movement in the world, still alive—was founded by Corneliu Z. Codreanu in 1927. *For My Legionaries* (353 pp., pb., \$8.00), Codreanu's stirring work, is a complete and authoritative account of the ideals and principles of the Legionary Movement which shaped the character of young Romanians before WW II. Control over the communications media and the normal channels of book distribution by our international enemies makes it impossible to reach the broad market this unique book deserves. We are certain that the rapidly deteriorating political conditions will preclude a second edition, and *For My Legionaries* will soon become a collector's item. This book also provides the 'missing

pieces' of the drastically censored *The Suicide of Europe* by Prince D. Sturdza; the identity of those who masterminded Romania's takeover and who are now engaged in carrying out the same program in the U.S. will no longer be unknown to you. ("Solzhenitsyn would appear to have not the slightest inkling of who conquered HIS country!"—B.C.)

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On Race: "We must further understand that all races naturally regard themselves as superior to all others. We think Congoids unintelligent, but they feel only contempt for a race so stupid or craven that it fawns on them, gives them votes, lavishly subsidizes them with its own earnings, and even oppresses its own people to curry their favor. We are a race as are the others. If we attribute to ourselves a superiority, intellectual, moral, or other, in terms of our own standards, we are simply indulging in a tautology. The only objective criterion of superiority, among human races as among all other species, is biological: the strong survive, the weak perish. The superior race of mankind today is the one that will emerge victorious—whether by its technology or its fecundity—from the proximate struggle for life on an overcrowded planet."

AMERICA'S DECLINE

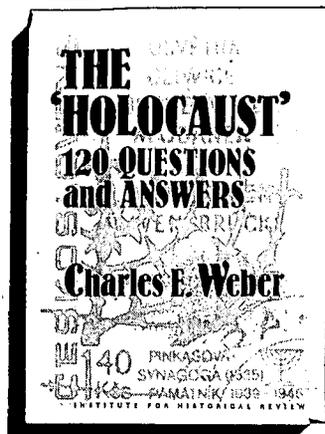
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THE AGONY OF EASTERN EUROPE

conti continued from page 10

buy up for a trifle in sound money much of the property of the deliberately starved Germans. In Hungary, which had been made independent of Austria, the Jews carried out a revolution in conformity with their racial instincts, with results that are vividly described by Cecile Tormay, whose eye-witness report was translated into English as *An Outlaw's Diary* (London, Allan, 2 vols., 1923), which was reprinted in the United States as a paperback some years ago. The Jewish terror was suppressed by a Romanian army, which aided the Hungarians under Admiral Horthy to regain possession of their country. The great Admiral became regent of a kingdom in which he thought restoration of the Hapsburgs would be premature, but he took no effective action against the swarms of Jews, who became outspokenly "anti-Communist" after the failure of their kinsmen's reign of terror and remained deeply entrenched in all lucrative segments of Hungarian economy.

In the period between 1918 and 1939 there were in most European nations (including Britain) national movements, more or less effective, which sought to restrict the dominion which the Jews, under various guises, covertly exercised over the nation's internal and external affairs. There were only two which need be mentioned here.

In Germany, the genius of Adolf Hitler created, by a candid appeal to the healthy instincts of the Aryan population, the National Socialist Movement, which attained a bloodless triumph, made the nation independent, and gave it a prosperity and sane morality that excited the envy of less viril Aryans. So great were the racial energies thus released that Germany, with an area less than two-thirds that of Texas, and fantastically outnumbered by the muddle-headed Aryans whom the international race incited, together with virtually the rest of the world, to attack her, withstood and almost vanquished her crazened enemies and their masters by a national heroism unequalled in human history. Her tragic defeat in 1945 consummated the Suicide of Europe, which may prove to have been the suicide of Western Civilization and the race that created it.

In Romania, a movement to restore the country to Romanian control was led by another man of genius, Corneliu Zelea Codreanu, and is generally known as the Iron Guard, although, for the greater part of its existence, it was officially known as the Legion of St. Michael the Archangel. It failed to attain effective power, largely because the King of Romania, the degenerate Carol II, was a weak-minded puppet, easily manipulated by his Jewish concubine and her compatriots. It is always hazardous to speculate about what might have been, but it can be argued that if a large part of the Romanian people had not felt a sentimental loyalty to the dynasty under which Moldavia and Walachia had been really united to form an independent nation, Codreanu might have been able to seize power by a resolute action which would then have become feasible.

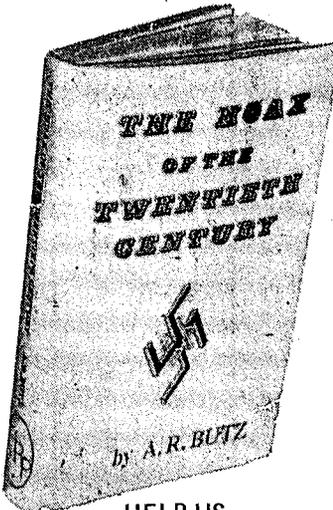
The two anti-Jewish movements differed fundamentally. Although the

Hitlerian régime took no measures against the Christian cults in Germany and even tolerated subversive agitation by the professional holy men, its basis was a philosophical awareness of the crucial importance of biological science in human life and hence of the innate differences between races, with the underlying assumption that Aryans should in fact be governed by Aryans.

In Romania, Codreanu's Legion was overtly and explicitly Christian, and its opposition to Jewish dominance had a religious basis, the antithesis between Christianity and Judaism that is expressed in some parts of the "New Testament" and was elaborated by many Fathers of the Church before the fall of the Roman Empire.

One consequence of the disastrous victory of the Jews' subjects in Britain, France, the United States, and other lands was the occupation of Romania by the Soviets, to whom the Jews' stooges delivered a hegemony over the greater part of Europe. By some cautious preliminaries and subterfuges, the Jews, riding on the shoulders of their Slavic lackeys, returned to power in Romania and proceeded to take vengeance on their opponents. One example of their revenge on the survivors of Codreanu's Legion was the experiment in the alteration of human intelligence and behavior that was described by D. Bacu in a book of which an excellent English translation, *The Anti-Humans*, may be obtained from Liberty Bell Publications.

The translation is preceded by an introduction by Warren B. Heath, which is reprinted in this issue of *Liberty Bell*. □



**THE "HOLOCAUST"—
FACT OR FICTION?**

Were six million Jews really gassed ... or has a colossal hoax been perpetrated on the world?

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**HELP US
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first and the new editions of my *Conspiracy or Degeneracy?*, has sent me a photocopy of a column written by the last of our honest journalists, her friend, the late John J. Synon; and published in many of the newspapers that subscribed to his column. Unfortunately, she has lost her notation of the date on which it was published, but internal evidence indicates some time in 1971.

This column, which tells the simple truth about the song and the "hate-filled harridan" who wrote the words, should never be forgotten. It is reprinted below.



JULIA WARD HOWE'S BATTLE HYMN OF HATE

JOHN J. SYNON

Whenever I hear a Southern voice or a Southern band giving vent to that despicable Battle Hymn of the Republic I wince. And then I wonder. I wonder if the renderers are plain stupid or if they are maliciously anti-South.

That song is the most venomous ever written. The heart of it, if you will listen to its words, expresses the determination of its author to destroy Southern people. And yet, today, Southern bands—public-school bands, mostly—are to be heard thumping away at the malign thing. I heard it twice, last January, during George Wallace's inaugural parade.

Recall its phrases: "...(W)e will trample out the vineyards where the grapes of wrath are stored"... "let us die to make men free"... "as we go marching on".

Those "grapes of wrath" are you, my friend, if you are a Southern person, you are the one to be trampled.

Let me tell you the story.

Julia Ward Howe, the biddy who wrote those lyrics, was a queer admixture of sex, piety, poetry, reform, and busybody. As such, she was the quintessence of a Victorian breed of cat indigenous to the North during the middle years of the Nineteenth Century. Such as she were known as Abolitionists and

they were responsible for more "trampling" than any sect in this nation's history.

The war of Northern Aggression began in April of '61. Some seven months later this roving eyed woman was to be found in Washington, whisking in and whisking out of this soldier's tent and that: At age 42, Julia Ward had come down from her Boston home to "minister" to "the boys."

Between "ministrations" she holed up at the Willard hotel and there—there or in some tent or another, the evidence is not clear—one November night, that first year of the war, she put her feelings to paper. The thought behind her words has been marching ever since.

The composition, itself, is strictly second-rate-stuff—as, indeed, was Julia—and had there been only words, it is likely once her "poem" was published, that would have been the end of it. But there was the music, too, and that was different. It is a stirring martial melody. And so, piggy-back, stirring music has kept alive Julia Ward Howe's words of hate.

Oddly enough, nobody knows who wrote the tune. Like the Ministering Angel, herself, the music has a clouded history. So far as I can learn, it was first known as a Methodist hymn, Brother Will You Meet us? Later, as Hallelujah.

Sumter had been fired on the preceding April. Perhaps a month after that, in May, at a flag-raising ceremony at Fort Warren near Boston, the old hymn was sung to different words. The new lyrics honored a recently-departed victim of a straight-shooting Confederate. As a patriotic, war-time tune, it caught on. That version became known as John Brown's Body (not the John Brown of Harper's Ferry infamy). Months later, somebody replaced John Brown with Julia's "poem" and there we have it.

I offer the true significance behind today's use of the song is to be seen in the fact that it is not sung under its original words or title but as The Battle Hymn of the Republic.

Such is the legacy of a hate-filled harridan; her spleen goes marching on.

None of this information is obscure. I am as confident as I can be the recent resurgence of the tune was an inspired resurgence. And I am equally confident those creepy little vixens in our Southern public schools who teach it to their students do so with malice aforethought. Believe me, we've got a passel of weevils working our corn meal.

So, next time you hear the repulsive thing, ask whoever is in charge if they know its significance. When they deny such knowledge, tell them the story I have told you and watch their "surprised" reaction. Suggest they try Dixie.

Observe their reaction then. □



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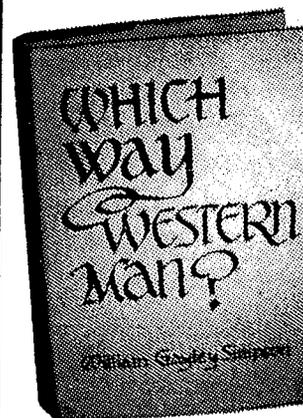
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Letters to the Editor

Dear Editor:

30 November 1984

The "Nazi" witch hunt continues.

Jews, in Russia under Stalin, are said to have massacred millions of Ukrainians. We all know that they killed tens of thousands of Palestinians and a few hundred Englishers in the Mideast.

Do you have any leaflets describing Jewish war crimes and asking the American government to hunt down these criminals IN ISRAEL and in the United States? No doubt, quite a number of them have moved to Israel or come to the United States since Stalin's time.

Sincerely,
O.L.B., California

* * * * *

Dear Mr. Dietz:

1 December 1984

Your idea of preaching the Yahweh racket might not be such a bad idea, if you could come up with a good actor like the Falwells, Grahams, Robertsons, et al. They rake in quite a few millions a year and have unlimited sucker trade to con. These people are already too far gone to be much use to our side and what couldn't you do with a few million syphoned off each year like the amounts the Yahweh racketeers syphon off to Israel. All you have to say it is for God and you can make a mint.

Also, some time ago Professor Oliver suggested that we put up candidates that would join the traitors and if we could vote as a united group without asking questions when they got Congress, they could lower the boom. I think this is an excellent idea and suggested it to some groups 25 years ago, but I guess they are afraid they might actually win the war, so they couldn't consider it. All we need is 500 to 600 dedicated and extremely intelligent and crafty (a la Huey Long style) to promise the degenerate boobs everything (use the enemy's money and get elected) then, when strong enough, pull out all the stops. It could be done, but I doubt we could round up 500 or 600 loyal-to-the-death types that wouldn't turn their fellow patriots in if the price was right.

There are so many ways we could use the enemy's tactics against them if we only had the personnel intelligent enough to do it.

Keep up the good work!

Sincerely,
J.F. Montana

* * * * *

Dear George:

26 October 1984

I have recently finished distributing those 3000 envelope stuffers and

stickers I ordered earlier in the year all over the place, on public bulletin boards, on mail box covers, through open car windows, on bus seats, stuffed in discarded newspapers, through the junk mail return envelopes, person to person, etc. etc. I have shown several people copies of the Liberty Bell to read, also. This activity took all summer long and I certainly hope you have been rewarded with at least a few book and journal orders!...

I have just returned to the typewriter to conclude this letter after opening today's mail and I am distressed to find your October 18 appeal that accompanied the somewhat belated September issue of the Liberty Bell. I am truly sorry that once again financial resources have declined. I am amending my previous contribution to run through the end of the year and want you to bill me quarterly for \$20 beginning in 1985 and thereafter. I hope your readers will do their part, too, as Liberty Bell MUST NOT FOLD! It is an invaluable source of information obtainable NO OTHER WAY! My check for the following order and contribution through December 1984 is enclosed.

Very truly yours,
G.H., New York State

* * * * *

Dear George:

27 November 1984

Taps for Liberty Bell?—I hope not. You have filled a niche in the on-going racial struggle, George, and none are apparently in line to fill the void should you cease publication. I am enclosing my check for an extension of my current subscription. I would like to make a few observations, so now is the time to take the check and chuck the letter!

First, National Socialism or the New Order, is an on-going movement. We who believe in and shape our lives by the concepts of a racial community must have new concepts, new ideas with which to see the struggle through into the coming century. You must encourage and even seek out new writers with fresh ideas; we can see the weakness of our current propaganda efforts by the lack of followers flocking to our ranks. The Liberty Bell must become the organ for our expanding horizons. As The National Socialist is no longer being published, at least I don't see it in my mail anymore, someone must become the journal of the intellectual voice of the racial community. That is your role, George, if you have the strength, both financial and emotional, to see it through.

Secondly, the NSDAP was a product of Germany of the 1920-1930 time period. It is not, in its entirety, applicable to today's political realities. It is an excellent guide, the party provides a working blueprint of success as valid then as today, but the tactics must be adjusted. We can thrill at the lofty racial concepts of The Leader, der Fuehrer, as we can use them, adapt them them, but they must, in many cases, be altered to today's situation, a concept which Adolf Hitler certainly understood. Let the Liberty Bell become the proving ground for the concepts which will enlarge our movement.

We do not have to rely upon the research of the 1930s to make a case
January 1985

for racial purity, we do not have to look to the German labor movement, education, entertainment, professional life, etc., to find the overwhelming influence and domination of the Jew. It is here, today. We cannot live in the past. The past is dead, we must salvage what is worthwhile to today's struggle from our now fallen comrades and carry the banner onward. Die Fahne hoch!

Mit deutschem Gruss!
F.J., California

* * * * *

Dear George:

30 November 1984

Back in 1933, when I was 16, I remember the stillness that prevailed throughout the house on Sunday afternoons when Fr. Coughlin was to be heard broadcasting from The Shrine Of The Little Flower. Nobody was allowed to make a sound. My father was a devout Coughlin follower and an indefatigable worker for Social Justice.

For me, it was at this time that I first became aware of the Jewish problem. I remember writing a school paper on the Federal Reserve System.

From those days on I was interested in world affairs and I suppose I have been involved in just about every so-called right wing, conservative, patriotic movement since, beginning with the America First Committee to keep the U.S. out of World War II through the Goldwater and Wallace farces. I have subscribed to everything from The Cross and The Flag, Common Sense, American Mercury, the Greater Nebraskan, The South African Observer, to American Opinion, the Dan Smoot Report, Spotlight, Instaurator and half a dozen other current publications including Racial Loyalty, The Thunderbolt and the Liberty Bell.

I have read extensively for over forty years on the Jews, genetics, anthropology, politics, religion, history, the occult, astronomy, geography, and just about anything else you can think of that has anything to do with life on this planet and the problems that beset the white man.

I have heard speakers by the dozen talk, talk, talk at meetings where about the only thing that was accomplished was "meetin', eatin', and retreatin'," as the saying goes. The only speech that really impressed me was given by Revilo P. Oliver, one of the few men in this country that I know of who really tells it like it is.

I have belonged to so-called conservative groups like the John Birch Society, but I have withdrawn membership in all of them for basically the same reasons: most are completely blind to the Jewish menace and all are unable to see the destructive influence of superstition (religion, by whatever name you choose to call it) on the white race, and few are even remotely interested in the racial issue which is of paramount importance. Aside from this, every one of these would-be savior groups is at swords points with each other; they will not stick together.

All of which brings me to the point I have in writing this letter, which I hope you will receive in the belief that it is written and meant to be constructive and in the best interest of our cause.

I was saddened to see Ben Klassen's materials deleted from your recent catalogs, for whatever reason, as I believe his approach to our problem is one of the best yet advanced, if not the best. While I personally do not agree wholeheartedly with his Salubrious Living thesis, I can find little fault with the basic tenets of his Nature's Eternal Religion or those of The White Man's Bible. Any hard-hitting plan of positive action is of far more importance than quibbling over what one or more of us believes ought to go into someone's stomach.

I personally believe there is a need for all of us white men, Creators, Odinists, Alliancers or whatever of basically anti-Jewish-Nigger-Mongrel persuasion a need, an urgent need for ALL of US to unite against THEM.

Very truly yours,
H.R., New York State

* * * * *

Dear Mr. Dietz:

30 November 1984

Thank you for printing Ben Klassen's letter of August 7, 1984. A reply is printed from Ronald Hand, but the letter is dated the second of August, 1984. Was that a typographical error for the 12th? [Indeed, it was! —Editor]

The reason the racist white movement is not flocking to Ben Klassen and knocking down his door is the man's personality, and his bombastic, arrogant ignorance; his "village atheist" attitude, if you will. There is no philosophical content in his books worth mentioning to appeal to anyone with either intellect, refinement, or sensitivity. There are a number of historical errors and many oversimplifications in his "Nature's Eternal Religion." He copycats the Bible's dogmatism, evidently thinking that the superior white race is incapable of thinking in any other than dogmatic, authoritarian terms. The very fact that he chose to make his book a "bible" reflects an ego problem, and his title, "Pontifex Maximus," which I thought he must have picked either out of defiance or out of waggish humor, has now been forcefully brought to my recognition as the kind of arrogance that one associates with the founder of a cult. Is Moon any less dogmatic than Klassen? Klassen praises the endless achievements of the white race, but he is really talking about the accomplishments of only the highest one per cent of the race's great individuals.

After all the talk about the white man's superiority, Klassen treats him as if he were nothing but a sheep, and must be approached on the "draw 'em a picture" kindergarten level. Klassen went to a lot of work writing his books, I'll give him that much credit, but they are not original in their thinking. He has borrowed extensively in his ideas, but where are his footnotes, references, quotations or proofs of his assertions? Just one example: He claims that Mohammed's wife, Fatima, was a Jewess, not an Arab woman. Proof? None. Just his assertion. She was rich, so that makes her a Jewess?

Klassen takes a lot of swipes at the Odinist religion in his characteristic tarbrush smear style. For instance: "I would choose the Greek or the Roman gods ten to one over the Viking's. Their stories are much richer in

classic lore, mystique, wealth of characters, and any other technique that may tickle your fancy. Compared to them, the Vikings were crude, brutish, and bordering on the dense. In fact, on the intellectual level the Vikings were on a similar level to Hagar the Horrible as portrayed in the Sunday comics." So why didn't Klassen tell us this in his bible? He gets so emotionally excited that he includes the Norse religion among the classic religions, (otherwise, how could the Roman and Greek tales be so much richer?!)

Let us assume, with tongue in cheek, that Klassen really knows what he is talking about, and has actually read any Norse mythology since he was ten years old.

Terry Oaks said it well when he remarked that the Norse gods differ from all others (including the gods of the savage peoples of Africa and Oceania) in that they do not require any obeisance or propitiation. There is no "master-slave relationship" between the Germanic gods and their worshippers. Odinists see their gods as friends rather than as supernatural beings.

I am sure we can all name several dozen famous men who have advanced our civilization, even if we were to choose just the last 200 years. These men are white racial heroes. Do we worship them? No, but we admire them, extol them, and wish to emulate them. So what is the difference? The Norse gods are more archetypal in that they are less individually delineated, and that they symbolize either an attitude, a life-style, or a concept which is a racial composite. The Norse gods are heroes because they are mortal—they die after having successfully accomplished the destiny for themselves which was self-chosen. In other words, like men, they could have failed. The One High God, as the Greeks and the Romans called him, (and Paul of Tarsus mocked in the Acts of the Apostles as the "Unknown God") was called by our ancestors, All-Father, the great one who created the universe and its laws, and was far above all the gods and demi-gods. The concept of Yahweh was blasphemous to the white nations of the north, because it identified the tribal god of the Jews with the One High God, the "Ancient of Days." (Why do you suppose the Jews are always downgrading our great men? Because they know our psychology better than we do.

The Aryan race's superiority stems from its thinking, and that thinking was developed in religious and social concepts of dignity, pride, freedom, and individual responsibility. Only the religion of our folk could have endowed our ancestors with such a culture, and for Klassen, who can claim to be descended from these people, to pour scorn on the true, ancient religion of his forefathers, is inexplicable to me. Is the man so confused that he cannot distinguish between Christianity and its effect on our race, and our race's own inherent virtues?

J.P., Colorado

* * * * *

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THE "NAKED COMMUNIST THESIS":

SOME REFLECTIONS ON THE IDEAS OF
W. CLEON SKOUSEN 20 YEARS LATER

by

Peter H. Peal, Ph.D.

page 23

ALSO IN THIS ISSUE:

POSTSCRIPTS

by Revilo P. Oliver, page 1

HOW THE SCUM OF THE EARTH RULE US

by Jim Taylor, page 11

FREETHINKER SUPPORTS TOTAL BIBLE
READING IN SCHOOL, page 13

ENSURING THAT HOLOCAUST STORIES
'NEVER DIE!', page 17

VOL. 12 — NO. 6

FEBRUARY 1985

Voice Of Thinking Americans

LIBERTY BELL

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George P. Dietz, Editor & Publisher

POSTSCRIPTS

by

Revalo P. Oliver

Architects of Fear, Conspiracy Theories and Paranoia in American Politics, by George Johnson, published by a Jeremy Tharcher in Los Angeles, but peddled by Houghton Mifflin, a once respected firm in Boston, is the wad of piffle that the title would lead you to suspect. The author is a young journalist, born in 1952, but he evidently took his title from a phrase that was used about two decades before he was born, when the great War Criminal of all time used to coo over the radio to simple-minded females and tell them "We have nothing to feeah except feeah itself."

A large part of the book consists of expansions of items Johnson wrote, when even younger, for the *Minneapolis Star* under the patronage of its immigrant editor-in-chief, Stephen D. Isaacs. It would not merit mention here, if I had not noticed in it a conveniently concise illustration of the technique of manufacturing such books.

Dr. Thomas H. Landess, an editor of the *Southern Partisan*, commented on contemporary journalism in a recent address at Hillsdale College in Michigan. He was principally concerned with the sabotage and prostitution of the English language in the writing that he compared to "punk rock" (i.e., the cacophonous din that has replaced music in degenerate circles). He gave a good estimate of contemporary journalists: "With almost no exception. . . the men and women whose work appears in the editorial pages of the great Eastern opinion mills or on the screens of your television set are badly educated and ill-trained. . . . These people are mostly too ordinary and unimportant to be responsible for the tremendous changes that have taken place in our time. None of them is Genghis Khan. They're not even privates in the barbarian army. They're merely camp followers, tagging along behind, hoping to turn a trick and make a buck."

True enough, but Fagin's lads do learn from their master a few simple kinds of low cunning, and the more talented ones

can produce books that seem instructive to persons who read without reflecting on what they see in print. Johnson lumps together in his screed the widest variety of persons who are so paranoid that they do not realize how blessed it is to be American serfs and labor for the international parasites who now own them. He appears at first sight to be a naïf young man, inadequately educated, who is striving to be fair and accurate in his reports and appraisals, even when he mentions such nonsense as claims that the world is dominated by the British Empire and its decadent aristocracy or by the Vatican and its horde of miracle-workers (many of whom are now also working on sales-jobs for the Soviet, perhaps as insurance against unemployment, if the old firm goes bust).*

* The book is a hack job, of course, and the author's preparation was naturally superficial. For example, in his chapter on claims that there is a Catholic conspiracy (pp. 85-102), the author misses some real gems. Emmet McLoughlin's *An Inquiry into the Assassination of Abraham Lincoln* (Secaucus, New Jersey, Citadel Press, 1977) revives the old tale that the Pope hired Booth and Surratt to expunge a champion of "democracy." And there is the Christian holy man who calls himself Tony Alamo and has grown wealthy from a chain of salvation-shops managed from his headquarters, the Holiness Tabernacle in Arkansas. He not only proclaims that the Catholics assassinated Lincoln (with Jackanapes Kennedy thrown in for good measure), but spreads the alarm that the "serpent-like Vatican" now completely controls the Federal Government and all its branches and also controls all the media of communication, from the *New York Times*, *Time*, *Newsweek*, and the rest of the press to all of the large broadcasting and television systems, which are being used to destroy the United States, with the approval of all Catholic laymen, who are "haters of God" like their priests. The exemplary Christian rabble-rouser is really a sweet Jew boy, Bernie Lazar Hoffman, and you can guess why he attributes to the diabolic Catholics what his own divine race is really doing. Johnson has heard of the model for such agitation, "the *Wandering Jew*, an international best-seller published in 1844," but Johnson seems not to know that it was written by Joseph Sue, the son of a Jewish or half-Jewish physician who grew wealthy during the French Revolution. Joseph, to make himself seem more French, called himself Eugène Sue (or, as the name was frequently written with the *tréma*, Suë). *Le Juif errant*, published as a serial in 1844-1845, describes the wickedness of an international network of Jesuits who are trying to strangle and enslave mankind, but are defeated, naturally, by a noble Jew, who is atoning for his failure to recognize Jesus as the messiah. The bulk of the novel is tripe, but the prologue and epilogue are devoted to a brilliantly romantic conception that proves that Sue had a touch of poetic genius. (Sue produced approximately two hundred small volumes of fiction and drama, but his masterpiece was *Les mystères de Paris*, a form of novel that he invented, which artfully combines as much pornography as could then be tolerated in print with graphically realistic descriptions of the sordid Parisian un-

But Mr. Johnson is more than a bright boy dealing with topics beyond his powers of logical analysis and discrimination. He has learned the tricks of his trade, taught perhaps by some member of the great race that Yahweh specially created to rule the world he deeded to them by the famous *b'rith*. Here is a capsule illustration.

He believes that Robert Welch was sincere in his desire to "purify" his Birch business by purging it of persons suspected of such consummate wickedness as lack of veneration for Yahweh's Masterpieces, and he refers to a speech I gave in Boston in 1966, when I was about to carry out my intention to sever my connection with Welch's promotions, as I have fully described in *America's Decline*. Here is what journalist Johnson says on his pages 136f.:

Welch blamed "agents provocateurs" hired by the Insiders for infiltrating his society and sowing anti-Semitism to convince the public that the Birchers hated Jews. Welch tried to keep the interlopers out. In the mid-1960s, Robert DePugh, leader of a paramilitary right-wing organization called the Minutemen, and Journalist Westbrook Pegler were dropped from the society because they were considered by the public to be anti-Semites. Revilo P. Oliver was eased out in 1966 after he said, in a speech at the society's New England Rally for God, Family, and Country: "If only by some miracle all the Bolsheviks or all the Illuminati or all the Jews were vaporized at dawn tomorrow, we should have nothing to worry about."

Now Johnson is obviously quoting from my address, *Conspiracy or Degeneracy?*, of which the verbatim text was published, together with documentary notes, by Power Products shortly after I spoke, and which is now available from Liberty Bell Publications in a reprint made by photo-offset. And it will be noticed that the clever boy does quote accurately, but gives the unwary reader the impression I said the precise opposite of what I did in fact say. So here is the corresponding passage from *Conspiracy or Degeneracy?*

The conspiracy that is destroying us, we are told, is a conspiracy of Communists or of Illuminati or of Jews.¹⁴

Now most of the authors who offer us one or another of those three identifications expound their view in a manner that is less than cogent. Most of them either overstate or oversimplify their case,¹⁵ and some of

derworld and detailed explanations of the devices used by its criminals, the whole spiced with a sentimentality worthy of Dickens and constant propaganda for a socialist revolution that will make everyone happy and honest.)

14, 15, 16. For the documentary notes, see *Conspiracy or Degeneracy?*, p. 38.

February 1985

them, I am sorry to say, give the impression that they are no more intelligent than "Liberal intellectuals." Most of the writers on this subject are either so fascinated by their own discoveries or so anxious to convince a maximum number of readers that they imply that the conspiracy they identify is the root of all evil—that if it were abolished, mankind—all mankind, mind you— would enter, instanter, on a Golden Age of peace and domestic tranquility and happiness. If only by some miracle all the Bolsheviks or all of the Illuminati or all the Jews were vaporized at dawn tomorrow, we should have nothing more to worry about.¹⁶

The trouble with that beatific vision, of course, is that every educated man knows that it just can't be so.

Now I do not in the least object to Johnson's implication that I am sadly deficient in veneration for the world-conquering Sheenies who have occupied and rule what was once a White Man's country, but I do resent the libellous imputation that I adopted one of the simple-minded simplifications to which I specifically objected.

Journalists will, of course, be journalists, and it is only charitable to hope that they enjoy the bones that are thrown them from time to time by their appreciative trainers. And I thought this concise and neat example of how the more talented ones earn their rewards would be of some general interest.

* * *

Julius Evola's "*Civiltà americana*", originally published in 1945, has been reprinted in Rome by a foundation established in his memory. The new edition is introduced by a preface, of which an English translation appears in the British periodical, *Scorpion*, from which I quote the following extracts:

"Anyone today who considers American society is struck by the impression of a society gone mad, in which the germs of disintegration which Evola pointed to have multiplied and the disease has broken out visibly, defacing a social fabric which was already deteriorating. According to official statistics, more than one-fifth of the population of the United States has been involved with drugs. Organised delinquent hooliganism is still on the increase and has come to dominate large areas of some cities; every kind of sexual aberration is being advocated along with an unbridled sexual grossness; there is increasing violence and sadism in the cities, particularly among the young; pseudo-religious sects proliferate, dragging their disciples into a psychological slum world. These phenomena are only the most obviously disquieting symptoms of an accelerating decline towards total disintegration of the human personality. . . . American

society, in fact, is on an irreversible course to extinction."

"What in Europe exist in diluted form are magnified and concentrated in the United State whereby they are revealed as the symptoms of disintegration and cultural and human regression. The American mentality can only be interpreted as an example of regression, which shows itself in the mental atrophy towards all higher interests and incomprehension of higher sensibility. The American mind has limited horizons, one confined to everything which is immediate and simplistic, with the inevitable consequence that everything is made banal, basic, and levelled down until it is deprived of all spiritual life. . .

"The *primitive* American mind can only superficially be compared to a *young* mind. The American mind is a feature of the regressive society to which I have already referred. A most significant aspect of American mentality and its lack of refinement is the closeness of the American way of thinking in general to the negroid way of thinking in particular, not only in well-known examples, such as music, but in multifarious aspects of the mass psyche and in the proliferation of superstitions and religious sects of every kind, which thrive in the United States as they do in few other countries."

Evola saw the dominant principle of American society in the frantic striving for equality, which, of course, can only be equality in degradation. This, as I have remarked more than once, is simply a recrudescence of proletarian baseness that is implicit in the gospels of the "New Testament" and is made explicit in a Christian Apocalypse in which Jesus promises that after he has returned to raise Hell on earth and has tortured and butchered the civilized population, his pets will pop out of their graves, miraculously transformed into the beings of the same age, the same sex, the same stature, and as indistinguishable from one another as the bees in a swarm.

The writer of the new preface draws an analogy to the Aryan civilization of India, slurring over the basic racial distinction involved. He writes:

"The Americans' 'open-mindedness' which is sometimes cited in their favor, is the other side of their *inner formlessness*. The same goes for their 'individualism.' Individualism and personality are not the same: the one belongs to the formless world of quantity, the other to the world of quality and hierarchy. . . . The American 'mind' puerile and primitive, lacks characteristic form and is therefore open to every kind of

standardisation.

"In a superior civilisation, as, for example, that of the Indo-Aryans, the being who is without characteristic form or caste (in the original meaning of that word),* not even that of servant or *shudra*, would emerge as a pariah. In this respect America is a society of pariahs. There is a rôle for pariahs. It is to be subjected to beings whose form and internal laws are precisely defined. Instead, the modern pariahs seek to become dominant themselves and to exercise their dominion over all the world."

I do not know whether the writer intended his readers to notice that the Jews are a race which does have "form and internal laws," i.e., an intense racial consciousness.

If you read Italian, you will find in Evola's book a response to Burns' wish: "Oh, wad some power the giftie gie us / To see ourself as others see us!"

* * *

The Winter issue of the *Skeptical Inquirer* reports, without scepticism, the findings of a "Gallup Poll," which has no apparent political implications and may be accepted with only the usual formal reservation about the selection of samples and techniques of interrogation. A total of 507 youngsters between the ages of 13 and 17 were asked about their superstitions. It was found that 59% of them believed in "Extra-sensory perception" and 55% believed in the hocus-pocus of astrology. Those findings are depressing, but not inexplicable, since both rackets are being so assiduously peddled to the boobs these days. What was astonishing was that 69% believed in the existence of angels, the supernatural beings that were once prominent in Christian mythology but have been scrapped by most theologians today and are embarrassing to almost all of the

* 'Caste' is an Anglicization of the Portuguese *casta*, 'pure (race),' which was used to translate the Sanskrit *varna*, 'color, complexion.' Strictly speaking, there are only four castes, but the word is also applied to the innumerable subdivisions of them, which are said to be the result of miscegenation. According to one theory, there are four castes because the holy men cleverly created a caste for themselves (*Brāhmanas*) to put themselves on top, and originally there were only three castes, corresponding to the three strata of society in the Norse myth of Heimdahl. These were the white Aryan conquerors, the white but 'olive-skinned' descendants of the people whose civilization left the ruins in the Indus Valley, and the black aborigines.

others.* Angels are decidedly out of fashion now, and what

* The sources of the Christian notions about angels are complex and I can here mention only essentials. In the part of the Jew-book that Christians call the "Old Testament" there is frequent mention of supernatural beings called ML'KYM (now vocalized as *mālāchīm*), who appear to have been originally like the Arabian jinn, whom everyone remembers from the *Arabian Nights*. In the Hebrew tales, the *mālāchīm* are sometimes called gods, ('LHYM, vocalized as *ēlōhīm*), but are more often described as the sons of the gods or of the particular god called Yahweh, and they generally appear as agents of the major god or gods and carry out his or their orders, but they sometimes act on their own, as when they copulated with mortal women and became the fathers of the giants. The *mālāchīm* are usually distinguished from another kind of supernatural being, the RWH, (vocalized as *rūāch*), a 'wind,' originally thought of as a gigantic bird, who was quite possibly the ancestor of the roc (*ruk*) of the *Arabian Nights*. It will be recalled that in the Jews' version of a Babylonian creation-story in *Genesis* it is said that the gods (*ēlōhīm*) "created heaven and earth," and began by sending a *rūāch* to move (fly) over the already existing waters of the abyss, i.e., the ocean yet unbounded by land. There were yet other supernatural beings, especially the seraphim (winged dragons) and the cherubim (who were either polycephalic birds or winged bulls, such as are familiar from Babylonian sculpture).

When the Jews prepared a Greek version of their story book around the first century, B.C., they used the neuter noun *pneuma* ('breath, air') to represent RWH, and *angelos* ('messenger, herald') to represent ML'K. These Greek equivalents were, of course, used when the stories about a Jesus were composed, a few of which were collected to form the "New Testament."

When the intensive peddling of Christianity to the *goyim* got under way around the middle of the Second Century, the non-Jewish holy men who became prominent in the business were generally proletarians with mediocre educations, and they naturally imagined the *angeli* in the stories to be supernatural beings like the Graeco-Roman *daimones* and *genii* they saw depicted in contemporary art, which had been much influenced by Neo-Platonism, a pseudo-philosophical cult that appealed to the religiosity of the 'intellectuals' of a mongrelized and decadent empire. The Christian conception of an angel was obviously taken from pictures of a *genius*, such as the sculptured representation, produced shortly after A.D. 161 for a monument to Antonius Pius, which may conveniently be seen in a good photograph in George Every's *Christian Mythology* (London, Hamlyn, 1970), p. 104, where it may readily be compared to Christian pictures of angels. The only difference is that the Christians, with their sexual obsessions, thought that their angels should always be fully clothed. The Fathers of the Church were, of course, strongly influenced by Neo-Platonism, with which they were in competition, and devised a whole mythology about angels, which was systematized in a work, *De hierarchia caelesti*, written around 500, but, in keeping with the Christian habit of forgery and deception, circulated under the name of 'Dionysius Areopagita' to make it seem to have been written in the First Century. Angels were given a very prominent place in the myths of the Catholic Church and are still a part of its official doctrine, although one that now embarrasses most

makes the incidence of superstitions about them even more amazing is the fact that belief in them greatly exceeded belief in ghosts (20%) and witches (22%), which are being peddled by some con men today.

The racial factor was not entirely ignored in the poll, which produced the finding that Blacks were less gullible than Whites. That would seem incredible, if it were not accompanied by the report that "there is a tendency for the educationally advantaged to report above-average belief" in the various superstitions. The jargon, 'educationally advantaged,' must be intended to designate youngsters whose brains have been most thoroughly soaked in the bilge of the public schools. That, of course, is only what one should expect, for to every objective observer it has long been obvious that intellects that have been so weakened that they can believe in the equality of all anthropoid bipeds have been so addled that they can believe in anything that is preposterous, from "one world" to hobgoblins.

The poll, then, merely attests the efficiency of our tax-supported boob-hatcheries, which have for decades been operated by experts to produce precisely this result. It will be remember-

of the professionals. In fact, one of the current rows in Catholicism is over a bundle of pious hokum, *Christ Among Us*, by the Reverend Anthony Wilhelm, which has been selling like hot dogs at a country fair and is now in its second million. Wilhelm is denounced by Catholics who persist in taking their cult seriously because he has jettisoned belief in angels along with the "perpetual virginity" of Mother Mary and other dogmas that were forced on our people by the earthly business managers of Yahweh & Son, Inc., so long as the salvation-market was booming.

Protestants, on the whole, were much more interested in devils than in angels, who weren't very exciting topics for polemical oratory, but the greatest literary work on angels came, oddly enough, out of the strongly Judaized Protestant cult of the Puritans, who, it will be remembered, made celebration of Christmas a crime and demoted Jesus in the cult so far as they prudently could. *Paradise Lost* is one of the very greatest poems in English and angels are among the most brilliant characters in it, but also the ones a modern reader is least equipped to understand. For a good introduction to that part of the epic and an exposition of what its very learned author thought he knew about angels, see Robert H. West, *Milton and the Angels* (Athens, Georgia, 1955).

The extraordinary extent of a belief in angels among the ignorant youngsters turned out by the schools, as measured by the "Gallup Poll," indicates a market that some enterprising dervish will surely exploit on the boob-tube before long. And since hobnobbing with supermen from outer space on "flying saucers" is becoming commonplace and tedious, we may soon suffer a vogue of chats with Gabriel, Raphael, Michael, and other ranking officers in Yahweh's army.

ed that the menticide began with sabotage of the traditional education on the specious pretext that children's minds should early be accustomed to scientific thinking—to the facts of chemistry, physics, and biology. The racketeers, whether covert revolutionaries or mere swindlers, then devised a "science of education" and, like all witch-doctors, promised to make magic for the suckers. And as soon as the gangsters got legal control of the schools and power to pick the pockets of the tax-paying victims of "democracy," the factual sciences were eased out and replaced with the stinking garbage of superstitions called "social science," guaranteed to make more "democracy," as in the "educators'" Soviet models. All of this has been obvious since the 1920s to anyone who looked and was willing to see, and the consequences today are precisely what could have been predicted by any reasonably intelligent person who took the trouble of trying to understand the contorted gabble of John Dewey and other *padrini* of the new Mafia. And what has happened now was in fact predicted by many, who often summarized the facts by calling Dewey et al. Communists, as they obviously were, whether or not they had been issued credentials by the official Communist Party—an irrelevant point that was always raised by journalists whose owners instructed them to shriek and spit to cover up subversion of a nation that *could* have acted in the 1920s and early 1930s to retain its independence.

It is much too late now, of course. The gangsters have sabotaged the minds of children for three full generations and are now operating on the brains of the great-grandchildren of their early victims. What is left of *our* nation, the Aryans who once owned the United States and gave it away to their enemies, has been made childish and feckless, irrational and irresponsible. It is true that a few children, genetically superior or born of parents wise enough to administer some prophylaxis against the poisons of the schools and the environment the schools created, try to understand their race's plight rather than "adjust" to it, but they are in a hopeless minority. We can only hope that, through chance events now unforeseeable, they will survive the chaos ahead and leave progeny that can fulfill the potentiality that was once innate in our race.

* * *

Angels are creations of the imagination; such beings never existed and could not possibly exist. In the Cretaceous Period,

near the end of the Mesozoic Age, and as recently as 64,000,000 years ago, the earth's oceans swarmed with many species of plesiosaurs (elasmosauri, hydrotherosauri, etc.), but they, like the other dinosaurs, for reasons which are yet unascertained, became extinct at the end of the Mesozoic. It is not absolutely inconceivable, however, that a few of the huge creatures survived whatever force exterminated the rest, and left descendants, doubtless with some evolutionary changes, even to historical times, so that some of the innumerable reports about sea serpents may have had a basis in fact rather than in illusions and imagination. And when we remember that the coelacanth astonished the world a few decades ago by surviving from the Palaeozoic Age to the present in the ocean off South Africa and Madagascar, we must admit that it is not absolutely impossible, though highly improbable, that some descendant of the plesiosaurs could be alive today. Thus when it was reported in 1933 that such a creature had been sighted in Loch Ness in Glen More (northern Scotland), we could not be absolutely certain that the report was the product of an overheated imagination plus the human urge to make a good story better.

In a sane society, the report would have been received with scepticism by the inhabitants of the region and been forgotten when the supposititious plesiosaur gave no sign of its existence. But in a "democracy," in which the only aim of human life is to cadge real or spurious money from suckers, newspapers are ever alert for some sensational tale to set their dim-witted readers agog, and the tourist trade itself could have been created for predators. So the monster was sighted often enough to sustain excitement in minds that were willing to believe in aquatic dinosaurs that miraculously did not have to eat. And the piffle-peddlers have kept nitwits excited for fifty years, while all sorts of technological gadgets have been employed to discover the creature, usually by "scientists" who were careful to render reports that would not blight the tourist trade.

It is a sad and discouraging commentary on our times that respected universities and research institutes have spent an inordinate amount of effort and money in serious efforts to investigate what had long since been an obvious hoax. Very elaborate sonar equipment was recently installed in the lake to detect any sounds that the coy plesiosaur might make by swimming or otherwise, and, needless to say, the monster prudently gave no sign of its existence during the months the

continued on page 54

Liberty Bell

HOW THE SCUM OF THE EARTH RULE US

by
Jim Taylor

I have written about how the Israelis have imprisoned, tortured, and even killed American citizens, without reason.

But I consider it even worse when an American is forced to suffer by his own government. So, I'd like to mention one of the grave crimes against humanity committed by the United States of America against an innocent and very dedicated American citizen. Perhaps it is safe to say that this gentleman, an American citizen for nearly forty years, did much more for America than any other living U.S. citizen. A high-level NSA scientist, Arthur L. H. Rudolph is rated in the genius category, one of the most gifted individuals in the world. And he alone was responsible for designing and developing the famed Saturn 5 rocket which enabled U.S. astronauts to land on the moon. Mr. Rudolph loved this country. He worked day and night to make America great.

This man's scientific achievements on behalf of the United States are more than enough to fill this magazine and space limitations do not permit me to list them all. But let it be mentioned that he has been honored throughout the entire world for his advanced scientific theories. His work enabled the U.S. to reach the moon before the Soviets. Without his genius at work for America, the history books of today, and the future, would read that Russians were the space pioneers who first walked on the surface of the moon.

Mr. Rudolph is a German-American. He, along with about 500 other German scientist, was brought to this country after World War II.* The late Wernher von Braun, who once headed rocket research in National Socialist Germany, was a co-worker of Mr. Rudolph. Operation Paperclip was the overall name given this project. Two other such secret operations were termed Crossbow and Overcast. But now, because of the election

* [For those who can read it aright, an instructive account of this operation is *The Hunt for German Scientists*, by Michael Bar-Zohar (New York, Hawthorne Books, 1967). Of course, one does not accept statements of fact made by a Jewish author without verification from a reliable source, but the author inadvertently reveals the vicious ferocity of Jews rabid with racial hatred and their gloating over the sadistic inhumanity and moral depravity of the Aryan serfs, who won for them their victory over the valiant and self-respecting Aryans of Germany. —Ed.]

February 1985

year just ended and Jewish pressure, the White House has ordered the U.S. Space Agency to maintain absolute silence about these men who made our space program second to none.

As I have stated, Arthur Rudolph worked diligently for America. He used every ounce of his energy for the benefit of this nation. Now wouldn't you think that the U.S. would be grateful for this long service?

But American authorities are not grateful. Just the opposite. Now Mr. Rudolph is old, tired, and worn out. Nearly 80 years old and ailing, he is of no further use to the United States of America.

In my opinion, after this man's sacrifice and service to America, he should have, at least, been allowed to spend his remaining years on this earth in peace. But do you know what actually happened to him? Last March, he was told his citizenship would be taken from him, and he was secretly hustled out of the U.S., branded a Nazi war criminal on no legal evidence whatsoever, and sent to West Germany for trial. Of course, our daily newspapers, in a few brief lines, reported that Mr. Rudolph left this country voluntarily. This is not true. He was shipped out in disgrace merely because the Zionists ordered it, due to his work in Germany with the production of V-2 missiles. Some forced labor was supposedly used to build the V-2s.

Mr. Rudolph has stated that far from abusing any laborers, he tried to better working conditions for them. Besides, if he really were a war criminal, how does it happen to take nearly 40 years to discover it? And, isn't it a little bit suspicious that nothing about this charge against him was ever made until he was of no more use to America?

Diplomats from five foreign countries have told me that if that is the way the U.S. treats a friend, then no country in the world will ever trust us again.

The Zionists and the U.S. have ordered West Germany to try Mr. Rudolph for alleged war crimes. But, Alfred Streim, of the Central Office for Prosecution of Nazi Crimes at Ludwigsburg, near Stuttgart, said, "There is no incriminating evidence available to connect Mr. Rudolph with any crimes."

As soon as he heard this statement, Neil Sher, head of the U.S. Justice Department's Office of Special Investigations, said, "I'll be in touch with Mr. Streim, and I'll send him what he needs." As usual, this simply implies that the U.S. and the Zionists are going to *manufacture* some evidence where none actually exists. Mr. Sher is the man who caused Mr. Rudolph to lose his American citizenship, and quite possibly have to spend the rest of his life in prison, or be hanged. This scientist was our top man in his field for many years. Now, all of a sudden, he is considered a top Nazi war criminal. What a change! The Zionists in Washington push a button, and Presto-Change-O, this American space hero turns into a big, bad Nazi. This does not surprise me. The Zionists have done this before. What does surprise me is that no Americans have protested this farce. And I have a question for you voters and taxpayers. Is this the democratic way? Is this

Freethinker Supports Total Bible Reading in School

AN OPEN LETTER
TO READER'S DIGEST ASSOCIATION, INC.

Reader's Digest Association
Pleasantville NY 10570

5 October 1984

Gentlemen:

Subject: New Bible

I have received your brochure promoting the new shortened and simplified version of the Bible. I think this is a most worthwhile endeavor and I want to commend you for it. Naturally I hope that in compiling the new shortened Holy Book you have not omitted any of my favorite passages and stories and that you have retained at least some of the unique phraseology of the St. James Bible. One of my favorite passages is II Kings 18:27, which reads:

"But Rabshake said unto them, hath my master sent me to thy master, and to thee, to speak these words? Hath he not sent me to the men which sit on the wall, that they may eat their own dung, and drink their own piss with you?"

It is to be noted that the theologians who assembled the King James Bible realized the importance of this verse since it is repeated in Isaiah 36:12. As you point out in your brochure, the Bible is something to read when you seek solace and guidance and are in need of a strengthening message.

Another inspiring verse along this same line appears in I Kings 14:10:

"Therefore behold, I will bring evil upon the house of Jeroboam and will cut off from Jeroboam him that pisseth against the wall, and him that is shut up and left in Israel, and will take away the remnant of the house of Jeroboam, as a man taketh away dung, till it be all gone."

This verse has been expounded upon in sermons by preachers everywhere and one can see why. Feminist groups have ventured a mild criticism of the verse as being too exclusionary. Members of lady Bible classes, however, have voiced no objection.

In your new rendition of the Book of Books I hope that you have left intact one of my favorite Bible stories which is found in Exodus 4:24. Here we find God meeting Moses in a motel (inn). God is very angry (wroth) with Moses for some obscure reason and wants to kill him. It turns out that God is wroth because Moses has neglected to have his son circum-

cised. Zipporah, the wife of Moses, using her feminine intuition, sizes up the situation, grabs a flint stone knife out of the kitchen, pulls her son outside and cuts off the offending appendage, thus becoming the first lady surgeon in history. Jehovah God, creator of a billion suns, is mollified by this impressive demonstration of foreskin diplomacy and decides to let Moses live. Moses had two sons, Gershom and Eliezer, and it is not clear which son was the beneficiary of the impromptu surgery. While it might be disconcerting to some that the Lord of Hosts seems to have had an inordinate interest in foreskins, and at times virgins, nevertheless, this story remains the favorite of Bible classes everywhere.

Another inspirational story which I hope you have retained in the new Bible is told in Judges 4:21. Here we find a lady named Jael who makes friends with an enemy soldier and takes him to her tent. After giving the soldier some food, providing him a place to rest, and lulling him to sleep Jael then proceeds to nail him to the floor with a tent spike. This story will have particular appeal and inspiration to females who are entering military service for the first time for obvious reasons, and it has on more than one occasion provided inspirational food for the evangelist on Revival duty.

Still another story worth keeping is the touching account of Jephtah as related in Judges 11:29-40. Jephtah, a bastard, the son of a harlot, has been appointed to lead a Hebrew invasion force against the Ammonites. Jephtah insures his military success by making a pact with Jehovah God, offering to burn for him in sacrifice "whatsoever cometh forth from the doors of my house to meet me when I return in peace." After slaughtering the Ammonites (including the women and children) Jephtah returns to his house. The first thing that comes out to greet him is not a dog, a cat, a chicken, a slave, or a concubine, but his daughter, an only child, who does a dance with timbrel accompaniment. After tearing his clothes, which was the custom of Hebrew men when they were upset, he sends his daughter away for a couple of months so she could bewail her virginity, which means feeling sorry for yourself for not having lived it up a little, and hopefully, in the meantime there would be a sign from the Lord of Hosts that it would be OK to cancel the sacrifice as in the Abraham-Isaac case. But the Lord would not let Jephtah off the hook, so when his daughter returned he set her on fire and burned her up. In addition to being a good Sunday school topic, especially during the Lenten period, the story inevitably became the favorite of Fundamentalist preachers for Sunday sermons in which the comparison between Abraham's near sacrifice of his son and the fate of Jephtah's unnamed daughter could be made and the Lord praised for his justice and mercy. There are those who say the Bible is replete with stories describing without disapproval instances of polygamy, slavery, concubinage, treachery, incest, homosexuality, murder, wars of plunder, massacres of prisoners of war, cruelty to animals, etc., but these critics are in the main atheists and people of that ilk. After all, is not the Bible the book we use to swear our Presidents and other high officials into office?

There are so many inspirational stories in the Bible that it is difficult to choose among them. After much thought I have decided that my final choice from the Old Testament will be the story of the two bears, two mama bears to be exact, and it is related in II Kings 2:23-25. It seems these two bears were supernaturally called out of the woods near a town called Bethel to kill 42 kids who were teasing an old Prophet about the bald spot on his head. This Prophet was named Elisha and should not be confused with Elijah, another Prophet who went soaring off to heaven in a flaming chariot. The moral here is very explicit: the Lord takes a very dim view of kids teasing senior citizens about their bald spots. Obviously, this story can be used nicely in a Junior Division Bible Class. Elisha went on to achieve biblical fame by dividing the waters of the Jordan River so he could walk across without getting his feet wet (II Kings 2:13-14). He also suspended the law of gravity by making an axe float in water (II Kings 6:4-); and, finally, Elisha performed a feat that has never been duplicated by bringing a dead soldier back to life after he, Elisha, had been dead for many years. Needless to say, the exploits of Elisha are included in the curricula of Fundamentalist colleges and seminaries across the country.

The New Testament also provides much inspirational material which should be retained in any revision of the Book of Books. This will necessarily feature the sayings and doings of the Son of Jehovah God called Joshua by the Hebrews and Jesus by the Greeks, also sometimes called the son of man, presumably because of the relationship between Mary and the Holy Ghost, said Jesus finally being declared divine by the Catholic Church in 325 AD at the Council of Nicea, which was approved by the Emperor Constantine who then directed the Pagans to get Christianized, or else, and everybody settled down to centuries of love and harmony called the Dark Age, with periodic detours for the Inquisition, the burning of witches and the general harrassment of the Jews. But all of this is ancient history and I have strayed from the subject.

Unquestionably, the following verses attributable to Jesus the Christ are worthy of retention in your new Bible. They are found in Luke 14:46; 19:27, and 12:49-543:

"If any man come to me and hate not his father and mother, and wife, and children and brethren and sisters, yea, and his own life also, he cannot be my disciple."

"But these mine enemies, which would not that I should reign over them bring them hither and slay them before me."

"I am come to send fire on the earth. Suppose ye that I am come to bring peace on earth? I tell you nay, but rather division. For from henceforth there shall be five in one house divided, three against two and two against three. The father shall be divided against the son, and the son against the father, the mother against the daughter, and the daughter against the mother..."

As a husband and father, I have always found these expressions of
February 1985

sweetness and compassion of great solace and comfort during periods of trial and stress.

I shall conclude this letter with the hope that you have retained in full the inspirational message to mankind divulged by none other than the Savior Jesus in a parable told in Luke 16:19-31. The principals in the parable are a beggar named Lazarus and a rich man named Dives. It seems that Dives, as a man of wealth, wore fine clothes and lived rather high on the hog, figuratively speaking, that is. Actually, the ancient Hebrews did not eat pork. Dives was a normal, law-abiding citizen and was charitable enough, giving food to the poor. Well, this beggar, Lazarus, apparently toiled not and neither did he spin, being too lazy to work or even to scratch. He hung around Dive's door waiting for handouts and letting the dogs lick his sores. When he died the angels came down and picked him up and took him straight to heaven and placed him in the bosom of Abraham. Apparently, one of the privileges of heaven is that you can sit on the wall and look right down into hell and hear them howl. And so Lazarus had hardly got seated in Abraham's bosom when he looked down. The first man he saw in hell was the rich man whose food he had lived on and whose dogs had given him the only baths he ever got. The rich man being in torment looked up at Abraham and his bosom tenant and cried "Father Abraham, have mercy on me and send Lazarus that he may dip the tip of his finger in water and cool my tongue; for I am tormented in this flame." But Abraham said, "Son, remember that thou in thy lifetime receivest thy good things and likewise Lazarus evil things, but now he is comforted and thou art tormented." This story is loaded with lessons to be learned and provides an accurate description of the after-life furnished by an infallible source, the Prince of Peace, and he should know. There seems to be no question but that if you are a rich man you had better not plan on strolling along the streets of gold with your harp after death; also, if you happen to have a bad case of herpes, have been unemployed for a long time and own an affectionate dog, your chances of going to heaven are pretty good. The fact that Abraham made it to heaven is good evidence of the mercy of God. Abraham, as you know, rented his wife out for money on two occasions; once to the King of Egypt and the other to the King of Gerar, posing his wife as his sister. This comes pretty close to pimping in present day terminology. I have heard my pastor use the story of the rich man and Lazarus in sermons at times when the church coffers were low, but, to my knowledge, he never mentioned the pimping activities of Abraham.

With regard to heaven, I feel my chances of getting there are nil. In fact, if Rev. xiv means anything, no Gentiles are going to make it. This inspired portion of the Scriptures states that on Judgment Day there will be 144,000 redeemed from the earth on Mt. Zion, but all the saved will be Jews, for Christ will lower the City of Jerusalem and the city has 12 gates each being pre-empted for one of the 12 tribes of Israel (Rev. xvi,12). Putting two and two together, this makes sense. The Prince of Peace is on

continued on page 45

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A Journal for Realists

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SABC-TV AGAIN JOINING IN ENSURING THAT HOLOCAUST STORIES 'NEVER DIE'!

One of the most shocking facts of life in the West today is that all questions about Jews, Jewry and that mysterious international force, political Zionism, may not be discussed in any public forum. But that is not all. Whenever discussions turn to Jewish affairs, leaders in every walk of life, including Christian leaders, abandon all reason, judgment and moral courage—not to mention intellectual integrity.

All discussion of the Jewish Question has been effectively removed from the realm of rational, open discussion, and is today confined to private groups lest one be suspected of "anti-Semitism." For, is not all discussion of Jews and Jewry, *ipso facto*, anti-Semitism? And is it not but one step from anti-Semitism to genocide, and of course the "Six Million"?

DOWNWARD DRIFT OF WEST

The perpetuation of the myth of the "six million" has also made it impossible to come to grips with the overwhelming race problem—a fact which is accelerating the downward drift of Western nations toward not only anarchy but the irrevocable loss of their European culture and racial heritage. The problem of race today must always be referred to as a legal, constitutional, moral, psychological or sociological problem. Never can the problem be referred to in its real terms, namely as a biological and political problem.

For that, it is uniformly argued by all the "experts" and "leading thinkers" in the world, is *Racism!* And is not "racism" the very hallmark of the "Nazi" and the "anti-Semite," with its concomitants of "genocide" and the "holocaust." Indeed, so intimidated have the people of the West become by the smears of "racism," "anti-Semitism" and the so-called "holocaust" that they are today cowed into complete silence.

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And yet these terms are never defined so that the victim may disagree or defend himself, but are spat out everywhere as the accusation of some vicious crime, placing the defendant beyond the pale, and presuming his automatic condemnation without trial. It is in this climate of intimidation that the story of the "six million," the so-called "holocaust," has taken root and grown to the rank proportions it has today. And so effective and deadly has it been in its propaganda effects, even in a country like South Africa, that the editors of our English and Afrikaans newspapers have continued faithfully and enthusiastically, year in and year out for the past forty years, to relay any and all "holocaust" material furnished to them by Zionists and their highly powered propaganda machine.

TYPICAL EXAMPLE

A typical example of this material was the page-long article in the October 17 issue of *The Citizen*, Johannesburg, entitled "Keeping Stories Of The Holocaust Alive." Written by Glenda Nevill, it was the story of one Miriam Lazarus, a Lithuanian survivor of the "holocaust" whose large smiling 5" x 5" photograph was captioned, "Miriam Lazarus: 'I have an obligation to not let any nation forget the Holocaust.' "Here is her story in *The Citizen*:

The little girl who escaped the Holocaust by being adopted by a Christian couple is now a mother of three who has a mission to ensure that the stories of the Holocaust never die. Miriam Lazarus's mother, father and older sister were among the thousands of Jews rounded up and imprisoned in a Lithuanian ghetto to await transportation to the German concentration camps of Auschwitz and Dachau. Miriam's mother discovered she was pregnant during her imprisonment. German policy at the time was either to shoot pregnant Jewish women or to conduct an abortion.

On September 3, 1941 Miriam was born in the ghetto. Not long after her birth, two German soldiers, seeing the light of the candle flickering after curfew, went to investigate. They forced their way past Miriam's father, and to the amazement of everyone there, picked up the baby, played with her, and never reported her birth.

SECRETLY ARRANGED

The first two years of Miriam's life were spent in the horror and squalor of the ghetto. Her father, knowing the whole family, including the baby, would be exterminated once they were sent to the death camps, secretly arranged with a woodcutter in the nearby forests to find a couple prepared to take Miriam so that she may be saved.

A Christian schoolteacher, Marija Savikiene and her husband, Jonas, had recently lost their own child because of typhoid. After seeing Miriam through the wire fences of the ghetto, they agreed to take her. Every night for one and a half years, Marija waited at a pre-arranged spot in the forest for word that the time had come to hand Miriam over. During the day, she

would bring a little milk and an egg and push it under the ghetto fence for the child.

The day came when Miriam's father learnt that they would soon be transported to the death camps. Miriam was wrapped in a sack and smuggled out of the ghetto in the back of a lorry. Shortly afterwards her mother and sister were taken to Auschwitz, where they died in the gas chambers. Her father was sent to Dachau. Miriam, renamed and baptised Neola, continued living with Marija and Jonas believing she was their daughter.

"I used to stand and watch the Jews in the nearby forests being shot in their hundreds. I would ask Marija why. She would tell me it was because they were dirty people. Then I would ask why they shot the children. She never had an answer.

"Later, when I spoke to Holocaust survivors, they would tell me horrific stories about being fired at, then finding themselves alive under mounds of dead bodies of those murdered..."

A MIRACLE

The war ended in 1945 and by some miracle, Miriam's father was one of the few survivors of Dachau. For two years after the liberation, he searched Lithuania for her. Eventually he caught up with them, breaking his promise to Marija that if by some miracle he survived Dachau, he would never try and find her. Miriam's father, desperate for his only surviving family, kidnapped her, took a train to Germany, and presented himself and Miriam at a camp for displaced persons. There they waited for over a year for the papers allowing them entry to South Africa. Miriam's mother's sister lived in Brakpan, and that is where they settled.

TOLD HIS STORY

Later she went to university, met and married Nathan, had three children and lived in comfort. "All was smooth sailing until 1974. My father became ill. I used to talk to him when he was in hospital and one day he said, 'Miriam, you have to know what I went through at Dachau.' "

"He told me things that he'd never told anyone before. He said his biggest crime was breaking his word to Marija. He died three weeks later." It was then that Miriam's life began to change. "I began to think there had to be a reason why I survived. I feel I have an obligation to not allow any nation to forget."

"The memory must be kept alive. Do you know over 90 books have been written saying the Holocaust never happened? History often repeats itself, and something like the Holocaust can't be allowed to happen again."

Miriam became part of Sheerit Hapletah, the Holocaust Survivors Association which was established a couple of years after the war. It has started the Students' Interviewing Project (SHIP) under which students interview survivors and take down their stories. "This way the stories will

never die," says Miriam.

Survivors will be attending two major gatherings in Israel next year. The Third World Congress of Jewish Fighters, Partisans and Camp Inmates will be taking place in Tel Aviv from April 29 - May 3. The Mass World Gathering of Survivors of the Holocaust being held from May 6-9, 1985. It is to mark the 40th anniversary of victory over Nazi Germany. (End of quote).

SIMILAR ACCOUNTS

This story of Miriam Lazarus, it will be noted, contains the usual ingredients of similar accounts of "holocaust" survivors, namely of gas chambers, concentration camps and the murders of hundreds of Jews. It is also much like many other such reports of "survivors," whose testimony is based mainly on what they have been told by others and not what they themselves have seen. What is remarkable, however, is that one as young as Miriam Lazarus (at the time she could not have been more than three years of age, having been born on September 3, 1941) should have betaken herself to nearby forests to witness the "shootings of hundreds of Jews."

Thereafter it was apparently all "smooth sailing" for her and her father, in South Africa after the war, and up to 1974—that is, thirty years after the "holocaust"—when her father in his last days told her what "he had gone through in Dachau" (details not given in her story), and which then and there fired her determination "not to let any nation forget the holocaust."

REVISIONIST HISTORIANS

Miriam Lazarus also says that the memories of the "holocaust" must be kept alive forever," because *"over 90 books have been written saying that the holocaust never happened. History often repeats itself and something like the holocaust can't be allowed to happen again."*

But while no-one will disagree with her that the "holocaust" must never be allowed to happen again, we would emphasise that among the authors of these "90 books" are some distinguished revisionist historians, academics, lawyers and others, who not only have every good reason to dispute the story of the "six million" but who, at the same time, are equally determined that the truth about World War II, and of the "six million" holocaust story, should be brought out into the light and exposed to public scrutiny.

SABC-TV AGAIN JOINS IN

At the same time that Miriam Lazarus's story appeared in *The Citizen*, there was a spate of other lurid articles on the "holocaust" in a number of the other newspapers. A leader-page of the *Rand Daily Mail* featured a prominent article on "The Horrors of a Nazi Halfway-House to Hell." The *Johannesburg Sunday Star* devoted more than a third of a page to "The

Angel of Death Living in the U.S.: Responsible for the deaths of more than a million inmates of the Auschwitz concentration camp." And other newspapers, not wishing to be outdone, such as the *Durban Sunday Tribune* came up with its regular weekly feature of "anti-Nazi" propaganda—all culled from Zionist sources.

Then, to cap it all, revealing once again the extent to which the Zionist halter is tightening on the P.W. Botha Government and on the S.A. Broadcasting Corporation—and the extent to which the SABC-TV has become a regular transmission belt for unrestricted Zionist and anti-German propaganda—the SABC-TV on October 21 started a re-run of the "World At War" TV series, which with its 26 episodes, will run for a year.

The "World At War" series, according to the head of SABC-TV programmes, has ostensibly been brought back by "popular demand of no less than a million viewers."! He would not admit that it was being re-screened on the insistence of the Jewish Board of Deputies and the Zionist Federation. The SABC official seemed pleased to say that the series would, this time, be screened on a Sunday afternoon at 5 pm, in order to enable young South Africans to view the series. When asked whether this would include the "Genocide" episode 20, he replied, "yes, of course"! Incidentally, when the "Genocide" episode was first shown, in 1976, this was done by the SABC-TV at a late hour on a Saturday night, a step calculated by the SABC, in 1976, to spare young viewers what the newspapers were calling the "explicit horrors of contemporary barbarism." Two years before that, in 1974, episode 20 of the "Genocide" film was banned outright by the S.A. Board of Censors!

PREVIEW OF EPISODE 20

A preview of what young South Africans will see when the "Genocide" episode 20 is re-screened for their special benefit, at 5 o'clock on a Sunday afternoon—and also all done in the "national interest," no doubt—may be judged from what the SABC's Radio-TV bulletin had to say when this Episode 20 was screened for the first time, in 1976.

Together with a large picture of a "Krematorium" this Episode 20 was widely advertised in the SABC-TV's bulletin in these terms, in 1976:

It didn't take Hitler and his Nazis long to find a solution to what the Fuhrer called the "Jewish problem." The question used to be "what shall we do with them" but it became "how shall we exterminate them?" It soon became apparent to Adolf Eichmann that a task of such magnitude needed meticulous planning. How the Nazis set about the task, how those that survived were affected and how the rest of the world reacted to the discovery of the horrors perpetrated in the concentration camps is the subject of tonight's episode. *It is recommended that the film is not suitable for children.* (End of quote.)

The estimated two million viewers who then watched the "Genocide" episode—according to the Oppenheimer-controlled English press and all the Afrikaans "Nationalist" newspapers—witnessed some of "the horror of

the sick lunacy that swept Germany when six million or more Jews were exterminated in the deadliest, most organised, ethnic extermination programme in history."

"The murders, committed in the name of the Aryan German Reich, were done solely because of Hitler's racial theories."

'MOST HORRIFYING ASPECT'

"In all," these newspapers were pleased to tell the public, "there were over thirty principal concentration camps all of which had their 'Totenbuch' (death book)."

"It was right that the Genocide episode 20 of the "World at War" series was shown by the SABC.

"It was right that they showed all 52 minutes and 51 seconds of a programme devoted to the murder of a race.

"But for all the gas chambers, hangings, shootings and mass graves, the burning flesh, it was not the stench of death that lingered. It was the mind behind it all that rocked the brain. The cool, calculated so-called logic behind it all, this was the most horrifying aspect," these newspapers went on.

"Yes, all that killing. One person born a Jew, then multiply that person six million times. It could not possibly be true. But it *was*," these newspapers stated emphatically.

It certainly was true—yes—to the brainwashed South African public and to all the English and Afrikaans newspapers which today faithfully relay the propaganda of the left and far-left. But it was certainly NOT true to the historian whose aim is historical truth and the discrediting of misleading myths which are a barrier to real goodwill among nations. Valid historical research, it must be emphasised, is the difference between propaganda and science; and truth and rationality are always the first victims of any propaganda, such as the myth of the "six million" holocaust.

REGARDED AS 'UNDERSTATEMENT'

Some newspapers even went so far as to say that Episode 20 was an "understatement" of what had actually happened and regretted that greater detail was not shown! Among enthusiastic Gentile viewers of Episode 20 was the Johannesburg housewife who described the part where corpses were bulldozed into a pit as being "pretty horrendous," and went on to say that she was "amazed that something so gruesome could be presented so well!"

But how was she to know that the pictures of the corpses might well have been those taken in Dresden, where nearly a quarter of a million German civilian men, women and children were killed by thousands of American and British planes raining high explosive and incendiary bombs on them, for three days and nights, while they were attempting to flee the advancing Russians.

The pictures of corpses shown in Episode 20 might also have been taken

THE "NAKED COMMUNIST THESIS":

SOME REFLECTIONS ON THE IDEAS OF
W. CLEON SKOUSEN 20 YEARS LATER

by
Peter H. Peel, Ph.D.

I. THE MORPHOLOGY OF REVOLUTION

This section will be largely limited to comparisons of the Bolshevik *coup d'etat* of November 1917 and the American revolution of 1776. I shall by-pass in so doing (reluctantly) two questions which immediately present themselves: first, is it really appropriate to use the term "revolution" to describe a successful colonial revolt against a mother-country which had evolved—though this was seldom perceived at the time—into an essentially foreign power?; second, was the Bolshevik "revolution" unique in being neither a revolution nor a Russian nativist *coup*? As to the latter, I could not read Skousen's book without the phrase "Hamlet without the Prince in Denmark" continually coming to mind. In any case, neither so-called revolution fits the pattern of such revolutions as the English revolutions of 1642 and 1688, the French revolutions of 1789, 1792, 1795, 1830, 1848 and 1870, or the endemic revolutions which entertain the twenty or so *mestizo* nations south of the Rio Grande del Norte or the sovereign jungledoms between the Sahara and the Zambesi. Yet some common features do pertain. The leadership in the English revolution of 1642-1660 was the squirearchy and lower gentry: in 1688 there was an aberrant factor, the leaders were the great Whig aristocrats though with the ardent support of the lower middle class. The French revolution—rather, series of revolutions prior to Napoleon's ambiguous dictum, "La revolution est achevé," really began with an aristocratic revolt in 1787.* In this "curtain-raiser" were commingled various conspiratorial elements such as the devious machinations of the Duc d'Orleans who aimed at the throne (and ended on the guillotine in 1794) and the Masonic conspiracy of deist intellectuals against the oppression (so seen) of the established church. Masonry, of course, played a large part in the American revolution. Most of the important Founding Fathers were masons and it is no accident that our paper money, for example, incorporates such masonic symbols as the "all-seeing" eye and the pyramid. If we choose to think of Masonry as a

* Napoleon's remark could equally well have meant that the revolution was "achieved" in that it had reached its full development in him, or that it was all over and sanity and stability were established again.

kind of esoteric religious cult, then certain slightly strained analogies can be made with the proliferations of cults in the court circles of the last Tsar,* theosophy, for example, or the personal cult of Gregory Efimovitch Rasputin. However, the French revolution of May, 1789, like the overthrow of the Tsar in March, 1917, was a revolution of and by mainly discontented bourgeois and educated liberals. Neither were wholly democratic in intent and in this way had something in common with the American revolution and its leadership by the discontented New England merchant class and the Virginia squires. The *coup d'etat* or *putsch* which the Bolsheviks achieved literally overnight in November, 1917 was carried out in the capital and consolidated later by force and terror. But the leaders of the *coup*, though they called themselves *Bolsheviki* meaning "majority-ites" because of a momentary majority in a meeting in London in 1903, were actually a minority branch of a relatively small party and apart from Vladimir Ilytch Ulianov (Lenin) who looked like a Tartar and whose mother's family may have been Jewish, and Joseph Djugashvili (Stalin), the leadership of the party was almost exclusively made up of bourgeois, Jewish intelligentsia, augmented by a number of Jews from the Lower East Side of New York—Lev Bronstein (Trotsky) among them. It is this remarkable Jewishness which Skousen's book, in typically Bircher fashion, totally ignores. Yet Western writers of the time were quite frank about this. At all events, there is nothing here comparable to the colonial revolt in America unless it be the bourgeois class and intellectual acuity of the leaders.

True revolutions cannot be sustained or consolidated by a handful—or a few hundred—intellectuals. Foot soldiers are necessary. It was the absence of foot soldiers more than anything else which doomed the *Paulskirche* parliament in Frankfurt in 1848—that ludicrous gaggle of garrulous professors and lawyers which, like the All Russian Constitutional Convention of January, 1918, was dispersed by a few soldiers; never to reassemble.

The Americans had foot soldiers. So did the Bolsheviks. Lenin had mutinous soldiers and greedy, land-hungry peasants. The soldiers poured back from the front—an army which had become a demoralized rabble. They "voted with their feet," said Lenin. The American foot soldiers were frontiersmen, the poor, and recent immigrants including Irish, Germans and renegade Englishmen of the type of Thomas Paine.

A factor which is very prominent in the French and Russian revolutions but is also discernible to a limited extent in the American, is frustration in the matter of upward social mobility. The disaffected bourgeoisie of the Third Estate in France for whom many careers were closed off as preserves of the aristocracy, and the educated, radical Jews in Russia, shared the same bitter rancor and resentment. There are some traces—nothing more—of this in the colonies. In France, a commission in a good regiment required as many as sixteen great-great-grandparents must have been mem-

* The reference is to Nicholas II although, technically, he was not the last Tsar. His brother Michael succeeded him for one day.

bers of the nobility. And officers of the colonial militia were ineligible for commissions in the British regiments and ranked below regular officers of inferior rank.

The European revolutions, however, have always involved an element of genuine hardship at the lowest economic level. The American colonists on the other hand did rather well out of smuggling. The sporadic and rather feeble British attempts to enforce the navigation acts or to collect taxes to meet some of the costs of colonial defense brought about little if any hardship. There was, nevertheless, a considerable raw resentment compounded of many grievances. Subversive conspiracies like the *Sons of Liberty* kept aflame a sense of economic injustice and oppression by agitation and propaganda.

An ideology, irrespective of its intrinsic merits or logic, seems to be a necessary revolutionary ingredient. In the colonies, as in France, the *Zeitgeist* of the eighteenth century pressed everywhere for the demolition of organically evolved social and political structures and their replacement with neat blueprints drawn up by the best analytical minds of the *soi-disant* "Age of Reason." Constitution-making was the intellectual preoccupation of the times. This is profoundly true for the American intelligentsia of which Thomas Jefferson was, perhaps, the paradigm. And it is true for France which, having drawn up with great excitement and elan a Constitution in 1791, proceeded to draw up a new one every few years thereafter, so enjoyable was the experience, and was still at it as late as 1958 (the Fifth Republic). The Americans have never actually drawn up a new Constitution. They only amend it so often—twenty-six times to date—that the Founding Fathers might be hard pressed to recognize it.

At all events, the ideology of the colonial leadership is clearly enough expressed in the Declaration of Independence, a document which its authors believed to be the epitome of self-evident rationality but which is actually beautiful, romantic poetry involving many unverifiable postulates and assumptions.*

The Bolsheviks really had the best of it in the ideological field. They had a kind of religion. The ineluctable laws of history were God; Marx was the divine prophet; Lenin was the Caliph Omar or St. Paul; *Das Kapital* was the holy text. Max Eastman, a disenchanted United States Communist, wrote a book about twenty or so years ago entitled *Marxism: Is it Science?*—a rhetorical question which he then answered by demonstrating that Marxism is, in fact, a religious faith, not a science. Besides the characteristics of religion already mentioned, it has an eschatology. Come the full achievement of Communism (after the purgative period of socialism and the dictatorship of the proletariat) the very nature of man will be changed, man will be "redeemed" in fact. Lions will lie down with lambs

* I recommend most highly, for those who believe in the Age of Reason and the Enlightenment, a witty and elegant little book written by an eminent American historian some fifty years ago (still in print), *The Heavenly City of the Eighteenth Century Philosophers*, by Carl Becker.

and wolves with sheep. History, which is only the history of the class struggle, will come to an end. Again the vision is of the New Jerusalem, the "Heavenly City." It is an unhealthy and very Levantine chiliasm which is at least as old as St. Augustine in its generic type. In practice, Marxist predictions and prophesies mostly break down. According to canon dogma, the first proletarian revolution should have occurred in the advanced industrial nations. They occurred instead in backward Russia, pastoral Hungary, and later were most successful in countries like China, Cuba, Ethiopia, Indo-China and other less-than-shining-lights of industrial and scientific advance. Marxist doctrine demands (and this is the reason true Marxists hate reformers) an inevitable historical process in which the rich become richer and the poor become poorer from the beginning of the commercial and industrial world of capitalism until the overthrow by violence of the exploiting bourgeois ruling class. The devil of Marxism is not the monarch or the aristocrat: it is the industrialist, the banker, the "millocrat." The history of the rise of labor in the United States, Europe, Japan and Taiwan clearly demonstrates the falsity of the orthodox Marxist scenario.

Most devastating of all is the necessity in Marxist theory of subscribing to a blind faith in the absolute equality of potential in all individuals and all races. Environment is all. Marxism and liberal democracy both feed at the trough of John Locke's "tabula rasa" nonsense. If environment, the modes of production and distribution, can be changed and bring about a radical change in man's basic nature and instincts (actually, Marxists are very uncomfortable with the word "instincts"), then hereditary differences are negligible and certainly mutable by manipulation of the environment. The Lamarckian thesis of the inheritability of acquired characteristics was long since exploded by Darwin and Mendel, but despite the odd misreading of Darwin which caused Marx to consider dedicating *Das Kapital* to him, Darwinian evolution by natural selection is as antipathetic to Marxism as it was to William Jennings Bryan and all fundamentalists to the present day. It is the opposition between science on the one hand and superstition on the other. Hence even that master opportunist, cynic and pragmatist, Joseph Stalin, permitted the mountebank Trofim Lysenko to inflict great injury on Russian agriculture by tinkering with crops in accordance with an ideological pseudo-science derived from Lamarck. It is necessary to understand that liberal democracy holds just as tenaciously as Marxism to the environmentalist dogma as necessary to the support of its egalitarian prejudices. It is thus, also, bitterly intolerant of even distinguished scientists who challenge or appear to challenge its adamant faith. Examples are the physical violence, shouting down, and other forms of suppression which have been directed in recent years against men like Nobel prize winner Dr. William Shockley, Dr. Arthur Jensen of U.C.L.A., Professor Hans Eysenck and many others, or the scandalous campaign to besmirch the memory of the late, great Sir Cyril Burt. Marxism and liberal democracy are both Christian heresies just as Christianity is a Jewish heresy. Both political ideologies exhibit character-

istics of religions and like most religions bitterly persecute their own heretics (when they can) with a savagery and fervor far beyond the animosity they show to the "pagan." It would be absurd to suggest, however, that Marxism and liberal democracy are one and the same. There is a profound difference, for example, between the measures adopted by the newly-formed U.S.S.R. to enforce orthodoxy and to maintain control of the society and those measures or actions which aimed at stability and consensus in the young United States. In America, the "tories" or loyalists were mostly driven out or chose exile and lost their property. But though some violence and general harassment occurred, it was neither officially condoned nor very extensive. Later, the Alien and Sedition Acts of Adams' administration were short-lived. And though they are deplored by liberals today, they seem to this writer to have been not at all unreasonable, and a worthwhile, though ultimately futile, attempt to preserve the ethnic identity and culture of the nation. The Americans had no reason to fear massive attacks by foreign armies. The British were not interested and were too deeply involved with revolutionary and Napoleonic France. The French were engaged in more than twenty years of European warfare and anxious to disengage from responsibilities in North America. Spain was an otiose power. Furthermore, the Anglo-Saxon traditions of liberty and justice were part of the natural heritage of the new United States.

Post-revolutionary Russia presented a very different scene. Russia experienced two years of savage civil war and armed intervention by American, British and French forces. The hideous murders of the royal family and of thousands of less elevated people (a concomitant of Communist take-overs everywhere, it would seem—as in China, Cuba, Cambodia, "Zimbabwe," and Ethiopia, for example) had alienated the civilized world. Under a baffling succession of acronyms—CHEKA, OGPU, GPU, NKVD, KGB, etc.—the dreaded State Secret Police maintained a reign of terror. Similar bloody haemorrhages accompanied the short-lived Bolshevik *coups* in Hungary and Bavaria immediately after the first World War. And paranoia, whether in the genes of the Russians or as a result of their historical experiences, is a constant factor in their dealings with the rest of the world.

There can be no real question that freedom of expression in speech and writing is more nearly (but not totally) absolute in the United States than in any other country in the world. This is not only so evident that no proof is needed in respect of the Communist countries; regrettably it is true also even among the other "democracies" such as Canada, Britain, France and the area under the Bonn régime. If Congress should ratify the so-called "genocide treaty," however, we may be as badly off in this respect as any other nation and will certainly have surrendered national sovereignty and the security of the citizen against malevolent aliens. Free speech and writing is unofficially suppressed in the United States by terrorism and violence, arson, death-threats, physical assault, extensive vandalism, deprivation of livelihood, the denial of access to the major media and social ostracism—the last being the least of the hardships. But at

least freedom of expression exists in law—unlike, say, Britain with its muzzling Race Relations Acts or Bonn with its banned books (“youth-endangering”) or Canada with similar forbidden books. We have no Lubianka cellars and no Gulag archipelagos. Not yet!

Education is a different matter. In Communist countries, the young are taught to admire and respect the leaders and founders and to give uncritical loyalty to the system. A distorted picture of the West is presented which emphasizes and exaggerates all our shortcomings and glosses over our accomplishments. But the appalling fact is that we sin in exactly the same way although in the opposite direction. The teaching of history in the United States is a horrifying demonstration of the Orwellian thesis that he who controls the present controls the past and he who controls the past controls the future. W. Cleon Skousen’s book is a polemic and a rather crude one at that and not above, at times, what looks less like error than willful dishonesty. It is redolent of a kind of Bircher-Yankee-doodle-paranoia which is almost the mirror image of Russian paranoia. I propose to justify this contention below. Skousen is not a scholar. He was formerly a police officer in Salt Lake City. I am much more troubled by the character of history textbooks to which unsophisticated young minds are exposed. The worst example (of a generally objectionable lot) which I have encountered recently is a textbook of American history currently widely used in California high schools and colleges.* It is, however, only a rather extreme example of an ubiquitous and unconscionable feature of all such books. History is properly the record of the past actions and thoughts of a species of featherless biped; the attempt to abstract intelligible patterns from such study and just possibly and with great caution to predict when called upon to do so the probability of such patterns recurring in the future. Some purists, indeed, would even reject the notion of predictive value—which is just one of the reasons why history is not “social science.” That is, it is subject neither to experiment nor, some say, predictive function. That history is unavoidably subjective in no way releases the historian from the obligations of honor. He must aim for von Ranke’s goal—to tell it “wie es eigentlich gewesen.” And though this ideal is always beyond total attainment, it demands an austere self-discipline in the practitioner and teacher. History is not a moral exercise or a pulpit for preachments and value judgments and normative writing. Yet through countless recommended assigned or required textbooks in use in American schools which I have examined, I have yet to find one which does not present history in terms of the author’s prejudices and as a moralistic conflict between good guys and bad guys, laudable institutions and reprehensible ones, “true” ideas and false ones. And the nearer one draws to the twentieth century the more blatant and outrageous this becomes. Every page is full of tendentious remarks and loaded words. In Anglo-American

* Thomas A. Bailey and David M. Kennedy, *The American Pageant: A History of the Republic*, 2 vols., Lexington, Massachusetts: D. C. Heath and Company, 1983.

disputes, the British “look down their aristocratic noses.” In World War II, the Allies’ soldiers fight bravely but the Japanese “fanatically.” Personalities of whom the writers disapprove are said to rant and scream and deliver hysterical orations. Or they are masters of deceit and cruelty. The good guys are clever, the bad guys are “crafty.” Napoleon is one of the authors’ bad guys and is therefore described as a “past-master of deceit.” The writers’ heroes, however, if occasionally shown to be less than divine, are nevertheless models of wisdom and righteousness. All the prescribed left-liberal views are offered with regard to colonial empires, slavery, Senator Joseph McCarthy, Martin Luther King, the “Hollywood Ten,” Sacco and Vanzetti and no conflicting views or interpretations are presented. Since those modern pulpits, the television and movie screen, are indefatigable in the promotion of the approved orthodoxies, it is remarkable that any capacity for individual and critical thought remains. And as I have already indicated, the punishment for those still tough-minded enough to espouse heterodox views can be personal catastrophe.

II. SKOUSEN’S BOOK: QUESTIONS AND ANSWERS

Communism is not in itself a conspiracy. Communism is a theory of social organization. Conspiracies exist and have always done so but conspiracies are made by people, among them Communists. Conspiracies to assassinate rulers and seize power for some dissident group are as old as human history. Thus there have been and continue to be conspiracies among Communists to extend the areas under their direct control or to subvert régimés and destroy or discredit individual enemies which, or who, are considered to be antipathetic to their goals or dangerous to Communist régimés. I have already touched on some of the conspiratorial aspects in revolutions long antedating the publication of the *Communist Manifesto* in 1848. Nor is “Communist” an exact synonym for “Marxist.” At base, all the word really means is the communal ownership of the resources of a given society. In this sense, many primitive people live in Communist societies and the organization of the Russian peasant village in Tsarist days—the *Mir*—was Communist. Marxism, on the other hand, is an elaborately constructed philosophical and economic theory built on inverted Hegelian thought and seeking to justify “scientifically” millenarian Communism. When we are seduced into calling history “social science” we are unwittingly endorsing to some degree the Marxist claims. This is not the place to discuss dialectical materialism or the “great waltz of history” (history in three-quarter time). For our purpose, it is enough to point out that Marx, though born in 1818, was essentially an eighteenth century thinker whose ideas were derived eclectically from Hegel, Helvetius and Holbach, Judaic Messianism, and the classical materialist philosophers like Heraclitus and Democritus. In the early nineteenth century, as in the late eighteenth, there was a great vogue for constructing mechanical theories of history. The prestige of the exact sciences since the Newtonian revolution had convinced thinkers that they could discover immutable and

universal laws of collective human behavior and construct utopias accordingly. Jefferson and Rousseau are eighteenth-century examples; Saint-Simon, Charles Fourier, August Comte, Henry Buckle and Karl Marx are among the founders in the nineteenth century. The generosity of this wealthy patron, Friedrich Engels, the exploitation of his wife's slender resources and sundry other unsavory expedients enabled Marx to produce the bulk of that turgid work of pseudo-science which was completed by Engels and published as the three volumes of *Das Kapital*. Turgid or not, it is not a stupid book and was sufficiently plausible in its thesis to convince many highly intelligent malcontents like Lenin that it represented eternal verities. The implementation of Marxist theory was, however, a prospect which revolted the vast majority of men of all classes. The religious, and that meant most men in the nineteenth century, were appalled by its atheism (which derived from the sceptical previous century like most of Marx's thought). Persons of property understandably frowned on programs to communalize property. The liberals of those days, quite unlike the liberals of today, were spiritual kin of the modern conservatives in their enthusiasm for individual responsibility and self-reliance. Necessarily, then, Communists conspired and, in autocratic states, went underground or into exile. Russia was especially racked with violence and the violent reaction to violence from the hideous assassination of Tsar Alexander II in 1881 by Jewish radicals to the murder in the Kiev opera house in 1911 of Peter Stolypin, the Russian Prime Minister, by another Jew. Tsar and Prime Minister were both murdered not because they were reactionaries but precisely they were effective reformers whose actions might undercut the malevolent aims of the dedicated and irreconcilable revolutionaries. In the first years following the Bolshevik coup, the Moscow government promoted, financed and directed revolutionary Communist organizations in the capitalist states. The instrument was the Comintern or Third International. This destabilizing (to use a modern term) policy was not so very different in nature to the activities of the C.I.A. today. This is not a moral assessment of either organization. Such are simply the tools of *Realpolitik* in the world that is—not the world that sentimentalists and little maidens would like it to be. In any case, the operations of the Comintern were really not very successful between the wars. It failed completely in Italy, Germany and Spain and a clumsy attempt to promote a Communist revolution in England in 1924 was exposed and evoked a strong patriotic and conservative backlash. But we live in a world in which the major powers are, and always have been, engaged in these kinds of activities in their own interests. And the Communist world today is certainly not a monolithic entity. Albania goes its own enigmatic way, Yugoslavia and Rumania have demonstrated that they are hardly vassal states and there is hostility between the pragmatic and practical Chinese and their erstwhile Russian mentors. As I write, news reaches the West that Deng Xiaoping has uttered the unspeakable; has dared to blaspheme the sacred prophets Marx and Lenin and declare that Marxism is old-fashioned and inappropriate in the modern world.

As to another question raised by Skousen—whether Communism has significantly altered the history of the world—it contains the philosophical assumption that there are, or could be, alternative world histories and this is an assumption which is by no means indisputable. But to meet Skousen's question at his own level, the answer is probably a qualified "yes." That is to say, its ideology has been another important input factor in the complex relationships between states and in the internal affairs of many of them. But a very strong case can be made concerning the first and most important Communist state, that Russian foreign policy is almost exactly what it would have been under a strong Tsar. I am prepared to argue that Stalin was to twentieth-century Russia what Peter the Great was to eighteenth-century Russia—intelligent, ruthless, hard-headed opportunists, both. Each dragged a reluctant nation into its own century with kicks and curses. Each expanded the national territory. Neither were really ideologues though Stalin went through the mandatory motions in his writings. What a picture the Teheran and Yalta conferences make! There sit the three putative movers and shakers of the world's destiny—two second-rate minds filled with *folies de grandeur*, one a sick cripple, the other a drunken sot gifted only as a phrasemaker but convinced of his military genius. And there sits the third member of the cabal—cynical, ruthless, truly machiavellian and a master of *Realpolitik*. A democratic egalitarian might be inclined to speculate that Stalin had the cunning of his peasant origins and Churchill and Roosevelt the delusions deriving from their aristocratic heritage. I do not endorse this view but it is not without serious merit. But there are ultimate limits to what any of the trio could accomplish, even F.D.R.'s "good old Uncle Joe." For Stalin died in 1953, probably murdered. Roosevelt, of course, died in 1944 and Churchill, after several years of increasing senility, in 1965. Roosevelt's successor was a Missouri haberdasher boosted by the Kansas City Pendergast machine; Churchill's successors after 1955 were a series of prime ministers whose main objectives seemed to be to dissolve the British Empire as quickly as possible and make the adjective "Great" in "Great Britain" an embarrassment for any Englishman with pride and sensitivity. Stalin's successors have also been generally second-raters but Stalin had built while the leaders of the West had destroyed. The British can have no illusions that they are still a great power, still less that they are the richest and most powerful nation in the world as they were generally admitted to be in the nineteenth century. This is perhaps fortunate for them since they have the opportunity to face reality and make the choice of the hard road of vigorous rebuilding or the steady degeneration in the garbage dump of former great peoples. The United States is not yet afforded such a clear picture of "either-or." Technical marvels are still being created; and the resources created by past generations and the natural wealth of the continent all tend to disguise from ordinary citizens that the decay is well set in throughout this land of so much promise.

And if the world could be changed by the muttering of incantations or the waving of wands, no doubt the Communist powers would soon have us

all members of a universally Communist planet. Whether that would make the slightest difference with regard to our squabbling and jockeying for power and gain is very doubtful. Neither Christianity nor Islam as supranational worldviews have made much difference to national and racial rivalries. The arrogant plotters of Bretton Woods and subsequent international conferences with their increasingly evident plans for a raceless, rootless future world under the benign aegis of the great multinational corporations and super banks looks a lot more close to realization than the Communist goals.

One answer to the appeal of Communism would be an equally powerful countervailing credo; a religion for a religion; fire to fight fire. The question is what religion. And, in fact, are any of the major religions really credible to educated men in the twentieth century? Or does that matter? Should we only be concerned with the religiosity which seems instinctual in the masses of men? Islam seems to have stanchd the advance of Communism to some degree. As long as the worship of Mammon holds sway in the United States, the appeal of Communism will not be likely to advance much beyond the camps of society's rejects and misfits. It has seldom if ever gained power through the ballot box even in France or Italy which have large Communist parties. Christianity seems to this writer a broken reed in view of the increasing cosyng up of the trendy churches to the extreme Left.* Capitalist greed certainly aids the economic survival of Communist régimés through extended credits, low interest, long-term loans and vast sales of agricultural produce. This probably does not increase and may well diminish the likelihood of active subvèrsion in Western nations planned or directed by Communist powers. After all, why flog a willing horse?

As to the chance that there is a war room in the Kremlin where malignant plotters are devising plans for planetary conquest, the notion is simplistic to the point of idiocy. World conquest in a military sense has never been a practical possibility and Alexander the Great was probably the last man who thought it was—and his mother and the temple priests of Zeus-Ammon had convinced him that he was a god. This does not apply to the infinitely gullible masses. President Roosevelt and his co-conspirators had little difficulty in making millions of Americans believe that the Nazis had plans to transport armies some five thousand miles from Europe to South America and to invade the United States by advancing through Central America and Mexico. The logistics of such an operation are, of course, utterly incredible. One has only to consider the enormous prob-

* This is a situation which can only get worse. It is the nature of all organisms to seek increase in power—or sicken and die. Churches, like all other organisms, instinctively obey this law. As the white world grows more sceptical, the churches turn their attention to the Third World masses, and bait their hooks with socialist doctrines. Such behavior is rarely wholly consciously determined. Instinct is much more important, as it is in most philosophical, political and religious commitments. In one form or another the goal is *always* power.

lems for the vast Allied armies in crossing the narrow English Channel in June 1944 and landing in Normandy against the opposition of a numerically much inferior foe, who, however, had no available navy or air force to intercept or harass the invasion fleet. Roosevelt's horror stories had about as much plausibility as Orson Welles' Martian invasion of 1939—the radio dramatization of H. G. Wells' *War of the Worlds* which had thousands of panic-stricken ordinary Americans fleeing the monsters from the red planet.

But it will be argued that a Communist takeover does not necessarily involve direct military action. Can the Communists "sell" their system in one way or another? Much will depend on factors which are imponderable. If this planet continues to harbor ever more billions of human and humanoid creatures; if life becomes ever harsher and drabber and lacking in beauty and grace; if we are beset by natural or man-made disasters beyond our power to cope with; if any one or combination of a score of unpredictable misfortunes come upon us, then a generation of the genetically botched and television bedoped might capitulate to the siren song of the Left Collectivists.

Skousen avers, absurdly, that Socialism and Communism are the same thing and supports this claim by pointing out that the U.S.S.R. describes itself as a Union of *socialist* republics. It does, of course, because in Marxist eschatology "Socialism" is a phrase which an embattled Soviet Union must go through until the whole world is enlightened and adopts Marxism. If Socialism and Communism were identical, then we are already Communist because many of our institutions are already socialist, the public school system, for example, or the post office, social security, welfare, medicare, county hospitals, and many others. We are very far from being a pristine, Adam-Smith-type, rugged individualist nation. In fact, stripped of its spectral rags, all socialism means (and there are many kinds of socialism, including National Socialism) is the recognition that man is a social animal like other primates and the acceptance of social responsibility for the individual members of the society.

Finally, I wish to take some time to deal with the question of the spectre of a nuclear holocaust which so preoccupies American thinking or, rather, feeling. With it is associated the question of how we can "stop Communism." To the latter issue, I would respond that we should not be so obsessed with stopping Communism which is probably an impossible goal for our foreign policy unless we are prepared to feed, clothe, house, educate and entertain a mostly envious and rancorous world at a level which corresponds to our own. The problem is to stymie, frustrate and out-manoeuvre Russian foreign policy or the policy of any foreign power which runs counter to our own perceived interests. There is another solution which is almost as repulsive as submission to international Communism: that is submission to international Capitalism. This we seem to be in a fair way of doing already with the suicidal free trade policies of the Euro-American nations and the vast, unsecured and probably unrepayable export of capital to dead-beat scraps of jungle or desert that have arrogated to

themselves the ridiculous titles of "nation" in recent decades. Some of these welching countries openly brag that they will default as a matter of policy. Such was the statement of Julius Nyerere of Tanzania a few days prior to the writing of this article. An alternative world then to one unified under Communist domination is one of nominally independent sovereign states but which is, in fact, controlled by multinational corporations and international banks which implement policies of equalizing out the world's wealth or poverty and reducing all mankind to a miscegenated and undifferentiated khaki mass. Much has been done already on these lines with the apparently unstoppable and continuing immigration into the United States and Western Europe of millions of racial aliens and the massive trade deficits as well as the erosion of domestic industries and the total destruction of some by unrestricted imports from the Third World. The process is accelerating as brain-washing and brain burn-out is effected through the pulpits of the entertainment media, the churches and the academy.

But as long as the world is divided between Capitalist and Communist states isn't there a dreadful prospect of doomsday; of the ultimate nuclear holocaust? My answer is that the danger is minimal already and will diminish yet more with the passage of time. "A spectre is haunting Europe" . . . and North America. The students at Brown University recently presented us with the unedifying spectacle of a demand for suicide pills in the event of a nuclear war. This action appears to have been meant as a symbolic gesture but it epitomizes a decadent and gutless frame of mind. The blame for the widespread, neurotic pessimism among the young (when it isn't simply a fashionable, sophomoric pose or a handy excuse for self-indulgence) falls squarely on the shoulders of two generations of parents who have inculcated in their offspring the fear of a horrible bogymen...a spectre. The time is long overdue to dispel this wraith with some calm analysis of the odds of a nuclear war ever occurring between the major powers. It could happen, of course. For that matter, the earth could be impacted by a meteor which, if a mere quarter of a mile in diameter, would devastate the planet *and wipe out a large proportion of the biota*.^{*} The chances of either event are, fortunately, minuscule. In fact, I submit that major war of any kind is highly unlikely although minor wars will probably always be with us since the cure for that is some form of planetary tyranny which is worse than the disease.

Our only conceivable adversary in a nuclear war—for a very long time to come—is the Soviet Union. We need not fear that some pestiferous and irresponsible little nation will trick the superpowers into a war as the Israeli's attempted to do in the "Lavon affair." If any minor power launches a nuclear missile with the intent to mislead the target country as to its origin the attempt is doomed from the start. We and the Russians now have the technology to establish instantly the source of any such

* Elaborate calculations of the kinetic energy released in such a collision have verified this rather startling claim.

missile. And there is always the hot-line.

In the early years following the Bolshevik *coup*, it is possible that the gang of wild-eyed, starveling fanatics and their Khazar masters might—*might*—have launched a nuclear attack in pursuit of their messianic, pseudo-religion. But they hadn't the technology. Not so today. Not even in Stalin's time for Stalin was a pragmatist *par excellence* and the only one of the gang of war criminals at Yalta who came out smelling like a rose. Russia gained 250,000 square miles of territory—mostly from former possessions of the Tsars which had been lost in 1918—and 25,000,000 new subjects (whether they would or not); Russia also gained hegemony over Eastern Europe although that has partially eroded since. And Russia became the only other superpower.

And today? Today the leaders of the Soviet Union are old men with grandchildren to dandle on their knees, chauffeur-driven Zil automobiles; vacations in the Crimea and comfortable *dachas* outside Moscow—and, doubtless, all the health problems of the geriatric. They are as aware as we of the probable results of an all-out nuclear war and the vast overkill we both possess—even the onset of a dreaded nuclear winter and the extinction of all higher forms of life on this planet. As for large-scale conventional war, it is almost equally unlikely. Both sides know the dreadful temptation for the side facing defeat to resort to nuclear weapons. This is especially true since we have demonstrated as of 1946 that we have retrogressed to the judicial murder of the leaders of the vanquished side.

There is also the historical experience of the Russians to take into account. Their skin-of-the-teeth survival in the so-called Second World War was so traumatic that they are still paranoid about the imagined danger from a mere fraction of a brutally vivisected Germany. That war is *their* retrospective bogymen. They have been bogged down in Afghanistan for five years and suffered heavy casualties at the hands of a relatively small number of primitive tribesmen. Is it conceivable that they would suddenly decide to roll across Central and Western Europe and perhaps cross the English Channel? Perhaps they could do it—but to what purpose? The cost would be heavy to begin with and the on-going resistance in every country would be a dreadful haemorrhage without end. When 300,000 of Napoleon's troops were tied down in Spain for five years in a hideous guerilla war, he called it his "Spanish ulcer." All Europe would be Russia's "ulcer." That country has not even felt equal to squelching heretical Rumania or Yugoslavia. Finland, a former possession of the Tsars, retains its independence having lost only Petsamo and part of Finno-Karelia. When it looked some months ago as if the Jaruzelski regime in Poland were in danger of being overthrown, the Bear growled but did not act.

For the Soviet army to occupy not only her Eastern European satellites but also all Western and Southern Europe as well would not only ensure a costly guerilla war but one waged over impossibly vulnerable and stretched supply lines. There would almost certainly be defection and revolt in the captive nations. What could possibly be worth all that? It is only the first

generation of crusaders that captures Jerusalem, or bursts out of the Arabian desert to impose Islam on half the world, or establishes the vast empires of Cyrus or Alexander or Genghis Khan. Their grandchildren are sensible, unimaginative men with their minds on the practical and profitable. They weigh and are cautious and lack the fanaticism (or vision) which conquers worlds.

Russia will always have to be watched, of course, and the Great Game of international diplomacy will always be in play. But nowadays it is to ensure that there are no easy pickings left around for her—or for any ambitious power. But let us stop giving our children nightmares. There will never again be wars on the scale of the four world wars between 1756 and 1945. Let us stop building ever larger nuclear stockpiles at ruinous cost.

If the Russians, who have been a paranoid people since the Mongol invasions of the thirteenth century, choose to bankrupt themselves, so much the better. If the Western nuclear powers—the United States, Canada, Britain and France—retain enough state-of-the-art missiles to vitrify six or eight major Russian cities—say, Moscow, Leningrad, Kiev, Dnepropetrovsk, Gorky, Perm, Novosibirsk and Sverdlovsk—it doesn't matter a gnat's knickers if the Russians' nuclear arsenal could wipe out all life in the galaxy, they are not going to try it.*

Some disturbing questions remain. Are we to blame for this insane and apparently unstoppable arms race and for an astronomical national debt which threatens like the Tower of Babel to collapse and bury us all? ** Is it exploitation at the hands of the armaments industry and its bought politicians? Perhaps it is something analogous to the irresponsible, unsecured loans made by our big banks to rat-hole countries—another unscrupulous rip-off of the American tax-payer who will be called upon to redeem the losses caused by defaulting mud people. Is it then a parallel empire-building gravy-train for the military-industrial complex?

And there is yet another sinister motive possible to explain the maintenance of unending hostility between the rough equivalents of George Orwell's "Oceania" and "Eurasia." It appears to justify the continuing presence of large numbers of American troops in Europe as necessary to its defense. But such a presence reinforces profound political pressures on Europe's supposedly sovereign governments and is also disastrously demoralizing. There is a clear historical precedent. The Ancient Britons were a brave, warrior people who twice fought against the Roman invaders in 55 and 54 B.C and forced them to withdraw. Nearly a hundred years later, the Romans came back but for several decades met with fierce resistance

* Not convinced? Then reverse it. Suppose a United States with enough nuclear power to utterly destroy all the U.S.S.R. But suppose it would cost us just New York, Chicago, Los Angeles, Philadelphia, St. Louis, Kansas City, San Francisco and Seattle. Would any American President consider it a reasonable exchange? Would you?

** An unmanageable national debt was a major factor in precipitating the French Revolution.

and sometimes defeat. Eventually, however, military discipline and superior technology prevailed and the Britons settled down under Roman protection for another two hundred and fifty years, tamed, domesticated pseudo-Romans and utterly dependent upon the occupation forces to protect them against external enemies. So it was that, when the legions finally withdrew, we read pathetic pleas for their return—"the groans of the Britons." The Britons no longer had the manhood or sturdy self-reliance to conduct their own defense. They had become an effete people who could repel neither the savage Picts and Irish nor the virile and uncorrupted Germans. Thus the language and culture of the latter became our Anglo-Saxon heritage, not that of the Romanized Britons. As the American legions remain in Europe indefinitely, the United States, willy-nilly, imposes its own moral, cultural and political hegemony on Europe and aborts any truly European resurgence, especially the restoration to life and independent nationhood of a proud and reunited Germany. Even this might be tolerable if the United States were still a nation and fulfilling the wonderful promise of its early days. But it is no longer a sovereign state which pursues a foreign policy in its own exclusive interests. It is now a polyglot, polyracial empire, fast on the way to becoming a new "Austria-Hungary" with all the centrifugal forces that implies. When the Founding Fathers wrote that "all men are created equal" it was not true even then but at least what they meant were men like themselves, civilized, educated Anglo-Saxons. They have been betrayed. They are to modern Americans what the Romans of the period before the Punic Wars were to the polyglot, polyracial "Roman" populace of the first century A.D.—those scourings of North Africa, the Near East and the Levant which caused Juvenal to cry, "In Tiberim defluxit Orontes."

And so it is possible that the inhabitants of the area called the "United States" a century from now may more or less happily accept serfdom—protected, fed and entertained, of course—either under Communism or under international Capitalism. The real task to those who see and care is to prevent this, not to worry unduly about Skousen's out-dated obsession with Communists under the bed—even naked ones. □

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The Legionary Movement in Romania, commonly known as the Iron Guard, —perhaps the oldest anti-Communist movement in the world, still alive—was founded by Corneliu Z. Codreanu in 1927. *For My Legionaries* (353 pp., pb., \$8.00), Codreanu's stirring work, is a complete and authoritative account of the ideals and principles of the Legionary Movement which shaped the character of young Romanians before WW II. Control over the communications media and the normal channels of book distribution by our international enemies makes it impossible to reach the broad market this unique book deserves. We are certain that the rapidly deteriorating political conditions will preclude a second edition, and *For My Legionaries* will soon become a collector's item. This book also provides the 'missing

pieces' of the drastically censored *The Suicide of Europe* by Prince D. Sturdza; the identity of those who masterminded Romania's takeover and who are now engaged in carrying out the same program in the U.S. will no longer be unknown to you. ("Solzhenitsyn would appear to have not the slightest inkling of who conquered HIS country!"—B.C.)

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in Munich, Cologne, Hamburg or in any of the other large German cities where hundreds of thousands were slaughtered in saturation bombing of civilians by the Allies. And so we may well ask: Just how true is the Genocide episode which the English and Afrikaans press and the SABC presented in 1976 as a "straightforward documentary"—and as being fact.

HARRY ELMER BARNES

The two million viewers were not told, for instance, that the "Report of the International Committee of the Red Cross," published in 1948, admits that the Jews, like other people in wartime Europe, suffered rigours and privations, but it makes no mention of the existence of gas chambers or of a deliberate policy of genocide.

One of America's greatest historians was Professor Harry Elmer Barnes, who spent the last years of his courageous and productive life investigating the First and Second World Wars and their origins (and of previous wars), bringing historical truth to an American and world public that had been drugged by wartime and postwar lies and propaganda.

Commenting on the foibles of "court historians," as he called them, here is what Dr. Barnes wrote in the Summer, 1967 issue of *Rampart Journal*:

"What is deemed important today is not whether Hitler started the War in 1939, but the number of prisoners who were allegedly done to death in the concentration camps operated by Germany during the war.

"These camps were first presented as those in Germany, such as Dachau, Belsen, Buchenwald, Sachsenhausen, and Dora, but it was demonstrated that there had been no systematic extermination in those camps. Attention was then moved on to Auschwitz, Treblinka, Belzec, Chelmno, Jonowska, Tarnow, Ravensbruck, Mauthausen, Brezeczka, and Birkenau, which does not exhaust the list that appears to have been extended as needed.

"Any attempt to make a competent, objective, and truthful investigation of the extermination question is surely the most precarious venture that an historian or demographer could undertake today; indeed, so "hot" and dangerous that only a lone French scholar, Paul Rassinier, has so far made any serious systematic effort to enter the field," said Dr. Barnes in 1967.

PAUL RASSINIER

"An historic lie... the most tragic and the most macabre imposture of all time."

These words, written in 1962, describing the alleged extermination of Jews in gas chambers by the Nazis, are those of the French historian, Professor Paul Rassinier, who has made one of the most important contributions so far to a truthful study of the extermination question. The pre-eminent value of his work lies firstly in the fact that Rassinier actually experienced life in the German concentration camps, in Buchenwald and

February 1985

Dora; and also that, as a Socialist intellectual and an anti-Nazi, nobody could be less inclined to defend Hitler and National Socialism. Yet for the sake of justice and historical truth, Rassinier spent the remainder of his post-war years, until his death in 1966, pursuing research which utterly refuted the myth of the "six million" and the legend of Nazi diabolism.

Of great concern to Professor Rassinier was the way in which the extermination legend is deliberately exploited for political and financial advantage, and in this he found Israel and the Soviet Union to be in concert. He noted how, after 1950, an avalanche of fabricated extermination literature appeared under the stamp of two organisations, so remarkably synchronised in their activities that one might well believe them to have been contrived in partnership.

One was the "Committee for the Investigation of War Crimes and Criminals" established under Communist auspices at Warsaw, and the other, the "World Centre for Contemporary Jewish Documentation" at Paris and Tel-Aviv. Their publications seem to appear at favourable moments in the political climate, and for the Soviet Union their purpose is simply to maintain the threat of Nazism as a manoeuvre to divert attention from their own activities.

"Perhaps I may be allowed to recall here that the State of Israel was only founded in May 1948 and that the Jews were nationals of all states with the exception of Israel, in order to underline the dimensions of a fraud which defies description in any language. On the one hand Germany pays to Israel sums which are calculated on six million dead, and on the other, since at least four-fifths of these six million were decidedly alive at the end of the war, she is paying substantial sums by way of reparation to the victims of Hitler's Germany to those who are still alive in countries all over the world other than Israel and the rightful claimants of those who have since deceased, which means that for the former (i.e., the six million, or in other words, for the vast majority, she is paying twice.

'HOAX OF THE TWENTIETH CENTURY'

Then in 1978 came *The Hoax of the Twentieth Century*, by Professor Arthur Butz, of the Northwestern University, Evanston, Illinois, USA, whose book categorically states that a systematic extermination policy of Jews by the Nazis never took place. The author conclusively demolishes the legend that the Germans attempted to exterminate the Jews during World War II. Combining the historian's mastery of documents with the technical knowledge of a scientist, Professor Butz's book is the product of massive research. The author takes his theme far beyond all previous work done in this field, and his book may well become a standard volume for many years to come.

Commenting on his task in the book's Introduction, Professor Butz relates:

"Ultimately I spent the entire summer of 1972 working on an expose of the extermination hoax, since by then I had penetrated and demolished

the whole sorry mess..... I felt an inescapable obligation and an intellectual imperative to put forward, for society's evaluation, what I knew about this most pernicious hoax... If a scholar, regardless of his specialty, perceives that scholarship is acquiescing, from whatever motivation in a monstrous lie, then it is his duty to expose the lie."

NUREMBERG TRIALS

One of Professor Butz's most important contributions is his study of the nature of the post-war trials—cases of torture and thuggery at Nuremberg and the low level of legal integrity. There is a probe into the dubious origins of the Nuremberg Trials, the morality of key prosecution figures like Telford Taylor, and the bias that distinguished such controlling bodies as the U.S. War Crimes Branch, headed by Col. David "Mickey" Marcus, a fanatical Zionist, later killed in the Arab-Israeli war.

Comments Professor Butz: "It is simply not possible to imagine an appointment that would make these trials more suspect. Under these political conditions it is simply silly to expect anything but a frameup at the 'trials.' The associated 'extermination' hoax will be exposed with complete clarity in these pages."

Professor Butz's book also combines a survey of miscellaneous problems associated with the extermination hoax. The claim by the Yad Vashem Archives in Jerusalem that they have the names of between 2.5 and 3 million exterminated Jews is swiftly discredited. The author also analyses the hypnotic acceptance by the Germans of the genocide myth, and an excursion is made into the fantastic Jewish atrocity charges of Antiquity, notably the Talmud's claim that 4 billion (or elsewhere 800 million) Jews were killed by the Romans in Hadrian's siege of Bethar, causing a tidal wave of blood that rolled boulders to the sea.

INCALCULABLE BENEFITS

Our own interest in the legend of the "six million" has been to seek out the truth, and the facts, while that of the Zionists is to conceal the exact truth behind a smokescreen of detraction and "anti-Semitism." We do not traffic in myths and untruths. Our interest in the whole matter has stemmed also from the political purposes to which the story of the "six million" has been put. Three decades of continuous and unrelieved propaganda-conditioning have not been without important results—and there is certainly no mystery about the rationale of their unremitting attacks upon Germany and the West.

The growing mythology of the "six million" has been of incalculable benefit to the Zionists because it quickly aroused, and has kept alive, the sympathy and support of the West for the Jewish "national home" in Palestine, Israel. At the same time, it has effectively prevented any throwing open of the whole question of Palestine and the four million Palestinians cruelly and mercilessly driven out of, and dispossessed of their home-

land.

EFFECT ON CHRISTIANITY

The colossal fiction of the "six million" has also underlain the equalitarian doctrine and the world-wide campaign against racial discrimination, both invented by the Zionists, and both of which are the inspiration and driving force of the "Social Gospel" which is today undermining and destroying Protestantism, as well as changing the entire thinking of the Roman Catholic Church. Zionist spokesmen are today openly boasting that the "shattering effect of the holocaust on the Christian conscience" was responsible for the Pope's encyclical absolving Jews of guilt in the death of Jesus, and for the discarding of the Catholic teaching in the past, that the Jewish exile and dispersion was a divine punishment for the denial of the Messiah-ship of Jesus. In short, say Zionist spokesmen, the wheel of clerical opinion in the Christian world has now "turned full cycle" and Christianity's indebtedness to Judaism is now a "dominant theme" in Christian thinking! And how has it all been achieved? With the story of the "six million," of course. History has many examples of myths that live a longer life than truth, and become more effective than truth, just like the story of the "six million" is proving to be.

QUESTION OF ZIONISM ITSELF

Nor must we forget that the the rationale of the "six million" effectively keeps removed from the realm of rational and open discussion of Zionism itself. The "six million" fiction is effectively helping to black out and smother out the fact that the two Asiatic movements which arose in the first war, and which reaped the victory of the second, were Soviet Communism and Political Zionism. These revolutionary movements, which sprang from a common root in the ghettos of Russia, are only as separate as the two main branches of the one tree. There never has been, and there does not now exist, any disagreement on ideology, tactics or objectives between these two world revolutionary forces. Backed to the full by International Finance, they aspire to securing eventual control of political, economic and military power over the entire human race. Their organisation and political instrument is the United Nations organisation, which from its very beginning bore on its brow the mark of Moscow.

MORAL IMPLICATIONS THE SAME

The remarkable fact about this never ending propaganda, of morbidity, horror and atrocity, is that its Zionists creators and purveyors are simply not interested in atrocities unless they can be attributed to Germany and the German people. They are simply not interested in the very fiendish enemy, the Soviet Union, or in Red China, two countries which between them are responsible for at least 150-million murders and atrocities. At the same time, they completely ignore, and black-out and smother-out, all the

atrocities committed by their fellow Zionists in Palestine, the Middle East, and in Western Europe, during the past seventy years. We are repeatedly told that we must sympathise with Israel because of the suffering of the Jews in Europe at the hands of the Nazis. But we see in this suggestion no reason to perpetuate any suffering. What Israel is doing today in the Middle East cannot be condoned, and to invoke any horrors of the past to justify those of the present is gross hypocrisy.

Because of this, we believe that the Zionists who continue to grind out their non-stop atrocity propaganda against Germany and the German people—and who are undermining Western man and his nations in the process—should be sharply reminded that the moral implications are the same in ALL atrocities. Justice demands that the world be reminded, before it is too late, that those who have been captors, accusers and executioners of others, like the Zionists in Palestine and elsewhere, are themselves deeply stained with the blood of atrocity and mass murder.

NOT FUNCTION OF THE SABC

It should certainly never have become the function of the South African Broadcasting Corporation to become a regular transmission belt for unrestricted Zionist and anti-German propaganda.

Presented as a "straightforward documentary" of the Second World War, the whole "World at War" series, together with its "Genocide" episode 20, is nothing more than history of the last war selected, compiled and purveyed, NOT by qualified historians, but by two Zionist Jews, Jeremy Isaacs and Charles Bloomberg. Its script was written by Neil Ascherson and other Zionists. Their presentation is certainly not the full story of World War II, or of its hidden origins or aims. As for the *other side of the story*, this has been completely blacked out or smothered out. Their presentation of the "Genocide" episode is nothing else than another instalment in the gross, continuing libel against Germany and the German people as a whole, at the hands of the Zionists.

And if there is one important lesson for the peoples of South Africa, and of the world, to learn from this "World at War" series and from its "Genocide" episode, it is the pressing need for the whole Jewish question—and its allied questions of Judaism, the Talmud, "anti-Semitism," the "Six Million," and the whole question of political Zionism and Jewish ethnocentrism—to be opened up to free discussion and enquiry—and to do this in just the same way that Western man's customs, his traditions, his nationalism, his racism, and his Christian faith have since the end of World War II been subjected to the fierce and unremitting glare of public scrutiny, and subversion, by the Zionists themselves.

Their global purpose, just like that of the Communists and the men of International Finance, it must be emphasised again, is to de-nationalise all races, nations and governments and to erect on the ruins of Western Christian civilisation their own collectivist New World Order. □

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continued from page 16

record as stating that he had come to minister only to the lost sheep of Israel and in Matthew x,5 he is reported to have said "go not into the way of the Gentiles." Add to this the fact that we know that Abraham already is in heaven (with Lazarus) and with Peter reportedly guarding the gates, you have a pretty strong case that heaven is a Jewish Community.

Again I wish to commend you for compiling a new version of the St. James Bible and hope that it climbs to the top of the best-seller list.

Sincerely,

(The writer failed to sign his name)

Some Jewish Myths About Palestine

THE JEWS HAVE A HISTORICAL AND RACIAL CLAIM TO PALESTINE!

Although Palestine has been inhabited for several thousand years, the Jews have only ruled it for a total of 300 years, the last time being in AD 70 when they were dispersed by the Romans. Additionally, Arthur Koestler, the Jewish authority, has demonstrated conclusively in *The Thirteenth Tribe* [available from Liberty Bell Publications, (Order Nr. 19004) at \$6. plus \$1. postage] that over 90% of today's Jews are NOT descended from Biblical Jewy, but from the Asiatic Khazars. Consequently, the Jews have as much right to Palestine as do the Eskimos!

THERE IS NO SUCH THING AS THE PALESTINIAN PEOPLE!

This 'justification' of Zionism is absurd. Was not the Israeli invasion of Lebanon designed to rid border areas of PALESTINIAN guerillas? If the Palestinians exist, the Zionist case crumbles. If they don't exist, could Mr. Shamir explain why thousands of his troops were seized by hallucinations last year in Lebanon and tried to track down Jew-killing ghosts!

THE PALESTINIANS LEFT THEIR LAND VOLUNTARILY!

Archaeologists and anthropologists have shown that the Arabs were in Palestine as far back as 1,200 B.C. Despite the fact that many empires have risen and fallen in this region since then, the Palestinians have remained in permanent occupation for over 1,300 years. This being so, it is obvious that only force could have removed them from the land of their forebears. Christopher Sykes, a pro-Jewish writer, admitted terror was the cause of their departure when he referred in *Crossroads to Israel* to the "Jewish threats and aggression towards Arab populations."

THE BALFOUR DECLARATION, A LEGALLY BINDING DOCUMENT, PROMISED THE CREATION AND MAINTENANCE OF ISRAEL!

The Jews are fond of citing the 'Balfour Declaration' which, though

February 1985

signed in December 1917 in exchange for International Jewry's promise to finagle the United States of America into World War I, was only published in 1920. The reason for the delay was that on October 25, 1915 (note, two years earlier) Sir Henry MacMahon, High Commissioner of Egypt, promised the Sheriff of Mecca Arab independence in return for Arab military assistance in the war effort, assistance that proved vital. This being so, the Balfour Declaration is legally worthless.

"IT WAS ONLY AFTER WE MADE THE DESERT BLOOM THAT THEY [The Arabs] BECAME INTERESTED IN TAKING IT FROM US"
 —Former Israeli Prime Minister Levi Eshkol.

Thanks to the efforts of anti-Arab Jews and Gentiles, people think that Arab lands are just desert, full of camels, magic lamps, and Turkish Delight! This is like arguing that all British males wear pinstripe suits, bowler hats and carry umbrellas!

As far back as 1897 C.R. Conder wrote: "The hills of Palestine were covered with brushwood, the plains of Caesarea dotted with oak. In the more open lands, wheat and barley, oats, indian corn, durrh, rice, millet, lentil beans, and sesame were grown. Cotton and flax and indigo were cultivated in the plains and in the Jordan Valley."

Some desert, huh? But even if Palestine were totally barren, it would not alter the fact that this land belongs to the Arabs. Theft if theft, even if committed by Jewish hoodlums, and the Arabs want their property back!

ISRAELIS ARE DEMOCRATS, ARABS ARE COMMUNISTS!

We have already seen the absurdity of calling Israel a Democracy. It is equally absurd to label the Arabs Communists. Communism seeks to destroy religion, yet the vast majority of Arabs are either devout Muslims or Christians. It is true that many Arab states buy their weapons from Communist nations, but if the West won't sell them weapons, because of their powerful Jewish lobby in the District of Corruption, what are Arabs to do? Wait, unarmed, to suffer like Beirut? □

Reprints of this 8-page reprint, *Freethinker Supports Total Bible Reading in School and Some Jewish Myths About Palestine*, available at 10 for \$1.50; 50 for \$6. Please add minimum postage of \$1. or 10% if over \$10.00. Order from: Liberty Bell Publications, Box 21, Reedy WV 25270 USA.

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HOW THE SCUM OF THE EARTH RULE US

continued from page 12

democracy in action? Is this an act based on the Constitutional rights of the United States of America? Or is it merely an edict of the Zionists? It is certainly not American! And it is certainly not justice either.

My message to all readers is that if one American citizen can be secretly kicked out of the country, and his citizenship revoked without any trial or any charges being brought against him in any United States court, then the lives and welfare of all U.S. citizens are in jeopardy. Do not make the fatal mistake of believing that it may happen to others, but it can never happen to YOU.

West German Justice Ministry spokesman Joerg Reinbothe said that no one in West Germany even knew about the Rudolph case until the U.S. sent word that he should be tried for war crimes. He said, "We got the U.S. report several days after Mr. Rudolph arrived in West Germany. We wondered why we were not told about him before he was dumped on us. That is really strange behavior on the part of the U.S. authorities."

Allan A. Ryan, Jr., who preceded Sher as director of the OSI, said that Mr. Sher has about 10,000 more so-called "Nazi war criminals" in the U.S. to investigate.

Since Mr. Rudolph and Wernher von Braun were the closest of friends and worked together, a reliable Justice Department source said that because of Jewish pressure, von Braun would also have been arrested and tried as a war criminal except that he died just before his case was to be completed.

Insiders in Washington also told me that even the title of the OSI is highly misleading. It is not really an office for special investigations. It exists for the sole purpose of hunting down and trying former Nazis in the U.S. It was started in 1979, when the Zionists ordered President Carter to establish this organization, thereby wasting more of the taxpayers' money to please Israel.

The glaring fact that the U.S. government had no such office until about 35 years after World War II reflects the recent changing attitude in the U.S. and the tightened grip on our nation by the international Zionists.

In the days during and after World War II, Americans, including President Roosevelt, were alarmed and even frightened at the prospect of having several million European Jews dumped on our doorstep. At that time, Americans viewed this problem in a different way. This was not a totally Zionist-controlled country as it is now. The American people and Congress at that important stage in history used much better judgment than is found today in Washington.

Prior to World War II, both the U.S. Congress and the State Department wisely obstructed numerous plans by American Jewish groups to bring in millions of Jewish refugees.

Even President Roosevelt feared this and therefore was quite indifferent to the proposals for dumping Jewish refugees on the American public.

February 1985

Both he and the State Department rejected an offer by Romania to send about 400,000 Jews if the U.S. would provide asylum for them. Mr. Roosevelt, with an eye on the next election, also refused Hitler's offer to release Jews to the U.S. in exchange for trucks. The President knew the mood of Congress on this matter and he knew that the Americans were dead set, at this time, against more Jewish immigration. So he tightened procedures for admission to this country and even pressured the South American countries not to take in any more Jews. He tried to explain this decision to Jewish groups, who financed his campaigns by saying that no ships were available for such rescue efforts. But I am sure no Jews believed this. At one time, Roosevelt even refused to meet with Jewish leaders about the problem.

All of the above facts and more may be found in a new book, *The Abandonment of the Jews*, by David S. Wyman, a history professor at the University of Massachusetts.

It may seem hard to believe all this due to the great changes today in public opinion, brought on by the vast amount of brainwashing by the Zionists through the news media. But even Frank Freidel, author of the authoritative multi-volume biography of Franklin D. Roosevelt, said, "I'm afraid that everything in Wyman's book is true. President Roosevelt did not intend to upset the American people by allowing large-scale immigration of displaced Jews." He attributes much of the opposition to admitting Jews to American Christian groups, including the Catholic Church. Author Wyman said, "At that period, 1936 to 1946, the plain truth is that most Americans were prejudiced against Jews and were unlikely to support any measures to assist them."*

How times have changed! And certainly not for the better. The American people now practically worship these same people, gladly pay for the almost total support of Israel, and do not even condemn the Zionists for all the atrocities they now commit in the Mideast—not even when it is done against American citizens.

In past years, Congressmen stood up and warned against an influx of millions of Jews to America because Zionist advocates would connive until they grasped this nation in a stranglehold, even what might be termed a death grip. And the very thing which they warned us about has happened.

* [That is why, during the period 1936-1946 mentioned, the Federal government did not act openly to admit millions of Jews legally, and the Jews who swarmed into the United States during that period entered the country surreptitiously, sneaking across the borders from Canada or Mexico or landing from small ships by night or on lonely portions of our coast. The number that thus fastened themselves on us may have been several million. The Jews ordered our government to legislate amnesty for all of them and never to inquire into their number. Quite a number of Jews, officially classified as Germans, etc., entered legally and were given employment as indispensable masterminds by American universities, research institutes, and corporations. It is not impossible that all of the six million whom the Germans incinerated in the famous "Holocaust" crept into the United States after they rose from their ashes. —Ed.]

Today, our nation is scorned throughout the world because of our close relationship with the international Zionists. And Mr. Reagan has said many times that the U.S. and Israel are one. He keeps telling the American Jewish leaders that if Israel is kicked out of the UN, it will mean that the U.S. leaves, too. That makes us one nation, the U.S. and Israel, according to our President. And when you look back at the November election results and Reagan's landslide victory, it appears that the American people, most of them, feel the same way as the President.

Today in America, the very same Zionists whom Congress once denied entry to the U.S., control every member of that Congress. And before someone writes me to say that Senator Jessie Helms (R.-N.C.) is not controlled by the Zionists, let's carefully examine this question in detail. After narrowly gaining another six years in the Senate, despite spirited Jewish opposition, I predict that Mr. Helms has learned his lesson. He watched his friend, Senator Charles Percy (R.-Ill.) lose his seat to a hand-picked Zionist candidate. So he now is well aware of Zionist power.

Some observers have said that Mr. Helms, if he becomes head of the Senate Foreign Affairs Committee, will cut down on welfare payments to Israel. Don't you believe it! This isn't going to happen. If you go over what Senator Helms has said and done in the Senate, you will learn that he hasn't yet done anything against Israel. Oh, he may have privately complained about the power of the Zionists in America when talking with cronies, but his actions speak louder than words.*

After what happened to Senator Percy on November 6, Mr. Helms is never going to upset the Zionists. The North Carolina Senator is in about the same position as former Presidents Nixon, Ford, and Carter; all of whom criticized Israel for the many violations of human rights, but they went right ahead and gave Israel everything asked for, and more. So, soon you can expect to see Mr. Helms follow suit. He will play it safe. I mean he is going to take off his coat, roll up his sleeves, and start shoveling your money to Israel, just like all the other 99 "good ole boys" in the Senate. And you may even see him at some Jewish gathering to let them know he is pro-Israel to the hilt.

The extremely shocking and very inhumane Rudolph case brings to my mind something about my fellow American citizens which I am quite unable to understand. The last government census revealed for the first time that in the U.S. German-Americans now far outnumber all other national origin groups—even the English, Irish, and Scottish Americans. Taken as a group, government statistics further reveal that Americans of German decent are also among the most prosperous and successful people in this country. Relatively few of them are on welfare.

Bearing all this in mind, one might logically conclude that German-

* [It is also to the point that Mr. Helms depends on the support of the "born-again" crowd and professes to share their belief in the Yahweh who selected a hybrid race of bandits and swindlers his Chosen People and acted as their accomplice in their criminal depredations. —Ed.]

Americans would have the most political power. However, close examination clearly shows that their voting clout is considered nil, in fact, almost non-existent. There possibly may be some small German-American group some place with political power, but, if so, I have never heard of them.

When the Rudolph case was made public, I checked newspapers and magazines all over the country to see if any German-American groups would protest this inhumane and illegal treatment of a highly-honored official of our space industry, but I didn't find one letter to any publication or any press releases condemning the treatment of Mr. Rudolph.

And this is not the first instance where a German-American has been grossly mistreated and discriminated against by our government just to please the Zionists. In the daily press, I see many highly derogatory statements, usually planted by Jewish organizations, about Americans of German descent. And most German-Americans seem to accept this unnecessary abuse in silence.

I have also noticed that each and every time when something critical of American Jews or Israel appears in any newspaper, representatives of every Zionist group in the country write and even threaten the press for allowing such remarks.

See the difference? And there, dear readers, lies the reason why the Zionists now control not only the White House, Congress, and the banking system, but just about every thing else in this nation. □

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Ann Landers



S.F. Sunday Examiner & Chronicle:

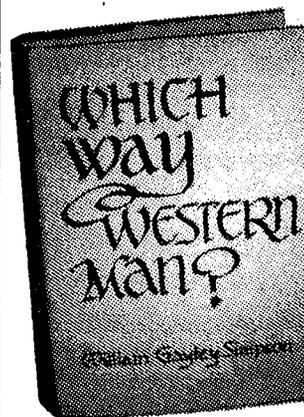
This subject was discussed by some highly-intelligent people at a dinner party the other night, and there were convincing arguments on both sides. What are your views on this subject?
— **The T's In Madison, Wis.**
Dear T's: To be born a Jew is to become a member of a worldwide constituency whose roots go back 5,000 years. One's ethnic makeup can neither be chosen nor changed.

A Jew who wishes to disassociate himself from Judaism and take up Catholicism, Christian Science or Confucianism, for example, is still a Jew by heritage. No amount of disavowing will transform him into a Gentile.

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futile investigation lasted. A report of these results, with an analysis of the fallacies of earlier investigations, which are courteously assumed to have been inept rather than mendacious, appears in the Winter issue of the *Skeptical Inquirer*.

All this would call for no comment, except, perhaps, a line about the folly of scientific searches for mares' nests, if there were not one more scientific datum. One of the earlier quests for traces of the monster was carried out by technicians with underwater cameras, and lo! wonder of wonders! they obtained a stroboscopic picture which they sent to the Jet Propulsion Laboratory in California for "enhancement" by a computer—an always dubious technique. They then published in a respected magazine, *Nature*, what they said was their picture thus "computer-enhanced." It showed a lozenge-shaped object which they identified as a "flapper" of the monster. Presumably plesiosaurs are camera-shy and object to being photographed, but the zealous scientists with their advanced technologic equipment were able to photograph one of the monster's "fins" as it tried to escape publicity. This inspired a palaeontologist, eager to savor the bliss of seeing his name in newspapers, to produce a Linnaean classification of the animal that must have such flappers, so the biological record was in turn enhanced by the addition of a new species, learnedly named *Nessiteras rhombopteryx*.

The authors of the article in the *Inquirer* thought of going to the Jet Propulsion Laboratory and obtaining a copy of the original "computer-enhanced" photograph. It shows only a meaningless spattering of dots, which are either grain in the film or bits of the organic matter that is in suspension in the water of all lakes. They politely say that the published picture must have been "retouched." It may have been drawn on the genuine picture, but it is obviously and flatly a forgery and a hoax, perpetrated to deceive persons credulous enough to take it seriously.

We live in a time in which the Jews, thanks to their racial solidarity and the degradation of their Aryan prostitutes in the press and government, have cozened and cowed the multitude into accepting their enormous Holofoax, so why shouldn't small-time pimps filch a few coppers from the stultified masses when they have a chance?

It is true that in our time a pickpocket (if not a nigger exercis-

ing his "civil rights") can be arrested, if caught in the act, and even convicted, if he does not hire an expensive attorney, and even sent to prison, if he has no friends among politicians. It is odd, however, that in a society so given to endless legislation, no one seems to have suggested prosecution of persons guilty of the far more serious crime of perpetrating pseudo-scientific swindles.

* * *

In the same issue of the magazine, there is an article of four pages by Martin Gardiner and one of twenty-one pages by Ray Hyman, all devoted to refutation of a bundle of drivel entitled *Mind Race, Understanding and Using Psychic Abilities*, by Russell Targ (a physicist who learned that Uri Geller can bend spoons by thinking about them) and Keith Harary (who, according to an article in the press that is photographically reproduced, is a straggly-bearded wonder who can project his mind to go through walls and visit any place on earth).

I respect the authors of those twenty-five pages, and I do not wish to depreciate their efforts to preserve some chances for intelligent life on earth, but I am dismayed that it should be necessary to publish for the readers of the magazine a painstaking refutation of the buncombe about "psi" powers and the like. A century ago, a great practical sociologist, Phineas T. Barnum, milked the multitude of suckers with clever humbugs (e.g., a mermaid produced by sewing the torso of a monkey onto the tail of a large fish), but he limited himself to entertaining yokels, who always need something at which to gawk. He made, so far as I know, no serious effort to deceive educated men, and I am sure that Louis Agassiz, who was his contemporary, never found it necessary to prove to intelligent readers that Barnum's mermaid was a bit of crude taxidermy.

Barnum is remembered for his maxim that a sucker is born every minute, a rule that must be recognized as a fundamental contribution to sociology, even if he drastically underestimated the birth-rate. So if "parapsychologists" supercharged with "psi" power, astrologers, and gypsy women who practice chiromancy for a bit of silver (they have to accept scrap metal instead these days) make a living by exploiting the infinite gullibility of the ignorant, no real harm is done. What is alarming is that the ignorant masses now include persons who were not only graduated from institutions that claim to be colleges

and universities, but even had the degree of Ph.D. or S.D., bestowed on them. That is surely a symptom of a society that is near its dissolution.

* * *

A writer for the *Inquirer* attended this year's Bible-Science Conference near Cleveland and reported on some of the funnier shenanigans of the theological and professorial clowns who try to refute the wicked doctrines of Darwin and Copernicus, but he ends his brief report with the painfully true observation that the preposterous nonsense of "Bible-Science" is "gospel to millions of voters." And that is all you need to know about "democracy" and its future.

Incidentally, 'gospel truth' is a convenient designation for a fiction that imposes on a large number of individuals.

* * *

The publisher of *Liberty Bell* had recently to appeal for subventions to enable him to continue publication of this journal. At about the same time, some chumps in Arizona happily and spontaneously contributed two million dollars to help Professor Hynek watch for the "flying saucers" on which inquisitive creatures from some hypothetical planet a few light years away come every once in a while to zip around the earth and play hide-and-seek with the earthlings.

* * *

The press of the University of California has just published an elaborate edition of a noteworthy specimen of theological balderdash, composed by some anonymous holy man around 1310 and entitled *Speculum humanae salvationis*. It consists of a series of pictures joined to a text in simple prose, which explains how each of the depicted episodes in the "Old Testament" prefigured, as in a magic mirror or a crystal ball, some aspect or event of the Jesus story. It was an illustrated book in an age in which such things were rare, and the mystical doctrine of 'correspondences' appealed to rudimentary minds, so it became a Mediaeval 'best seller' from the time it was invented until the middle of the Seventeenth Century. It was reproduced in manuscripts, some of them elaborately executed on the best

parchment, with a painstakingly calligraphic text, intricately illuminated initials, and miniatures drawn with great care and sometimes of some artistic value. After the invention of printing, the *Speculum* was produced in cheap editions, large for the time, its pictures reproduced in more or less crude woodcuts, and, for the benefit of the uneducated, the text was translated into German, Dutch, French, English, and doubtless quite a few other languages.

The new edition, which sells for a mere \$190 (I did not buy a copy!), reproduces the miniatures and text from the better manuscripts and from typical printed editions. I mention it here because the *Speculum* has some interest as a measure of the mentality to which it appealed in the late Middle Ages and to which it could again appeal, if promoted by one of the buncombe-artists of the evangelical racket. I shall notice one example.

There is a motif that is common to many folk-tales and fairy stories. A person, usually a man, confronted by a task that is beyond his powers (e.g., building a large bridge, designing a great building, winning a battle, etc.), solicits the help of an evil or malicious demon, who agrees to do the work on the condition that the man will sacrifice to him the first living being that he meets after completion of the task or on his return home. The man, assuming that the victim will be a servant or even an animal, accepts the bargain, but the demon so arranges matters that the first being to meet the man is his son or daughter, who must accordingly be sacrificed to pay for supernatural assistance. In some versions of the tale, the man tries to swindle the demon by some trick, usually without success.

The Jews' version of the tale in their story book is well known. There was a bandit chief named Jephthah (Hebrew YPṬḤ, which was pronounced Iephtaë in the first century B.C.). When the Jews were engaged in their favorite sport, which then as now was slaughtering Semites and grabbing more of Palestine, they encountered unexpected resistance from Semites who were so wicked they did not want to be butchered by Yahweh's pets. The Jewish robber bargained to bring his band of outlaws to help his fellow Jews seize more land, if they would make him the chief of their predatory nation. Before one battle, Jephthah promises his tribal deity that if he is victorious, he will take "whatsoever comes forth" from the doors of his house on his return home and make a holocaust of it (i.e., burn all of the body on the altar without eating any part of it).

February 1985

Ferocious old Yahweh accepts the deal. When Jephthah goes home, his daughter and only child rushes out of the house, banging cymbals to celebrate daddy's glorious triumph. Thus Jephthah, who was fond of her, learned a lesson about bargaining with wily gods, and the daughter, as a good Jewess, was glad to be sacrificed for her people.

In the "Old Testament" Jephthah grants his daughter a delay of two months during which she and her companions wander over the mountains, bewailing her fate to die as a virgin before giving birth to little Jews. Then Jephthah burns her on an altar to old Yahweh, who, presumably, is glad to collect his fee. All that seemed a needless complication to the pious author of the *Speculum*, whose picture of the scene shows Jephthah, accoutered as a Mediaeval knight and riding his charger, drawing his sword to slice off the head of the young woman, who has just come from his residence, the Mediaeval castle shown in the background.

This Jewish adaptation of a Near Eastern folk-tale has been generally embarrassing. It embarrassed even the Jews, for various Rabbis in the *Talmud* comment on the stupidity of Jephthah, who kept the bargain he had made instead of wriggling out of his obligation, as a good lawyer could have done. Josephus in his *Antiquitates*, in which he recounts the stories of the "Old Testament," treating them as history and dressing them up as best he can to impress the *goyim*, says (V. 266) that Jephthah was a stupid bloke, who misunderstood what God really wanted, and who should have known better than to do something that was bound to result in unfavorable publicity.*

* It should be remembered that during the Middle Ages learned men who believed in the historicity of the "Old Testament" did not try to straighten out for themselves the mass of incoherent and crude tales, but relied on Josephus, who had reduced them to a consistent narrative and embellished them with the details and literary developments that would have been part of a work by a Classical historian. Josephus's *Antiquitates* were very widely read in the Latin translation, *Historiae antiquitatis Iudaicae*, probably made under the supervision of Cassiodorus and now preserved in a very large number of manuscripts. An excellent critical edition was begun by Franz Blatt in the series, *Acta Jutlandica*, of the University of Aarhus, published by Munksgaard in Copenhagen, but, so far as I know, that admirable edition has not gone beyond the first volume (Books I-V), which appeared in 1958. That is deplorable.

Josephus is much more comfortable when he polishes up another tale, the legend about Abraham, a Sheeny who came from Ur in Sumeria, probably with mortgages on half the real estate in Ur in his pocket, since

Jephthah has been especially embarrassing to Christian theologians. To the Semitic mind, incinerating one's children was a sure-fire way of attracting a god's attention and pleasing him,* but Aryans instinctively recoil from such use of their offspring and from gods that demand it. The writer of one of the letters that were circulated under the name of Paul (*Ep. ad Heb.*, 11.32) thought Jephthah's use of his daughter as a holocaust an edifying example of god-fearing righteousness, but it would have been poor salesmanship to insist on that point when vending the religion to our race. One way of covering up its obvious implications would have been to follow the lead of the great apologist for his race, Philo Judaeus, and claim that the story was just an allegorical fiction, intended to convey some occult truth to persons clever enough to guess the meaning. But the Fathers of the Church, unlike most of our contemporary shamans, were shrewd enough to see that if they abandoned for any part of their holy book a claim that it was 'inerrant' and described what had actually happened, the game was lost. One such admission would be like a hole in the hull of a ship and would sink the whole *équipage*, sooner or later. The best they could think of was a gambit popularized by Augustine. The "Old Testament" truthfully reports events that actually happened, but the omniscient god contrived them to "pre-figure" prophetically what he was going to do much later, when he was going to send a piece of himself down to earth to be

his race's god had singled him out for special favors. Josephus (*Antiq.*, I.227-236) dilates complacently on the episode in which old Abraham gets ready to sacrifice his only son, Isaac, to Yahweh. Josephus supplies us with graphic details and edifying conversation, including a speech by Isaac, who is twenty-five and is tickled pink by the news that he is going to become a holocaust. Yahweh, of course, intervenes in the nick o' time, and, since he has got to have some blood and a burnt offering, supplies a ram as a surrogate for Isaac, who is to be preserved to engender a horde of Jews for their patron in the clouds. The tale is doubtless a very late adaptation of a Sumerian myth that is now lost, but attested by the impressive gold and lapis lazuli effigy of a ram (or is it a goat?) caught in a thicket to which he was fastened by a silver chain about his fetlocks. A good picture of this impressive specimen of Sumerian art may be inspected in Plate 9 of Sir Leonard Woolley's *Ur*, a small volume in the Penguin series, first published in 1946.

* One remembers, of course, the dramatic scene portrayed in Flaubert's exquisite prose in his *Salammbô*. When the novel was published, horrified humanitarians squawked, of course, but archaeological excavations have now proved that such sacrifices of children were not at all uncommon.

killed by his Jewish pets to give him a reason for changing his mind about them and letting the lowly heathen in on a good deal for eternal life.

Augustine's tawdry sophistry was followed by the author of the *Speculum*. The episode about Jephthah was Yahweh's way of letting clever fellows know that in the then distant future Mary's virginity would be reserved for him. That somehow made it all right for a loving daughter to be reduced to a heap of calcined bones in a holocaust.

Now, before you dismiss that nonsense with a laugh and wonder why I have wasted space on it, consider one of the most crucial historical and psychological problems before us. Our ancestors evidently believed in the Norse gods, Odin, Thor, and the others, but were free to accept or reject any or all of the various and often fantastic myths about them and to form their own opinions about those gods, while the fairly numerous men who thought the whole religion a vapid superstition did not hesitate to affirm that they were atheists (*godlauss*). And Norse society took the attitude that Augustus took at Rome: if the gods were offended by a theological error, it was up to them to take whatever action they deemed appropriate. But after our ancestors were inveigled into Christianity by holy men who practiced on their ignorance, they found themselves in a society in which enormous pressures were exerted to crush men who refused to believe in the myths as expounded by the gang of theologians then in power and also had too much self-respect to resort to the slavish hypocrisy of pretending they believed what they privately thought absurd. The shamans insisted that it was the duty of society to extirpate all Aryans who wickedly refused assent to the dogmas currently in vogue, and that a society that failed in discharging that foul duty would suffer atrocious reprisal from a ferocious and ruthless god. In other words, for fifteen centuries our race was subjected to selective breeding to eliminate individuals who were not either gullible or hypocritical.

What has been the *genetic* effect on our race of that prolonged and terrible aberration?

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RUSSIAN JEWS AND GENTILES

Mme. Z. Ragosin

ALSO IN THIS ISSUE

POSTSCRIPTS by Revilo P. Oliver: SPIRIT IS WHERE YOU FIND IT, page 1; PREPARING FOR THE MERGER, page 5; PARTISANSHIP, page 7; A THEORY ABOUT RUDOLF HESS, page 51. RUSSIAN JEWS AND GENTILES, page 11. LETTERS TO THE EDITOR, page 55.

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Voice Of Thinking Americans

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George P. Dietz, Editor & Publisher

POSTSCRIPTS

by
Revilo P. Oliver

SPIRIT IS WHERE YOU FIND IT

I am sometimes reproached with ignoring spiritual values. I certainly do not intend to do so, although I may not always mention them where they are to be taken for granted. By 'spirit,' however, I understand, not the ghosts and spooks so dear to the religious imagination, but the psyche, as defined by Aristotle, that is, the force that gives life to a biological organism and makes it function. And we recognize spirit at the point where an organism's automatic response to material stimulus is superseded by what we may properly call a higher power.

I would begin a notice of spiritual values with a commonly observed phenomenon. An ornithologist can give you a list of the species of birds in which a nesting female will, at the approach of a predator, leave her nest and flutter along the ground, risking and sometimes losing her life in an effort to draw the predator away from her chicks. She must therefore overcome her instinct of self-preservation for the sake of preserving her offspring. You will argue that since she is incapable of conscious thought, she is merely obeying a second instinct developed in the females of her species to ensure its continuance. Very well.

Let us now consider a band of baboons. You may deny them the power of conscious thought, but you must recognize in them the capacity to observe the behavior of farmers in South Africa and devise means of outwitting them that are commonly successful, despite the great odds on the side of the human being. You must also give them credit for an emotion that seems similar to one that our species feels and regards as poetic. At sunset a band of baboons cease the monkeyshines and chatter of animal merriment they exhibit in the daytime, and become silent and, we may imagine, melancholy in the gathering dusk, but resume their activity when darkness has fallen and until they are ready to retire for the night. They may even have

religious tendencies. Eugène Marais in *My Friends, the Baboons* (London, Methuen, 1947) reports an incident in which a tribe of baboons, which had learned to accept the humans who were observing them as superior but not hostile beings, evidently hoped that the men with their magic powers could resurrect the dead.

A tribe of baboons is led and governed by an oligarchy of the elder and stronger males, who direct its movements and whose accumulated wisdom enables the band to survive. When the band is suddenly menaced by a leopard, one of the oligarchs gives his life for his people by attacking the leopard, against whose teeth and claws a baboon has no chance whatsoever, thus giving the rest of the band time to escape. The heroes and saviors celebrated in many mythologies could do no more, and I submit if we are going to talk rationally about spiritual values, we had better begin by recognizing them in baboons.

There can be no sacrifice greater than that of giving one's life for others, and in our species we can identify no spiritual value higher than that which, so long as our species is viable, makes our young men willing to give their lives for the defense of their nation or for the extension of its territory and power. All spiritual values are instinctive, a product of what Jung rightly identifies as the racial soul, but they do become more remarkable when the instinct to act for the tribal or national entity has to overcome not only the individual's instinct of self-preservation but also his ability to reason and to calculate how he may safely shirk his duty and leave to others sacrifice for the whole of which he is a part.

There are, of course, many other spiritual values. The enduring bond between male and female, found in many species of mammals, including wolves and baboons, is not merely a matter of sexual intercourse, as our psittacine intellectuals have been taught to tell us, and it is worthy of note that in our own race it takes a special form, producing a chivalric attitude toward our women such as is unknown to other races. Our race has its own instinctive sense of beauty and pleasure in it, which Jews seem to find particularly odious, since they incessantly strive to pervert and destroy it, and which all other races find more or less unnatural by their own instinctive standards. Another spiritual characteristic of our race, part of what Spengler termed the Faustian mentality, is the need for fantasy that transcends reality. "Remembering speechlessly we seek the great forgotten language, the lost lane-end into heaven, a stone,

a leaf, an unfound door." That need, inexplicable perhaps but part of us, and so often debased into vulgar superstitions, is innate in our racial psyche, perhaps needed to make endurable our twenty thousand days under the sun, and certainly one of our most precious spiritual values, to be repudiated only at risk to our sanity.

I shall not expatiate on this subject. My point here is simply that our spiritual values are instinctive and racial, and whether or not they have counterparts in other species of mammals, including other human races, they assume for us forms that are peculiar to our racial psyche, and they wither and die when we separate ourselves from the race from which we sprang. That is a fact well known to all intelligent beings who, for purposes of their own, intend to exterminate us.

* * *

There is a connection, both obvious and obscure, between religion, which is belief in imaginary gods, and the power of imagination that enables us to endue the world with beauty, transcend its bleak reality aesthetically, and, in Wordsworth's illustration

Have sight of Proteus rising from the sea,
Or hear old Triton blow his wreathèd horn.

The illustration is apt because it reminds us that the Classical mythology which has entered so deeply into our culture represents poetic imagination, not religious faith, although there was a certain overlapping of uncertain extent.

Lucretius obviously did not believe in the existence of the Venus whom he invokes in the magnificent exordium (*Aeneadum genetrix, hominum divomque voluptas*, e.q.s.) that so powerfully stirs our blood and souls. Neither Vergil nor his readers ever believed that Venus had actually appeared to Aeneas near Carthage, although some of them may have believed in the existence of such a goddess or, at least, in the reality of supernatural beings.

Belief in the supernatural, in turn, need not, and often does not, include belief in personal immortality, which provides the consolation that is the only remaining function of a religion of the supernatural. I qualify the word 'religion' because it may also be used to designate what we may call a natural religion, one which is not inconsistent with ascertained reality, being a perception of the biologically necessary solidarity of our

race and a faith in our race's power to impose itself on the real world and subdue its enemies—a faith without which we are doomed.

A crucial question, to which I do not know the answer, is whether a natural religion can replace, for the majority of our people, an emotional and irrational belief in the supernatural. Does that majority need to console themselves for the ineluctable straitness of human life by imagining they will exist after death and that loved ones who have died have "gone home"? Traditional Christianity, as modified and adapted to the Western spirit, did, despite all its defects and concealed dangers, provide the consoling prospect of a life after death, but it was easily converted into a powerful weapon for the destruction of our civilization and culture, and is now a deadly bane, a lethal poison for our people. I hope that an illusion of immortality is not requisite, for I see no way of creating or reviving a religion of the supernatural that would supply it, with the possible and dubious exception of some belief in metempsychosis.

Theoretically, there is no reason why a natural religion of race would not be for us (as it is for intelligent Jews) a more than adequate replacement for an outworn and obsolete superstition, but as a practical matter we must recognize that it is extremely difficult for persons who have become addicted to hallucinatory drugs to emancipate themselves from them. Persons who have become addicted to an expectation of immortality are like alcoholics, who can seldom deprive themselves of their wonted escape from reality even after they are convinced that it is deleterious to themselves, and not infrequently can wean themselves from alcohol only by becoming addicted to some other drug. It is a matter of common observation that persons who have broken their blind faith in traditional Christianity often become enthusiastic votaries of some succedaneous superstition, from Theosophy to Marxism. The latter is, of course, the cult commonly selected by clergymen, though often for business reasons rather than from an appetite for a faith.

What is clear is that the religion the Jews invented for the *goyim* they despise and hate has now been stripped of the Western veneer that made it tolerable as a religion concerned only with the "next world" and consolation for the woes of life. It has become an hallucinatory drug that incites our race to suicide, and it will destroy us if we do not find a way of breaking the addiction to it that induces delirium tremens in so large a part of our people.

PREPARING FOR THE MERGER

The first quarter of the new year has been a gloomy season for the Roman Catholics who hope to preserve something of the religion with which they are imbued in their youth.

In New York, Bantam published (in both cloth-bound and paperback editions) David Yallop's *In God's Name*, a book that had already created a sensation in England with its account of the way in which Pope John Paul I. was murdered by ranking officials in the Vatican only thirty-three days after he became God's Anointed Vicar on Earth. I cannot vouch for the details, of course, but I was informed of the murder by a private correspondent, who belonged to the dissident party in the Vatican and seems to have been murdered himself not long after he wrote me at a time when he and his colleagues still hoped to force an autopsy of the corpse to establish the cause of death and identify the poison used.

The practice of political techniques that have long been traditional among God's stewards in the Vatican surprised no one who had read the candid memoirs and diaries of Papal secretaries who lived during the early Renaissance and before the Reformation, and who knew no reason why they should not chronicle, in their dry, unemotional style, events that seemed little more than commonplace to them, however shocking they may seem to us. After the Reformation, their works were exploited for propaganda purposes by the Protestants, and the lid was screwed down tight on the Vatican by the Counter-Reformation, so that there have been few breaches of official secrecy since then, while generations of learned Catholics have plied their pens desperately to impugn and refute the accounts left by eye-witnesses, notably Infessura, Burchard, and Platina, as well as many lesser writers who had no political motive for inventing stories which their fellows in the Vatican would have known to be false.*

Most well-meaning Catholics in this country today have never read the works I have mentioned or the hundreds of comparable sources, and while they probably have heard vaguely of the Borgias and their fellows, they fondly imagine that the Counter-

* Of the three whom I named above, only Platina had any literary pretensions. He is probably reliable for the events of his own time in the Vatican, and although he was much less interested in the quotidian life and escapades of the Popes than in events of real cultural importance, his

Reformation increased piety rather than discretion. To them, the thought that a Pope had been murdered just a few years ago by ranking members of the Papal Curia in the Vatican itself was profoundly shocking.

Then they had to read a manifesto by the assembled Catholic Bishops in the United States, a manifesto which differed from the famous Communist Manifesto in style more than in content. Although the ecclesiastical princelings were a little less blatant than their rabble-rousing colleagues in Central and South America, who do not hesitate to salute Marx as the new Messiah and aver that Marx and old Jesus sing together in close harmony, there was no mistaking what they meant. I merely observe that the late Charles Smith, who was editor of *The Truth Seeker* until his death, in the first volume of his *Sensism, the Philosophy of the West*, predicted that Catholic doctrine, especially the Thomistic variety, and Marxist doctrine would eventually be amalgamated. When Smith wrote in 1956, his prediction seemed implausible to many observers, including me, but it is now obviously being fulfilled. The assembled Catholic Bishops in this country, speaking with their collective authority, have left almost nothing more to be done to perfect an oecu-

narrative is sufficiently shocking. He was doubtless aggrieved because Pope Paul II. had him tortured and his limbs dislocated to extort a confession about a supposed conspiracy, and he must be pardoned for some vehement comments on that man's character, but there is no reason to suppose that he misreports facts. My copy of his *De vitis Pontificum* was published at Venice in 1518 (thirty-nine years after the work was first printed); it is described on the title-page as an *historia perlocunda*: such a work could be recommended as 'delightful' in the time before the Protestant Reformation made it scandalously detrimental to the great salvation-mart in Rome.

The murder of John Paul I. merely conformed, as I said, to a tradition that dates from the earliest days of the Church. The first Bishop of Rome who acquired some Papal powers was Damasus, a very competent man who attained his holy office by simply starting a riot and hiring a troop of tough gladiators to inform the incumbent Bishop, Felix, that God regretted having chosen him. Damasus thus became God's Vicar in 366 and set a precedent that was frequently followed during the Middle Ages, when God, in his mysterious way, inspired a holy man to attain the highest office in Christendom by starting a riot and, with a band of hired cut-throats, informing his predecessor or rival of God's will. Usually, the man who had lost God's favor was nimble enough to leave town while his supporters were being massacred. The era that ushered in the Renaissance was one of greater politeness and subtlety as well as learning, and the crudity of settling ecclesiastical competitions with daggers gave way to the more refined use of poisons to promote the desired harmony within the Church.

menical union of the two cults, except, perhaps, to decide definitely whether it would be best to demote old Jesus to merely human status or to promote Marx to the rank of Son of God. And, by this time, that is merely a trivial detail and could, perhaps, be settled by just tossing a penny.

The Bishops' manifesto bereaves many sincere Catholics of their faith in their church, and will doubtless bereave some of them of their faith in the religion that church once taught. That will be for them a traumatic experience, and entitle them to our sympathy. For the rest of us, the Bishops' crypto-Communist manifesto has some value as showing what a large body of shrewd and clever men, professionals in the Christ-business, after due deliberation, selected as the sales-pitch that would attract the greatest number of customers from the present population of the territory that is called the United States. Now they may not be right, but we should recognize their estimate of the mental and moral level of the populace today as an estimate made by experts who must be even more interested in promoting their own prosperity than in pleasing Jews.

We may also learn from the Bishops what Christianity becomes when it is stripped of the Western veneer that once made it acceptable to our race.

* * *

PARTISANSHIP

The Winter issue of the *Southern Partisan* contains a number of excellent articles. Dr. Forrest McDonald, Professor of History at the University of Alabama (when I last heard), in "Why Yankees Won't (and Can't) Leave the South Alone," discusses the malevolent righteousness of the Puritans and their morbid itch to meddle in other people's business, and notes that both the malevolence and the itch became more virulent as they lost faith in the bigoted and irrational religion from which they started. The thesis of the article is approximately the same as that of the article in *The Pilgrim* on which I commented in this April's issue of *Liberty Bell*.

Dr. Zed H. Burns, Professor of Psychology Emeritus at the University of Southern Mississippi, in his "Fort Sumter," traces the steps by which Lincoln's government gave South Carolina assurances that Fort Sumter would be evacuated while making secret preparations to sneak in reinforcements and hold a fort

that could prevent ships from entering Charleston harbor. Thus Fort Sumter was an infallible means of starting a war that would produce enough killing and destruction to slake the blood-lust of the Abolitionists and exalt the righteousness of the hate-crazed Puritans.

There are other articles that I could and perhaps should mention, so it may not seem quite fair to consider here a short and unsigned editorial, but I do so, because it illustrates so concisely the topsy-turvy thinking of so many of our contemporaries.

The anonymous editor (several are listed on the masthead) notes that a person named Walter Burns (race unstated, but I have my guess) has emitted a claim that many more murderers are executed in the South than in the North because Southerners are "more vengeful," thus echoing the common view that "Southern culture has always been less enlightened." A little while ago, the same Walter Burns told a Southern audience that they were lucky that the Northern invaders in 1865 didn't just exterminate all the White men and women in the South, as they perhaps should have done.

That, as the editor observes, is the "enlightened" Burns' way of showing that he isn't "vengeful." Burns, of course, is a typical "Liberal intellectual," a species that does most of its thinking with mouth and glands, by-passing the organ for which they have little use after they have been programmed.

The editor has drawn a nice contrast between the two openings of the Burns mouth, and we applaud. Unfortunately, he does not stop at that point. He goes on to opine that it's all the fault of "materialism," because "'enlightened' people no longer believe in God" and do "believe passionately, desperately in the supremacy of science." He even seems to believe that the poisonous propaganda that is injected into the minds of children in the schools and is called "social science" is scientific. It is, of course, on a par with "creation science" and similar frauds.

There is no scientific basis whatsoever for the drivel about the "sanctity of human life" about which we hear so much today. To be fair, we should note that there isn't any basis for that nonsense in the Christians' holy book either. The notion certainly is not found in the "Old Testament," unless one accepts the Jews' faith that only Jews are human, while Semites, Aryans, Mongolians, and all other races are merely animals to be exploited and slaughtered at will by God's master-

pieces. And it certainly isn't in the "New Testament," of which the protagonist, a Jew and reportedly one-third of the Jews' god, explicitly asks to witness the butchery of persons unwilling to become his subjects and slaves. The doctrine certainly wasn't known during the *Blütezeit* of European Christianity, when no work was more godly than that of slaughtering the paynim, especially Moslems, and men too rational to believe in the wild tales of the Bible had to mask their own intelligence. The gabble about the "sanctity of human life" is a recent invention of the shamans for their own purposes, but they have put over the hoax so efficiently that it is generally regarded as an integral part of Christianity, and carried over into the crypto-Christian cults that pretend to dispense with gods and demons. But our point here is that there is no scientific basis for it whatsoever. In fact, biological evolution teaches us that species survive only by the rigorous elimination of the unfit, of physical and moral weaklings and monsters.

There is no scientific reason whatsoever why a nation, which is by definition an aggregate of persons who are born of the same ethnic division of one race, should tolerate within their territory the presence of alien and necessarily incompatible races unless they have been subjugated by one of them and so live at the discretion of their masters. There is good scientific evidence that a victorious race, if it does not have the racial fanaticism of the Jews, dooms itself to eventual servitude by tolerating in its midst an alien race, even as subjects and slaves. The drivel about "all mankind" and "brotherhood" is the very reverse of scientific: it was invented by Christian medicine-men on the basis of some statements attributed to the Jesus of the "New Testament" tales, which were probably intended to apply only to the Jews, with whom he professed to be uniquely concerned.

In short, all the follies of the "enlightened," of which the editor of the *Southern Partisan* complains, directly contradict the findings of materialistic science, and are only poisonous weeds sprung from the compost-heap of decaying religion. That swindlers call their hokum "scientific" means nothing: one has only to think of Mary Baker Eddy's lucrative promotion called "Christian Science," the version of Jewish messianism that Marx invented and called "scientific," the chicanery that is peddled as "creation science" to trap the ignorant, and the prosperity of the manufacturers of "scientifically tested" good-luck stones.

The editor has everything upside-down.* He indicts 'materialism' for the mawkish desire to spare criminals on the pretext that "no one is responsible for his own actions." A materialist who has freed himself from our endemic superstitions would tell you that it does not in the least matter whether or not a criminal is responsible for his own actions, any more than it matters whether or not a cobra has evil intentions when it strikes. A materialist is content with the fact it is folly for an individual to cuddle a cobra and for a society to cuddle criminals. Only minds that have been taught by Christianity to dote on whatever is diseased, deformed, and degenerate snivel over the execution of murderers, and it is noteworthy that they snivel only over criminals who represent our biological refuse. Although this spiritual sickness did not become epidemic before the Nineteenth Century, it is only a recrudescence of

* This may be explained by an editorial, doubtless by the same hand, that exalts the late Eric Voegelin, a refugee from "radical Nazi Germany," as "the most important thinker of the twentieth century," because "he wrote a magnificent history of the world's greatest civilizations, demonstrating conclusively that what made them great was not economic or political predominance, but an essentially religious vision of life." I was, I believe, scrupulously fair to Voegelin in my brief summary of his philosophy of history, written after the publication of his first three volumes (see the reprinting of my article in *America's Decline*, pp.213 f.). As I then observed, it is to Voegelin's credit that he discerned the source of the deadly delusions of our society in "the metastratic will to transform reality by means of eschatological, mythical, or historiographic fantasy." I also remarked that it would not be fair to judge his theory until after the publication of the three remaining volumes, in which, as I said, he would "come to the three points that will most severely test the validity of his hypothesis: the origin of Christianity, the fall of the Roman Empire, and the Renaissance." I was right. The three volumes, promised for 1958-1959, were never published, and only many years later was *Order and History* summarily concluded with an incoherent fourth volume that it would not be charitable to examine in detail. Voegelin's analysis broke down at the critical points I identified, and when I wrote in 1963, I thought that was likely, although I refrained from expressing my misgivings about a grandiose work that began with the ravings of Jewish "prophets" about what they imagined to be the purposes of their tribal gods, and ended (when I wrote) with a volume that exalted the fantasies of Plato and degraded Aristotle because he did not "issue the call for repentance [!] and submission to the theocratic rule of the incarnate truth." We may respect Voegelin as a man who correctly identified a disease from which he did not know he was himself suffering. His *Order and History* was only another manifestation of the cancerous "will to transform reality by means of . . . fantasy."

continued on page 51

Liberty Bell

RUSSIAN JEWS AND GENTILES

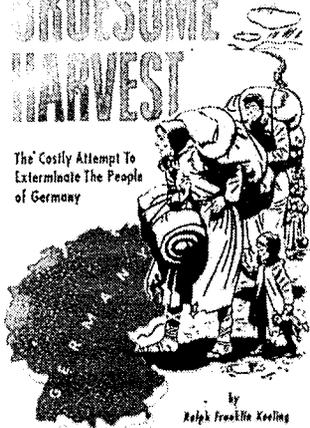
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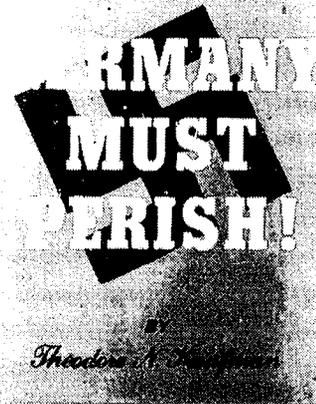
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Theodore H. White

RUSSIAN JEWS AND GENTILES

by
Mme. Z. Ragosin

A century ago, the Americans still had a country of their own, although they were admitting in droves the cunning enemies who were going to take it from them. They still had an educational system, as distinct from a machine to inculcate Marxist superstitions and the ignorance that goes with them. They had a number of large monthly magazines of literary quality, edited to standards that seem incredibly high today: Harper's, Scribner's, The Century, The Atlantic Monthly, The Pacific Monthly, The Forum, The Bookman, Lippincott's, and their less viable imitators. And in those now far-off days, the solidly established periodicals for highly literate audiences could publish articles that did not have Kosher approval, and could sustain such covert pressures as the Jews were then able to exert on them. Truth was still an objective in high-quality journalism. And so it was possible for Americans to read such articles as the one reprinted below.

At present, Jews are rushing about the country frantically trying to ram their Holohoax into the minds of uninformed Americans, especially students in colleges, and, of course, they have the enthusiastic coöperation of the intellectual prostitutes who teach in universities and write hokum in the Jews newspapers—shabbat goyim who, though Aryans, have as little self-respect as the Jews themselves. It has happened frequently during these brain-washing sessions that when some Kike was whining about the wicked Germans who didn't adore the sweet Jewish race, some alert student, who knew a little something about history, asked the performer why it is that Jews were always hated by the people of every country in which they established themselves.

That pertinent question invariably shocked the wailing Sheeny into incoherence. There was no plausible answer. When the Jewish occupation government in Washington has put over

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its "Genocide Treaty," making it a capital crime to displease God's Master Race, insolent Aryans who ask such questions can be hauled out to be beaten and tortured by the F.B.I. until they know their place in the world. In the meantime, however, the Yid on the platform has to stammer that Jews are such righteous people that the wicked resent their godliness.

When the world's Masters by Deceit lie about the Germans, they usually avoid mention of the 'pogroms' that actually did take place in some nations in which the common people could no longer endure the depredations of their alien vampires. Before they began to vent their venom on the Germans, the ophidian race used to whine about 'pogroms' in Russia, grotesquely exaggerating what happened and concealing the causes.

In the following article, an educated Russian lady, who tried to be fair and more than fair to her nation's parasites, explained of her own knowledge what caused the outbreaks of popular resentment for which the race of congenital liars blamed the Czarist government. The Jews even used the 'pogroms' as justification for their stealthy capture of the Russian Empire in 1917-1918, and the massacres by which they began their rule of open terror over the population they had deluded and captured.

We repeat—since an American of today will find it almost incredible—that this article was published in a major American periodical, widely circulated and highly esteemed, when our press had not been subjected to the stringent Jewish censorship that prevails today.

The article is reprinted from The Century Magazine, Vol. XXIII, No. 6, April 1882.

—Editor.

* * *

Anti-Semitic feeling still runs high: to this the late most unjustifiable demonstrations against Sarah Bernhardt in Galicia and Odessa bear witness. That it is especially strong in the eastern part of Europe, where the Israelites are most numerous and most firmly seated, is another indubitable fact. It also may be safely asserted that never, even in the quietest times, is this feeling wholly extinct. Were it otherwise, the popular outbreaks could not be so violent, so frequent, nor—to use a homely but expressive word—so "catching," nor so uniform in character, as they have been within not very many years in Roumania, Galicia, eastern Prussia, and, very lately, in the south of Russia.

When the effects are identical, the causes must be at least similar, and where the former recur with persistent iteration, the latter may be supposed to be permanent and deeply rooted. Now, looking back along the line of ages, we find that no historical event recurs more surely, though at irregular intervals, than popular outbreaks against the Jews. Wherein lies the cause of this singular tenacious phenomenon? Historians are quick and ready with their answer: "In religious intolerance, with its attendant spirits of fanaticism and persecution and in the antagonism of race." Such an explanation may pass muster for the ages of mediaeval darkness—but sweeping assertions seldom exhaust a subject, and this can be proved to be no exception to the rule. When the same phenomenon is reproduced periodically in our own time, under our eyes, and we are still told that "its only cause lies in religious intolerance and the spirit of persecution—more shame to our enlightened nineteenth century," and when this is made the burden of a general hue and cry from the so-called progressive and liberal press of most countries, we become slightly skeptical, and desirous of looking into the matter for ourselves and more closely. We hope better things of our own time; we are familiar with it, being a part of it, and we know that its ruling spirit is not that of religious intolerance. We also know, from the teachings of modern philosophical school of history, that the popular mind and feeling, however abrupt and unreasonable their outward manifestations may be, are strictly logical in their development, and that the masses, when they appear to be swayed by nothing but caprice, or a sudden gust of passion, or at best by a blind and defective instinct, are in reality ruled by irresistible hidden currents of historical life, not the less powerful because they act at great depths below the surface. To dive into those depths, to reach those currents, to ascertain their direction and force, is the task of the inquirer. Sometimes chance steps in, and by the discovery of some unexpected clew lightens the task. It so happens that such a clew, in this particular case, has been offered by a rather peculiar combination of circumstances in Russia several years ago, and the interest in the subject has been strongly and somewhat painfully revived by the widespread tumultuous occurrences of the last twelve months or so, it is surely worthy of a few moments' serious attention, under the guidance of these revelations, which, though they concern specially the condition, power, and act of the Russian Jews, will be found to possess more than strictly local importance. A convenient introduction

is afforded us by the general rising against the Jews which took place last spring throughout the south-west of Russia, and of which scarcely more than a bare mention was transmitted at the time to this country.

I.

The disturbances began at Ielizavetgrad, in the middle of the Easter week. How did they begin? On what provocation? The immediate occasion was too trifling to have been more than a pretense, a signal for something long impending. The first three holidays had passed over quietly, when on the afternoon of Easter Wednesday, a quarrel took place at a much-frequented public-house on account of a broken drinking-glass, for which the offender refused to pay. The tavern-keeper, who was a Jew, from angry remonstrances passed to blows. A voice from the crowd around the bar was heard to shout: "They assault our people!" The uproar quickly spread along the street, and, in a few minutes, there was a mob of not less than a thousand men, which carried the news and the excitement from end to end of the city. The work of destruction began immediately, and raged all through the night and through the following day and evening, as late as midnight, when it stopped—not so much from fear of the troops who had been telegraphed for and only then had arrived, as because scarcely anything was left to destroy. To realize the extent of the ravages done, it must be kept in mind that Ielizavetgrad, situated on the highway between Poltava and Odessa, is a great commercial thoroughfare and a very wealthy city, with a population of forty-five thousand, of which fully one-third are Jews. The authorities were wholly unprepared. The ordinary police force was far too small to be of any use, and of the military only four squadrons of cavalry were on hand—a force particularly ill-suited for action in narrow, crowded streets—not quite five hundred men in all against a mob of many thousands, half of them women and children. It was a good-natured mob, too, which did not provoke violence by resistance, but dispersed at the first collision; but the broken groups would join again some streets further off, and carry their devastations to other quarters where the field was still clear. As for the citizens of the better classes, they, of course, took no part in the proceedings, but they did nothing to oppose them. Numbers followed the different mobs out of curiosity, as mere lookers-on. A certain secret sympathy with the rioters could even be detected, which the latter were not slow in perceiving,

and acknowledged by sundry marks of friendly attention. Thus, on the "bazaar," or market-place, the ground being very wet and muddy, they spread it with carpets and woollen materials dragged out of the shops, at the same time politely inviting the spectators "to approach, as they need not be afraid of soiling their nice shoes." The citizens would probably not have preserved this passive attitude had the rioters shown themselves at all cruelly inclined, and threatened the persons of the Jews instead of venting their rage only on their property. But, as it was, the worst instincts of a mob were not called into play, in great part owing to the prudence of the Jews themselves, who mostly kept out of sight. Had they "shown fight" at all, matters might have taken a more tragical turn, for the rioters gave signs of manifest irritation in the rare instances when revolvers were fired, very harmlessly, from windows. Crowds of women and children, and townspeople of the poorer sort, followed in their wake, picking up and carrying away all they could of the valuable property which covered the ground, or lay piled in mud-bespattered heaps, and literally could be had, not for the asking, but for the taking. A noteworthy feature, and one that shows how entirely the actors were mastered by one feeling, that of animosity toward the Jews, is that the rioters—mostly workmen, handicraftsmen, and peasants from the environs—did not take anything for themselves; they merely destroyed. Some shop-keepers and householders tried to ransom their goods with sums of money. One gave a thousand rubles, another two thousand; many gave a hundred and fifty or two hundred. The rioters took the money, but only to fling the coin away and tear the paper to shreds, and then went on with their work. The only temptation which they could not resist was whiskey (vodka).

In the cellars of wholesale spirit-warehouses, every barrel was staved in or the faucets were taken out, till the whiskey stood several feet deep and the barrels actually swam. Three men were saved from drowning only by the timely assistance of the soldiers. Many lay senseless about the streets, and were picked up in that condition hours afterward.* Yet, on the whole, the mob behaved—for a mob—with remarkable coolness and discrimination. Not a single Russian house or shop was touched, even by mistake, although protected only by crosses in white

* The account reads something like the famous episode of the Gordon riots in *Barnaby Rudge*, minus the horrible accessory of the fire.

chalk on the doors and shutters, and occasionally by some saints' images (ikonas) and Easter loaves placed in the windows—a device which was found so efficient that the Jews did not fail to adopt it in other towns, where many saved their houses by it. Jews living in Christian houses were not molested; neither were Hebrew physicians and lawyers, they were considered useful members of society. Exceptions were made in favor of well-recommended individuals. Thus at the door of one house belonging to a Jew, the mob is confronted by a porter: "Boys," says he, "leave him alone! He is a good man, and often gives you work. I have been ten years in his service." "All right!"; say the rioters, and pass on.

When the outrages were stopped at last, and the excitement had worn itself out, the city presented the strangest, wildest aspect. The streets were as white as after a fall of snow, for one of the mob's chief amusements had been to rip up every feather-bed and pillow they came across, and fling out the contents. The wooden houses were shattered, the furniture broken to pieces and left in heaps, mingled with kitchen utensils and household goods of every kind. Here might be seen the hulk of a grand piano, with lid and legs wrenched off and strings hanging out; further on, fine mahogany reduced almost to chips, with velvet rags still clinging to them, and close to that the debris of painted furniture of the commonest description. Not a pane of glass, not a window-frame, nor a door was left whole. Inside the houses the same ravages had been committed everywhere, with methodical regularity; every object, even the smallest, was broken or spoiled for use; the very stoves were demolished; nothing escaped destruction.

The pawnbrokers' offices were the first to suffer; then came the public-houses, the wholesale wine and spirit shops, then the other shops, and lastly whatever the mob set eyes on that belonged to Jews. The marketplace or bazaar was one motley chaos of drygoods, broken crockery, ready-made clothes, ironware, leather goods, spilt flour and grain. Of course, a vast amount of property was secured and carried off by marauders of the poorer classes, especially women and children who followed the rioters for the purpose; but when a bill was posted all over the city, explaining that such conduct would be considered as robbery or secretion of stolen goods, and requiring all such unlawful prizes to be delivered at the different police

stations within three days, whole wagon-loads began to arrive, not only from different parts of the city, but even from the surrounding villages. These simpletons actually did not know that they were committing a blamable act and incurring a severe responsibility. When questioned or rebuked, they answered with the greatest candor: "Why, we did not steal these things; they were lying around, so we picked them up. We meant no harm." Of course, there were exceptions, and in several instances, especially in other cities, great quantities of valuable goods, as jewelry, watches, silks, and the like, were found in the possession of people whose social position put the plea of ignorance out of the question. Nay, well-dressed women—ladies they could not be called—had been seen to drive to the scene of destruction, and to fill their carriages with plunder. Many a private grudge, too, may have been indulged under cover of the confusion, as in the case of a certain tradesman in Kief, who rushed into the house of a wealthy Hebrew merchant at the head of a band of rioters, gave the signal of destruction by shattering with his own hands the piano and largest mirror, and under whose bed many valuables belonging to the same merchant were afterward found.

In Kief and Odessa the riots broke out a few weeks later, in May and June, and took a rather more malignant character: more personal outrages were committed; the troops and police were resisted, so that several people were killed and about two hundred wounded; passers-by, who were accidentally met by infuriated bands, were in imminent danger and escaped it only by crossing themselves ostentatiously, after two men had already been struck down by mistake; two or three times the mob viciously had recourse to fire, poured kerosene on pieces of dry-goods, or set fire to barrels of oil, petroleum, tar, and pitch, and only the greatest vigilance prevented a general conflagration.

While all this was going on in the large cities, the small towns naturally followed suit. Great agitation prevailed in the villages also, but with comparatively trifling results,—on the one hand, because numbers of the peasantry had joined the rioters in the great centers; on the other, because immediately after the occurrences in Ielizavetgrad, Government officials had been dispatched all over the country, to talk to the people, exhort them to keep quiet, and explain to them to what consequences

they would expose themselves unless they did. This was a most necessary measure, for the country people had somehow got possessed of an idea that a rising against the Jews would be connived at. There were even vague rumors abroad that it was desired, nay that a certain mysterious "paper" had come from headquarters formally authorizing it, which paper was withheld from the public only because the local officials had been bribed by the Jews to conceal it. Where and how such nonsense could have originated and been circulated has never been found out. The fact, at all events, points to some hidden machinations, some underhanded leadership, and there can be little doubt that the Nihilists—or Socialists—were concerned in the movement, and secretly fomented it. Proclamations were found in the streets of Poltava, and along the most frequented Post-roads, exhorting the people to massacre the Jews and the property holding classes. In another place, a woman disguised as a policeman, was caught distributing small printed sheets of the same description. Odessa being a university city, the workings of the socialistic propaganda was especially apparent there, and strange to say, of the students arrested for openly inciting the mob to the plundering and destruction of Jewish property, and to riotous proceedings generally, one was himself an Israelite. Yet, in the great amount of lawlessness committed in those wild weeks, there are isolated cases which do not warrant the assumption generally set up in official circles that the Jewish riots of last spring were entirely the work of "the party." It was not to be supposed that the revolutionary agents should miss so good a chance of working on inflammable material—offered them, so to speak, ready for use. But their efforts must be looked upon as one of many sparks falling on a train of gun-powder.

The above is a very condensed, but faithful and not incomplete, account. Anecdotes might be multiplied, but as it is, no characteristic feature has been omitted. And now, after attentively perusing it, who will venture to affirm that religious animosity or the spirit of intolerance had anything whatever to do with the deplorable outrages committed on one-third of the population by the other two-thirds? On the contrary, do we not see that every motive except that one was at work more or less openly? Popular revenge, political propaganda, common greed, commercial rivalry,—as in the case of the small Russian tradesmen, who would not be sorry to get rid of Hebrew

competition, nor averse to getting the same exorbitant interest themselves,—in short, most human passions are in play except religious intolerance. If more is needed to complete the evidence, here are a few miscellaneous scraps to the point, "When I reached the corn-bazaar," writes a special correspondent of the *Golos*, from Kief, "the Jewish shops were already demolished and plundered; the mob was just attacking the public houses. Having broken in doors and windows, they rolled the barrels out on the street and broke them to pieces. Whiskey flowed in streams. The rioters waded—they bathed—in whiskey. The marauding women carried it away by pailfuls. Through the uproar I could clearly distinguish the shouts coming from all sides. 'The Jews have lorded it over us long enough!' 'It is our turn now!' 'They have got everything into their own hands!' 'Life is too dear!' 'They grind us to death!', etc. Some well-intentioned persons went about amongst groups of idlers, who were evidently anxious to begin operations, and were forming into a sufficiently numerous mob, and tried to dissuade them. 'How can you be so foolish?', they would say, 'Don't you know that you will be punished?' The reply in almost every case amounted to this: 'No matter; we will take our punishment—it will be only once. The Jews torture us all our lives.' "

It is a fact so well known in Russia as to need no repetition or argument, that it is in part the merciless and systematic "exploitation," or as the people so graphically describe it, the sucking out of the country's blood by the Jews, which has brought the peasantry of the West to the depths of destitution. As a consequence, never, in the whole course of our history, has the rage for emigration been so much of an epidemic as it is growing to be since the Government has opened the wide fields of eastern Siberia and the Amoor country to settlers, offering them assistance, encouragement, and advantages. The Little-Russian peasant, like every tiller of the soil, is deeply attached to the land that nourishes him and his family. Such a land, too!—one of the healthiest, wealthiest, most fertile regions in the world. Yet this fruitful land—the very "land of milk and honey"—they will abandon in gangs, half-villages at a time, their wives and children and some few wretched household goods piled on their wooden wagons, drawn by small emaciated horses, sometimes a cow tied in the rear, but more frequently of late despoiled even of this last friend and chief support of the little ones, and start on their dreary tramp across half of the one

continent and the whole of another,—to them an incalculable number of miles,—for a distant, absolutely strange, nay, unimaginable goal, which half of them never reach,—all of this with a recklessness which can come of nothing but despair.*

Russia has millions of Mohammedan subjects. I do not mean our new subjects of Central Asia, but the Tatars along the Volga and in the Crimea, and the inhabitants of the highlands of the Caucasus. They are received in the public schools and colleges, were they are taught the principles of their religious law by doctors (mollahs) of their own. They furnish good soldiers and distinguished officers to our army. They ply various crafts in the midst of our native population, especially those of peddlers, of cabdrivers, and hotel-waiters. They are thrifty and peaceable. Who ever heard of hostile outbreaks against them? A little good-humored raillery is all they ever have to encounter at the hands of our people, who will call them "Pig-ear" in fun, or sometimes in derision, when angry or quarreling, in allusion to their horror of pork. "Shaved-pate" is also a current appellation, which they are so far from taking in bad part that a Tatar peddler, if so hailed by some housewife from the other side of the street, will immediately walk over, and, of course, drive the best bargain he can. But the people would no more think of attacking the Tatar quarter in St. Petersburg, or demolishing and plundering a Tatar village on the Volga, than of so dealing with a Russian bazaar or homestead. Where, then, is the difference? Why this imperturbable good understanding with fellow-subjects of one race and religion, and this ineradicable animosity against those of another?

II.

If we were told that a great state, embracing under its rule populations belonging to several distinct races, had in the number several millions of subjects who, outwardly peaceable and harmless, nay, timid to cowardice and submissive to servility, were yet unceasingly and systematically undermining the well-being of the country they inhabit; who, while enjoying the fullest religious toleration and liberty of public worship, scrupulously perform every year a public religious ceremony which offers a loop-hole of release from the obligation of keeping any

* There is another current of emigration from the government on the Volga; and that, of course, has nothing to do with the Jews.

oath or promise made to the Government or to individuals belonging to the state religion; who, while sheltered by the laws equally with all their fellow-subjects, and, like them, entitled to sit in local courts of justice, are bound, under the direct penalties of excommunication, to decide cases brought before them only according to instructions received from a secret tribunal of their own; who are authorized and taught by their law to consider the persons and property of their fellow-subjects, if belonging to a different race and religion from theirs, as their natural patrimony, lawful for them to secure by any means; lastly, who contrive to feed whole districts in part on the refuse of the meat slaughtered for themselves,—if such a state of things were described to us as existing actually, in a great country, under a strong and well-established government, would not such a statement awaken in us a feeling of incredulity amounting to a total disbelief? Surely no government can for a single moment tolerate so monstrous an anomaly! Certainly not—i.e., not with its eyes open. But there are many ways of blinding the most wakeful eyes. Argus had a hundred of them, yet Hermes could charm them all. That the above is no wild fiction, but a statement of facts, an account of the condition in which the entire west and south-west of Russia has been for centuries, and is now, is the startling discovery which we owe to the remarkable collection of authentic documents, edited in 1869 by Jacob Brafmann, under official patronage, and with the means of a semi-official source. But before examining and quoting the work, something must be said of the man, whose marked individuality invites attention.

There have of old been Jews of two descriptions, so different as to be like to distinct races. There were the Jews who saw God and proclaimed His law, and those who worshipped the golden calf and yearned for the flesh-pots of Egypt; there were the Jews who followed Jesus, and those who crucified Him; there were the thinkers and the sticklers; the men of the spirit and the men of the letter; Spinoza and his persecutors. To borrow, for a moment, Renan's noble and striking language, "in the course of its long history, Israel has always had an admirable minority which protested against the errors of the majority of the nation. A vast dualism is the very essence of this singular people's life. It has been divided, so to speak, into two opposing families, of which the one represented the narrow, malevolent, hair-splitting materialistic side of the genius of Israel, the other its liberal,

benevolent, idealistic side. The contrast has always been striking.”*

Jacob Brafmann is distinctively a Jew, but distinctively belongs to the “admirable minority.” Of humble parentage, and in no way favored by fortune, he was raised out of his sordid surroundings and the narrow groove of his early training by nothing but the predominance of “the liberal, benevolent, idealistic” element in his nature. His boyhood was the same unenviable round of useless, unintelligent school learning, mischievous idleness, and precocious familiarity with sharp practice of every kind, which makes the Hebrew youth of the poorer class so unattractive a specimen. “Education” for the Hebrew boy of small means begins, indeed, at the age of five or six, but consists entirely in learning to read and memorizing the “Prayer-books;” then chapters from the Pentateuch, with scraps of Talmudistic commentary, and it may be, at the last stage, fragments from the Talmud itself. Then, at seventeen or eighteen, comes marriage with all its cares and burdens,—and Hebrew wedlock is proverbially prolific,—but too often without its solace and companionship, for the matter is usually arranged by the respective families, without reference to the young people’s wishes or sympathies. Poor Brafmann fared but ill at this pass; the mate assigned him was exceptionally uncongenial to him. Doggedly he worked for his family, plying alternately sundry small trades and various crafts—that of cab-driver, of photographer, etc., with the versatility peculiar to his race, and to which they are partly driven by the necessities of an overcrowded, over-stocked market in those centers of dense and abjectly poor Jewish population. But unlike his brethren he did not sink and harden in degradation. Through all those years of loveless, thankless toil, he never ceased to think, to observe, to learn—nay, to study, in the real and higher sense of the word, robbing many of his nights of their necessary rest, and bitterly upbraided by his young wife on account, not of his health, which suffered under the excessive strain, but of the candle which “he wasted.” He became a Hebrew scholar, he learned Russian and German—the literary German, not the mongrel jargon which Jews all talk in those parts—at the age of thirty-four; he even taught himself to read and understand French and Latin. He read the New Testament, and studied deeply in

* *Les Evangiles et la Seconde Generation Chretienne*, page 12. ..

Christian theology. At length, and from sincere conviction, he became an open convert to Christianity, and received baptism. Life among his own people had now become impossible, but the education which he had given himself with almost superhuman persistence and intuition had fitted him for better things, and when he was appointed teacher of the Hebrew language at the seminary* of Minsk, in 1860, he found himself in an honorable and, comparatively speaking, comfortable position.

Even before that, Brafmann had attracted the Emperor’s attention by addressing to him a memoir concerning the anomalous position and conditions of life of his Hebrew subjects. The consequence was that, together with his appointment, he received an imperial order to study and propose ways and means for removing the tremendous obstacles which Jewish converts encounter when they declare their intention of becoming Christians. To aid him in his researches, access was opened to the greatest variety of sources bearing on the question,—and on the one hand by the support of the bishop, on the other, by that—less official, but perhaps more effective—of many a Hebrew well-wisher. “It was thus,” says Brafmann, in his preface, “that a rich collection of materials accumulated in my portfolio, valuable not only for my special object, but as illustrating the condition of the Hebrew generally. The most prominent feature of my collection is a package of more than one thousand authentic documents, never published until this time—ordinances, resolutions, and acts of divers Jewish kahals (administrative councils) and beth-dins (courts of justice), which are of great importance as representing that practical side of modern Jewish life which can never be discerned by outsiders—by those who have not, so to speak, been reared within the synagogue walls.” “These documents,” it is said, further on, “afford convincing evidence that the kahal and beth-din rule the private and social life of the Jewish population in a great measure independent of the Talmud, and that their own private ordinances, supported by the penalty of the kherem (excommunication) are of far greater moment to the modern Jew than the Talmud. They show as clearly as possible in what way and by what means the Jews, notwithstanding their limited rights,

* The word “seminary” is always applied to ecclesiastical schools or colleges, placed under the jurisdiction of the local ecclesiastical authorities, and, as supreme resort, of the Holy Synod.

have always succeeded in driving alien elements from the towns and boroughs where they have settled, to get into their hands the capital and immovable property in those places, and to get rid of all competition in commerce and trades, as has been the case in the western provinces of Russia, in Poland, Galicia, Roumania; by what miracle it could come to pass that whole departments of France were found to be mortgaged to the Jews in 1806, as Napoleon tells Champagny in his letter of November 9th of that year, although they formed only an insignificant minority in the empire, in all sixty thousand. Finally, what is most important to us, these documents contain the plain answer to the question why the labor and money expended by our Government, in the course of the present century, on the reformation of the Jews have brought no result." Of these thousand documents, ranging from 1794 to 1883, Brafmann published in his book, *The Kahal*, a selection of two hundred and eighty-five, mostly dated from Minsk, in the government of the same name. Their authenticity is proved (1) by their very ancient look; (2) by the uniform notarial handwriting; (3) by the signatures of many persons which can be identified from other existing sources; (4) by the water-mark in the paper on which they are written.

Before we examine their contents and the conditions of life which they illustrate, it may be well to define the exact meaning of some words which incessantly recur in them, and, first of all, that of the term 'kahal' itself.

The kahal, abbreviated from the kheder-ha-kahal, is the town council or administrative council of a Jewish community. Officially it purports to discharge only a few modest duties, distributing the taxes among their people, for the punctual payment of which they assume the responsibility before the Government, taking care of the sick, superintending the synagogue and all that pertains to Hebrew worship, ceremonial, and religious observances. On these grounds the institution is not only tolerated, but sanctioned and actively supported by the Government. In reality, it wields supreme, absolute, an unquestioned power over every phase of Hebrew life, both private and social, and manages to use the local Christian authorities as its unwitting tools, not only against its Gentile fellow-subjects, but against any of its own people who might feel inclined to demur at the heavy yoke imposed on them. To show that this is

so, and what are the means employed, is the object of Brafmann's book, and will be that of our next chapter.

The beth-din is the Talmudic court of justice, which exists in every Jewish community without exception, under the high protection of the kahal, and under whose jurisdiction are placed all transgressions and litigations arising between private Jews, or between such and the kahal. It answers to all the needs of Jewish mercantile life, and takes the place of the ancient Sanhedrin. It is a sacred institution, and its attributes are, even now, very sensitive. It pretends to be simply a court of amicable arbitration, and is tolerated, but not officially recognized, by the Government.

The kherem, or great excommunication, is the last resort and most terrible weapon which the kahal and beth-din always keep in reserve to quell incipient rebellion or punish actual disobedience. Brafmann gives the entire form which, besides being very monotonous, is too long for reproduction here. There is something appalling in the virulence and malignancy of the curses launched upon the offender's head, and it is not astonishing that even liberal-minded Jews should often have faltered and been daunted before its tremendous vehemence. A general malediction is first pronounced in the name of God and all the celestial powers; then a special one for every month of the year, in this form: "If he is born in the month of Nisan, which is ruled by the Archangel Uriel, may he be accursed of that archangel and his angels," and so forth through the remaining eleven months; also the days of the week and the four seasons; then comes the final imprecation, to which great poetic force cannot be denied:

"May the Lord's calamity hasten to overtake him; God, the Creator! break him! bend him! May fiends encounter him! Be he accursed wherever he stands! May his spirit depart suddenly, may an unclean death seize him, and may he not end the month! May the Lord visit him with consumption, brain-fever, inflammation, insanity, ulcers, and jaundice! May he pierce his breast with his own sword, and may his arrows be broken! May he be as chaff which the wind drives before it, and may the Angel of God pursue him! May his path be beset with dangers, covered with darkness! May he encounter direct despair, and may he fall into the net spread for his feet by God! May he be

driven out of the realm of light into the darkness, and cast out of the world! Misfortunes and sorrows shall fright him. He shall behold with his eyes the blows that shall fall on him. He shall be sated with the wrath of the Almighty. He shall be clothed with curses as with a garment. And God shall give no forgiveness to this man, but pour His wrath and vengeance upon him, and all the curses shall enter into him that are written in the Law.”

And as though this were not yet explicitly enough, the denunciation is further completed in the circular addressed to “the wise men and elders of the nation, to notify them that a son of Israel has been cast into the outer darkness. After the introductory greeting and the enumeration of the offenses of the accused person, the kahal continues:

“Therefore, we have laid the Kherem on him. Do ye likewise, daily. Proclaim publicly that his bread is the bread of a Gentile; that his wine is the wine of idolatry; that his vegetables are impure, and his books even as the books of magicians. Ye shall not eat with him, nor drink with him; ye shall not perform the rite of circumcision on his son, and ye shall not teach his children the law, nor bury his dead, nor receive him into any corporations; the cup that he has drunk from ye shall wash, and in every respect ye shall treat him as a Gentile.”

And now, after these necessary explanations, we can at last turn to that part of our subject to which the foregoing pages have been in reality only an introduction.

III.

“Die Juden bilden einen Staat im Staate.” These words of Schiller, Brafmann takes as his motto. Referring to them in the course of his book, he remarks that as a state without a territory is not admissible, so these words are usually taken by unsuspecting outsiders for a poetic figure rather than an historical truth. They little imagine that the fiction is turned into a momentous reality by a short item in the Talmud, which lays down as a fundamental axiom that “the property of Gentiles is even as a waste, free unto all”* (i.e., all Jews). Now, as the kahal has the supreme direction of the affairs of every com-

munity, it follows that the kahal of each district considers itself the only rightful owner and legal disposer of the territory within its jurisdiction, no matter who may hold it or any part of it in actual possession, Jew or Gentile, and that not arbitrarily, but on the ground of the kheskat-ishoub, a right well defined in the Talmudic code called Koshen-Hamishpat, and the works of its learned expounders. One of the highest authorities among the latter, Rabbi Joseph Kouloun, in his highly respected work, *Questions and Answers*, compares the property of Gentiles (section 132) to “a lake free to all,” in which, however, no one may spread his nets but a Jew duly authorized by the kahal. We continue in Brafmann’s own words?

“Considering, then, the Gentile population of its districts as ‘its lake’ to fish in, the kahal proceeds to sell portions of this strange property to individuals on principles, as strange. To one uninitiated in kahal mysteries, such a sale must be unintelligible. Let us take an instance. The kahal, in accordance with its own rights, sells to the Jew N. a house which, according to the state laws of the country, is the inalienable property of the Gentile M., without the latter’s knowledge or consent. Of what use, it will be asked, is such a transaction to the purchaser? The deed of sale delivered to him by the kahal cannot invest him with the position which every owner assumes toward his property. M. will not give up his house on account of its having been sold by the kahal, and the latter has not the power to make him give it up. What, then, has the purchaser N. acquired for the money paid by him to the kahal? Simply this: he has acquired khazaka—i.e., right of ownership over the house of the Gentile M., in force whereof he is given the exclusive right, guaranteed from interference or competition from other Jews, to get possession of said house, as expressly said in the deed of sale, ‘by any means whatever.’ Until he has finally succeeded in transferring it to his official possession, he alone is entitled to rent that house from its present owner, to trade in it, to lend money to the owner and other Gentiles who may dwell in it—to make profits out of them in any way his ingenuity may suggest. This is what is meant by khazaka. Sometimes the kahal sells to a Jew even the person of some particular Gentile, without any immovable property attached. This is how the law defines this extraordinary right, which is called meropie: ‘If a man (meaning a Jew) hold in his power a Gentile, it is in some places forbidden to other Jews to enter into relations with that person to

* Talmud, Treatise “Baba-Batra,” page 55

the prejudice of the first; but in other places it is free to every Jew to have business relations with that person, to lend him money, give him bribes, and despoil him, for it is said that the property of a Gentile is hefker (free to all), and whoever first gets possession of it, to him it shall belong.”*

It will be noticed what stress is laid on money-lending as a means to effect the desired transfer of property. Indeed, it is the mainspring of the operation, and a case of failure is very rare. The proposed victim is tempted into borrowing, and enticed on and on by proffered facilities so long as it is supposed he still has a chance of rescue. When he has become entangled in the meshes of renewed bills and compound interest wholly beyond the range of his resources, the blow descends, and the fortunate purchaser enters into open possession of his secretly long-cherished property. Perhaps he sells it then to a Christian, so that it may revert back to the kahal as hefker, and the process begins over again, to the advantage of some new ‘fisher.’ And the beauty of the thing is, there is no risk attached to it. If people will borrow, they have to pay, and there are courts of justice in the land to see that they do. No matter what artifices have been used to inveigle them, what amount of fine psychology has been put in play to find out their weak sides and attack them—the law has nothing to do with that. In the rural districts, the process is still easier and the result still sadder. Jews do not live in villages; there is nothing for them to do there. They prefer more populous and, above all, wealthier centers, where the artificial demands of city life give scope to the display and bartering of tempering wares of all kinds.

Of these wares, there is one which has overworked, underfed, every careworn peasant cannot resist—vodka. It is warmth in the inhuman winter cold; mirth in his rare hours of rest; strength—fictitious, it is true, yet upholding him for the time—when he sinks under the day’s task; medicine in sickness; above all, it is forgetfulness. And if poets, with everything to make life a dream of beauty, have cried out in weariness of heart, “The best of life is but intoxication,” surely the poor plodder may be excused for feeling the same in the only sense accessible to his limited experience. And truly, in moderation,

* “Khoshen-Hamishpat,” section 156, para. 17, & Treatise “Baba-Batra,” chap. 8.

whiskey is a necessity to our peasant, imposed by the climate and the conditions of his life. But how easy the slip into excess! and where the line? Well do the Jews know all this, and so the public-houses in the villages are all kept by Jews—a plenteous and never-failing source of replenishment to the exchequer of the kahal. In every village are one or two public-houses, or more, according to its size and the number of its inhabitants; for there must not be more fishers than the lake can support, nor must it be fished out all at once. How complete the success let any village of our western provinces witness, with its wretched, weather-beaten cabins, hingeless doors and shutters, crooked and thatchless roofs, and rotting door-steps; its tottering, yawning barns, scantily propped by poles; empty stables, solitary plows and wagons under ruinous sheds; finally, the long trains of Amoor emigrants mentioned in our first chapter. And if figures are wanted, let this suffice: in 1869, seventy-three per cent of all the immovable property of the western provinces had passed into the hands of the Jews.

If we turn to the documents themselves, our amazement increases, for there, indeed, the assertion which we were half inclined to doubt assumes a body and becomes a living reality. Here are three—Nos. 22, 23, and 26, dated Minsk, 1796,—which relate to the dispute between the kahal and a certain Eliazar, “about the possession of a house and lot of ground belonging to the uncircumcized hatter, Zvansky.” Eliazar claims it on the ground that it was sold to his dead father, but there is a flaw in the title. In disputes of this kind the kahal generally wins the day. So this case ends by the beth-din adjudging the property to the kahal, “who may sell it to whomever it pleases.” No. 77—dated 1799—records the sale to the wealthy and illustrious Jochiel-Michael of a stone building, containing two shops, with their cellars and upper stories, belonging to the Russian Baikoff; while No. 205—dated 1802—gives half of the same property to another person in payment of an old debt, “seeing that Jochiel-Michael has not yet paid in full the sum due for those shops.” The house of the uncircumcized blacksmith, Seleza, and that of the German carpenter, Johann, are disposed of in Nos. 115 and 195, and we may be sure these buildings did not in the end escape their destination, even though hatter, shopkeeper, blacksmith, and carpenter continued for a while to follow their several pursuits, each within its own premises, in the security of ignorance. Nor does the kahal limit its operations to private

property. It is rather startling to find it disposing (No. 105) of "a convent, formerly possessed by Carmelite monks, but now occupied by Franciscans," with all its buildings and outbuildings, in wood or stone, the distillery belonging to it, as well as the convent meadows and vegetable gardens, with the usual remark that "the purchase money has been paid to a farthing;" of a hospital, with the piece of ground thereto pertaining, held in actual possession by a certain Catholic charitable brotherhood (No. 261); and, finally, appointing arbiters to decide a litigation between itself, the kahal, and a private individual, concerning the right of possession to several shops, stone buildings, owned by the Bishop of Minsk (No. 177). We pass over a long array of documents of exactly the same nature, only observing that in the statute of the kahal and beth-din of the city of Vilna, composed in the approved and general model, the obligation to see that Jews do not interfere with each other's khazakas and meropies is especially mentioned as one of their functions and attributions. Moreover, the interesting "angling" process can be followed step by step in Gustav Freytag's powerful novel, *Soll und Haben* (Debit and Credit) in which we see the wealthy usurer Hirsch Ehrental systematically going to work on the property of the easy-going and imprudent Baron Rothsattel, until the wished-for consummation is happily achieved.

It is well known how punctilious orthodox Jews are about their food, and how particular about having their meat butchered and cooked according to certain very strict regulations laid down in the Talmud; also how great and enduring is their repugnance to share the food of Gentiles, even though they will occasionally welcome a Christian guest to their own table. But what is less generally known is that this peculiarity of theirs, respected everywhere as a feature of their religious observances, very greatly affects, both directly and indirectly, the well-being of the populations among whom they are settled. So little is this suspected that no sort of objection is raised against their building slaughter-houses, and getting the entire butcher's trade into their own hands; indeed, the fact is mentioned with perfect innocence in the Russian Code of Laws;* "In most of the towns of the western provinces there are no butchers but Jews, and only that meat is sold to Christians which is not found

kosher." It is supposed that the whole difference between kosher and tref (lawful and forbidden, clean and unclean meat) lies in the observance of, or departure from, certain ridiculously trivial and minute Talmudic ordinances concerning the knife to be used for slaughtering, its shape, sharpness, smoothness, the exact spot on the animal's throat across which it is to be drawn, and the like. If this were all, there would be no harm in handing over to the Christians meat pronounced unfit for the use of their fastidious Jewish brethren. But this is not all. When the animal has been successfully dispatched, according to all the refinements of Talmudic law,* its internal parts—brain, heart, lungs, liver, bowels, etc.—are submitted to the closest examination from an hygienic point of view, and if a taint or symptom of disease is discovered in any of them, the whole carcass is pronounced tref, and put into the market for sale to the Christian population. "We cannot wonder," remarks Brafmann, "at the profound loathing with which Jew regard the food of Christians, knowing as they do that much of the meat which is sold them is actually no better than carrion." Nor does their conscience sting them in the least for so unjustifiable a proceeding since they have for it the authority of the Mosaic law, which expressly says (*Deuteronomy* xiv. 21) "Ye shall not eat of any thing that dieth of itself: thou shalt give it unto the stranger that is in thy gates, that he may eat it; or thou mayest sell it unto an alien; for thou art a holy people unto the Lord thy God."

Indirectly, the condition of the entire country (that part of it where the Jews are allowed to dwell) is influenced by this separatism, because it furnishes the kahal with its principal and most unfailing revenue,—universally known under the curious name of "box-duty,"—and thus always keeps it provided with large sums of ready money, which it uses at its own discretion to further the interests of the community, or avert any obnoxious interference on the part of the Christian authorities—principally by means of bribes to police officials and employes. The regulations about this tax and its collection form quite a complicated organization, too important in its effects to be dismissed with only a passing notice. It necessitates a consider-

* The Talmudic law devotes eighty-six chapters, divided into six hundred and forty-two paragraphs, to the regulations concerning slaughtering, kosher and tref.

* Vol. V. Note to section 280, para. 42.

able staff of officials, who hold their functions on oath and under dread of the kherem. First there are the professional slaughterers, trained in the business of killing according to Talmudic rules, and appointed by the kahal. All cattle or fowls, without exception, that are to be consumed in the town—either for the market or for private use—must be slain by them, on pain of being considered “even as carrion”: the owner of a chicken may not kill it to make soup for his sick wife, but must take it to the sworn slaughterer. A certain duty has to be paid to the agents of the kahal, always present on the premises, on every head of cattle,—ox, calf, sheep, or goat,—and on every fowl, varying according to their kind. It is to be paid, not in paper or copper coin, but in silver, and the slaughterer is forbidden “to unsheath his knife before it has been so paid.” This is only part of the box-duty. By far the greater part of it is levied on the retail sale of kosher meat. This part falls on the purchasers, who pay three groats in silver (about one cent) on every pound they buy. Meat brought in from the surrounding country pays the same duty—i.e., the owner can neither use it nor sell it unless he pays his three groats per pound to the collectors of the kahal. Even fat is not exempt from the duty, and anyone who purchases either from a private person (i.e., not from a butcher in the meat-market) must be shown the receipt of the collectors, or he may find himself devouring “carrion,” “food unclean as pork,” and come under the canonical kherem in consequence. There is in the market a special room, in which the collectors sit all day long to receive the money, while two superintendents continually “walk the floor” of the market, to see that every purchaser, after having received his piece of meat from the butcher, takes it straightway into the collector’s office, to be reweighed and to pay the duty. It is amusing to note the precautions that are taken to secure the money from fraud or foul play of any kind. “The collectors, to avoid abuses,” it is stated in the regulation (Document No. 88), “are forbidden under penalty of the most terrible kherem, to put it in their pockets, but must slip it into a locked box, with a slit in the top.” (Hence the name “box-duty.”) Every evening they are to count the money, enter it into the book, then transfer it, at least twice a week, into a strong box deposited under the care of one of the rich men of the city, who, however, is not entrusted with the key—or rather keys—one of which remains with the collectors, while the other is in the charge of a third person, appointed every month by election.

The contents of the strong-box are verified once a month, by persons specially appointed. When the kahal makes a demand for money from the box-sums, “it must be signed by five members at least” (there are nineteen in all), and the money is taken out and delivered by both collectors jointly, not otherwise. Butchers, in consideration of their having paid box-duty for the slaughtering of the animals, are allowed to sell kosher meat two groats per pound higher than tref, so that the Jewish purchaser really pays a double duty on his meat.

A number of documents show that a great part of this box-money is regularly expended in bribes, either on given occasions, for an object, or in a generally propitiating manner, as gratuitous gifts on the two great holidays of the year—New Year’s Day and Easter. These latter offerings being a very ordinary occurrence, in accordance with an old custom of the country, are registered quite openly as “holiday presents to the authorities” (No. 4); or to be taken from the box-money a hundred zlots (a little over ten dollars) “to buy coffee and sugar for presents to the authorities at Easter” (No. 114); or, “ordained by the ‘chiefs of the city’ to go the usual round at Easter, the necessary sums to be taken from the box-money” (No. 73); or, “bought four loaves of sugar, best quality, eighty-two pounds in all,” for New Year’s presents (No. 244). Actual bribes, given for a purpose, being of not so harmless a nature, are neither given nor expressed so openly. The documents which record the expense are worded covertly, as: “A hundred rubles to be employed in the purchase of rye and other grain for a certain purpose, and fifty rubles to be given to the secretary of the governor in acknowledgement of a certain service” (No. 33). The agents employed in such cases are instructed to do their best to secure proofs of the transaction, so that the kahal may always hereafter have it in its power to exercise control over the official who has yielded to temptation, by threatening to divulge his offense. When affairs in the issue of which the Jewish community is interested—or a corporation, or even private individuals—are being transacted in one of the local courts, clever and trusty agents are directed to watch the case, and, if necessary, to give it a gentle push in the right direction by trying various blandishments on the members of the court,—such, for instance, as providing a luncheon, with choice wines, for the judges (No. 37). Now all this materially, if indirectly, affects the condition of the country at large, for every unlawful

favor shown to the Jews is sure to react in a prejudicial manner on the Christian population. And were it not for the right to levy box-money on kosher meat, the kahal would not have always ready to its hand extensive means to dispose of in this way. Therefore it has taken care to secure to itself this never-failing source of revenue, by enlisting the Government on its side. It was easy for it to do this by assuming the responsibility for the payment of the taxes by the Jewish communities, and by undertaking to supply the required number of recruits or the corresponding "exemption-Money" (under the old military system), and by representing the box-duty as the easiest and surest means to this end, as a supplementary reserve income, from which the taxes should be paid for the poor or insolvent members of the community. The consequence is that this duty, together with all the regulations about kosher meat, without which it could not be levied, are under the sanction and protection of the Russian law, and actively supported by the local authorities, whose aid and assistance the kahal may claim at any moment. The following are the express terms of the law:

"Subject to the box-duty are: (1) The slaughtering of cattle (per head of cattle; (2) of fowls (per each fowl); (3) the sale of kosher meat (per pound); (4) another item of the box-money is the fines imposed for the non-observance of the regulations on this subject."*

"The police, both urban and rural, and all other local authorities, are bound to render their aid and assistance, when such is required in legal form, to see that the box-duty be paid by the Jews without opposition or fraud."†

How far the official object of the institution is achieved may be seen from the fact that, in 1867, there was a balance against the Jews in the government of Vilno of 293,868 rubles, 36 1/2 copecks arrear on taxes, and 341,097 rubles, 15 copecks arrear on taxes against those of Minsk. (A ruble is one hundred kopecks, and worth about seventy-five cents United States money.)

* Statute on Taxes; supplement to section 281, para. 8.

† Ibid., para. 57.

This exposition of the attitude which the Russian Jews* have invariably held and still hold toward their Gentile fellow-subjects would be incomplete without a brief statement of the line of conduct which they follow with regard to the jurisdiction of the Gentile courts of justice, and to their own obligations as represented by oaths and promises made to Gentiles.

The first of these points is settled most unequivocally by the following extract from the "Koshen-Hamishpat" (chapter 26, paragraph 1):

"Jews are forbidden to go to law before a Gentile court of justice, or Gentile institutions of any sort. This prohibition does not lose its force even in cases where the Gentile laws coincide with the Hebrew laws, nor even should both sides wish to submit their case to a Gentile court. He who violates this prohibition is a villain. Such an act is considered equal to blasphemy and rebellion against the entire Mosaic law."

The offender, of course, incurs the kherem in all its rigor, and cannot be freed from it until he releases his antagonist from the power of the Gentiles. How consistently this principle is carried out is shown by two very remarkable documents, Nos. 165 and 166. Two Jewish members are to be elected to sit in one of the mixed minor local courts, called "oral courts," because cases of a very trivial nature are examined and decided by them orally, according to "custom" more than written law. Thirty electors have been chosen by a general assembly, and the names of the candidates have been proclaimed. Thereupon, and before the official election by ballot takes place, the candidates are summoned before the beth-din, and there made to engage, under oath, "that, through all the time of their exercising the function of judges in the oral court, they will be guided by the directions and instructions of the beth-din and kahal; also that they will unconditionally obey all their commands with respect to the cases which will be submitted to the court." After this a committee of four persons—two members of the kahal and two of the beth-din—is appointed to make out a code of rules for the guidance of the two judges.

"And all the resolutions signed by the committee shall be by

* To these may safely be added the Jews of the eastern provinces of Prussia and Austria, Galicia, Bukovina, etc., and also Roumania, for in all these countries the state of things is exactly similar.

said judges carried out punctually during a whole year. All this has been done with the common consent, in accordance with the laws and ordinances. At each sitting of the committee one of said two judges must of necessity be present, in order to consult together concerning the cases to be decided in said court."

It naturally follows from these promises that all oaths whatever taken by Jews, or testimony given by them under oath before Gentile courts or magistrates, may or may not be valid. Further opportunities for evading obligations to Christians are offered by the annual religious solemnity called kol-nidreh, the opening act of the great festival of Yom-Kipur, the day of national purification, of absolution and reconciliation with heaven, when all private chapels as well as the synagogues of the various corporations are closed, by special order and under pain of the kherem, so that Israel may pray to the Lord of their fathers jointly in the great synagogue, as one united family. It is the tenth day after the Hebrew New Year's day, its great holiness marked by a severe fast—total abstinence from food during twenty-four hours for all adults, and even children over twelve years old; like the solemnity of New Year's day, it closes with the significant patriotic signal, the blowing of the sacred horns, which is answered by the entire congregation with the traditional ejaculation: "Next year in Jerusalem!" The fast and common prayer begin the night before, two hours before sunset, and are ushered in by the ceremony of kol-nidreh, which we will describe in Brafmann's own words:

"When the men and women, in holiday attire, have taken their separate stations in the synagogue, which is lighted by the wax tapers held by each person, and the leader of the choir (cantor) has taken his place, then the most notable members of the assistance open the ark, reverently take out the thora, while the choir thrice repeat the celebrated kol-nidreh to an ancient traditional chant; the congregation repeat it aloud with them. Judging from the pomp and reverence with which the Jews prepare for this act, an outsider would naturally conclude that it is the very center-piece of the whole yearly cycle of spiritual exercises. But, if he knew the language, he would find that the words pronounced with such awe-inspiring ceremonial, such religious concentration and profound reverence are not words of prayer at all, but an act by which the entire nation renounces

all promises, oaths, and obligations given by each of its members in the preceding, and all such as will be given in the coming, year. With this public renunciation of a nation's plighted word, the whole moral base of social life does indeed fall to pieces. It is a fact, so utterly revolting, that the greatest authorities of the Talmudic world itself have risen in protest against it. But not even they could prevail against the force of custom, and the kol-nidreh renunciation maintains its place among the most honored Hebrew rites."

This chapter cannot be more aptly concluded than by another extract from Brafmann's remarks, so pithy and forcible in their simple earnestness:

"To students of law we venture to think that these documents will offer not a little interest; but we especially recommend them in the study of those who are curious to find out the real causes of the universal murmur of reprobation which has always been heard against the Jews from the surrounding world, and of the persecutions to which they have been subjected through eighteen centuries—i.e., ever since the kahal has ruled this unhappy people."

IV.

Was Brafmann right in making these revelations—or, at least, in giving them the publicity of the press? Should not a certain merciful feeling have restrained him from thus exposing the short-comings of those who were still his brethren in blood and race? Should he not have been content to cut himself adrift from the vessel which held them? Scarcely. You cannot let your neighbor's house be broken into because you have friends in the gang, even though you have withdrawn yourself from them when you discovered their evil ways. Yet, Brafmann is emphatically and enthusiastically a Jew. He is deeply, passionately devoted to his brethren, and he possibly—who knows?—might have hesitated and temporized with his duty to his new brethren from tenderness to the old, had it not been his entire conviction that the Jews suffer quite as much under the system whose secret workings he divulges as the Christians themselves. For each power, each right, of the kahal and beth-din is a stick with two ends, of which the one descends on the Christian population and the other impartially belabors the Jewish community,—of course falling heaviest on the poor

mass,* trader or artificer can never be sure that his house has not been sold over his head to a Hebrew fellow-citizen, on the other hand, the Jew who has bought a piece of ground or a house, from the Russian government or a Christian owner, is made to pay an additional sum for the same property to the kahal. Thus No. 87 records the sale "to Rabbi Kahaim, son of Rabbi Isaac, Levite," of the right of ownership to a stone building, constructed by him on the market-place of Minsk, and only from the day that this second deed of sale is delivered to him is it said that the building belongs to him and his heirs forever, "from the center of the earth to the summit of the heavens." Further, as a rule, a Jew from one district is not permitted to trade or settle in another, and if he is, by special favor of the kahal, he is made to pay handsomely for the privilege. For it is said of the law:†

"At the present time, when we live under the rule of alien nations, and too great an accumulation of Hebrew population may lead to collision with them, every Jew who comes to a city and wishes to settle in it, is a foe to those who already dwell there. Therefore the local kahal is given the right to close the door before the new-comers, to attain which object it is lawful for it to employ any means whatsoever, even to the power of the goim (the local administration)."

"Even to the power of the goim." That means the local Christian police, which is to the kahal what the secular arm was to the Inquisition. It is literally at its beck and call, owing to the sanction awarded by our laws to the box-duty. This same active sanction also enables it to exercise a most irksome supervision and an intolerable coercion over the private life of every Jewish family. A few instances will best illustrate the practical working of this simple and ingenious machinery.

However miserable a Jewish family, there are two occasions—a wedding and the circumcision of a son—on which a

* So on one occasion, when the superintendents of the box-duty demanded an addition to their salary, the kahal, instead of granting it from its own exchequer, imposed an additional duty on the sale of meat, and when the collectors in their turn applied the very next day for the same favor, the duty was still further increased—by one groat per pound—to satisfy them. (Nos. 173 & 176.)

† "Koshen-Hamishpat," sec. 156, para. 7.

certain amount of festive expenditure is inevitable. Guests are invited, a meal is served, musicians are hired. In none of these points, however, is the giver of the feast allowed to follow his own discretion or inclination, but must submit to a code of regulations, which would be amusing from their absurdity were they not so galling to all feeling of independence and human dignity. Here are a few items: "No one shall dare to serve at circumcision feasts refreshments consisting only of cakes and whiskey." There must be a meal of butcher's meat; if the feast-giver be a poor man, he must have meat for at least ten persons, and only in case of absolute destitution can an exemption be obtained from the kahal. Visitors who come to offer congratulations on the birth of a son or daughter are forbidden, as well as the parents themselves, to taste refreshments in the shape of cakes, preserved fruit. "Before and after a wedding each of the families is allowed to give only one feast." "There must not be more than three musicians at a wedding, and they are not allowed to eat more than three times. To a circumcision may be invited "only relatives to the third degree, the two next-door neighbors on each side of the house and three from across the street, the teacher of the host's children," and a few more persons strictly determined. The invitations are to be sent through the messengers of the beth-din—not otherwise. The feast-giver is entitled to a certain quantity of meat duty-free, which, however, the collectors deliver only on being presented with the list of guests, sanctioned by the kahal and signed by the city-notary. Now, if the kahal had not contrived to secure the active cooperation of the state laws in levying the box-duty, it would not have the means of reminding every Jew, even on such occasions as household festivals, of its dread and restless power. As things stand, its vengeance can fall on the rebel at any moment. To punish disobedience to its slightest regulations or even a temporary ordinance, it has only to summon the police and denounce the culprit as having infringed the laws concerning kosher and box-duty. Who is to rescue the unhappy man from the hands of the authorities, who demand from him the legal fine for that offense? That he never committed it is no safeguard to him, for false accusation, even supported by perjury and recourse to the goim, are among the authorized means to break rebellion. Two documents—Nos. 148 and 149—contain the exposition of the measures to be taken "in order to preserve the Talmudic court (beth-din) from the disrespect which, in punishment for our sins, has of late made

itself felt,—to prevent our foes from sitting as judges over us, which heaven forbid!—and to bend audacious apostates and rebels, so that every Jew may be submissive to the Talmudic law and court.” The measures contained in No. 149 are much the most terrible, to be used only against hardened rebels, and when the case has been put in the hands of the “secret prosecutor”—a functionary who is elected every month by ballot from among the officers of the beth-din, and who swears the most solemn oath to spare no person in carrying out the instructions of the Talmudic court, and never to reveal that he ever has been invested.”* Here are the nine paragraphs (some of them condensed) into which this remarkable document is divided:

“1. The rebel is deprived of the offices which he may have held in the kahal or corporations. 2. He is excluded from the community and any corporation meetings. 4. He is excluded from all functions or honors in the synagogue. 5. He is not to be invited to any festival, public or private. He who invites him falls under the kherem. 6. No one is to rent from him his house or his shop, nor to let his own to him. 7. If he is an artisan, it is forbidden to give him work, on pain of the heaviest kherem. 8. If a betrothal contract has been entered into with him, the other party is freed from it, without incurring the fine usually imposed in such cases, and reimbursement of expenses. 9. It is lawful to proclaim in the synagogue that the rebel has eaten tref food or infringed a fast, etc., to confirm the accusation by false testimony, and to have him punished as if he had done this thing.”

This document is approved and signed by fourteen members of the kahal and beth-din and by the chief rabbi of the city of Minsk.

Nor are the Christian courts of justice less efficient tools than the local police in the hands of the Jewish rulers. One of the most common proceedings to punish disobedience or disrespect is to sue the offender in a Christian court for debt, real or imaginary. Thus, when a litigation is to be decided by the beth-din, it is customary, in order to secure the submission of the parties to the suit, to make them both sign blank bills before the case is tried. Then, should the losing party be dis-

satisfied with the decision and refer the case to the Christian court, which is his right under the state laws, the beth-din fills the blank at its pleasure, and directs the nominal holder to present this perfectly legal document for payment through the local authorities. “This,” says Brafmann, “accounts for the great number of litigations always on hand in Christian courts. They are generally nothing more than legal fictions used by the beth-din or kahal to compel the obedience of refractory members of their communities.” If offenders return to the path of duty within a certain time, the claim is withdrawn. Sometimes the Russian courts receive genuine complaints, but they are usually powerless for redress, and bitterly are the plaintiffs made to rue their audacity. In 1866, a Hebrew widow complained to the mayor and town-council of Vilna that she had been charged fifteen hundred rubles for the burial of her husband, and compelled not only to pay this sum but to sign a declaration that she had done so voluntarily for charitable purposes, the corporation of undertakers having been directed to refuse burial to the body until she had submitted, which she had done at the expiration of five days. It is further seen, from the progress of the case, that the kahal fined her five hundred rubles more, and compelled the police to recover this sum from her by representing it as an arrear on her share of the contribution for ransoming poor and insolvent Jews from military service. The impudence of the pretense was patent, yet the local authorities could do nothing, for the kahal, in all that regards the collection and payment of taxes for the Jewish population, is a state institution.

The meaning of the little phrase, so frequently repeated, that it is lawful to the kahal to compel obedience “by any means whatsoever, even through the power of the goim,” will now be sufficiently clear not to need further illustration, though such might be produced to any extent from Brafmann’s book, to which indeed full justice could be done by translating it.

Brafmann is, we repeat, a Jewish patriot in the fullest and widest sense. He admires his race, he takes pride in belonging to it, and loves his people with a passionate pity and tenderness which makes his voice break and his eyes fill when he speaks of their sufferings and moral degradation under the oppressive system which holds them in iron bands. His dreams are of their regeneration, of their future power and greatness—not as a

* This strongly reminds us of the mediaeval Fehmgericht.

political nation, but as a highly gifted race, living on equal terms among other races, all artificial barriers being removed, and the field opened without let or hindrance of any kind to the free development of the many noble faculties of mind and soul so characteristic of what Renan calls "the admirable minority of Israel." If, therefore, he incurred by his revelations the utmost wrath of the rulers whom he exposed, and of the ignorantly fanatical mass, to such a degree that his life at one time was not considered safe even in St. Petersburg, where he dwelt after his book appeared; on the other hand, he is comforted and secretly supported by the sympathy of many of the more enlightened Jews who, like him, sigh for release from a bondage worse than foreign captivity. But for such support he could not have obtained possession of the precious pile of papers which were abstracted for him, not without danger, by a friend from the Jewish archive of Minsk.

The above exposition of a state of things which might be pronounced wildly unreal but for the irrefragable documentary evidence adduced, though far from exhausting the material collected by Brafmann,* will, it is to be hoped, have clearly established one fact; that, whatever historical causes may underlie the oft-recurring popular outbreaks against the Jews, race animosity, and religious intolerance have never been alone at work, and, in our days, are no longer so at all. The only case of systematic persecution of them from fanatical motives is that of the Spanish Inquisition, though the motives were far from unmixed, even there. At all events, if the fathers of St. Dominic and their secular supporters did not object to enriching them-

* Thus, no mention has been made of the so-called "candle-money," nor of the extraordinary contributions, mostly in the shape of a percentage on capital, personal property and wares, levied by the kahal arbitrarily on special occasions, to avert some danger threatening the entire community. Such an occasion occurred in 1802, when the poet Derjavin, a staunch Russian patriot, was in the ministry, and strove to carry through a law forbidding the Jews to keep taverns and public-houses in the villages. There was a great panic among them; the kahals raised one million rubles for bribes and presents at headquarters, ordered public prayers and days of fasting. Derjavin was offered one, even two hundred thousand rubles, to withdraw the project. He told the Emperor (Alexander I.), and did not take the money; but others did, and the Jews won the day. Russian writers have celebrated the event as a triumph of humane and liberal policy, and it has been rather the fashion to abuse Derjavin as a narrow-minded retrograde.

selves with the spoils of the wealthy Jews they burned, we must do them justice to acknowledge that they burned the poor ones quite as piously and scrupulously. In all other instances "Jewish riots" begin spontaneously; something—sometimes a mere trifle—happens to infuriate the mob, and they begin to kill and plunder. The massacres spread, rage for a few days, then stop, and everything goes the old round again—for a while. Ignorant fanaticism is only an accessory—true, a terrible one—which comes into play with the greater violence the further the occurrence is removed from us, in the "dark ages." But a significant feature is that the notorious usurers are always the first to suffer, and the bills and securities which hold whole provinces in bondage are the first property sought after and destroyed. This was the case even in the more than usually severe outbreak at the beginning of Richard I.'s reign, which ended in the horrible catastrophe of York, and the monkish chronicler who records it in terms of unseemly exultation amid much revolting fanatical twaddle drops a word which strangely reminds us of the burden of popular complaint which recurred all through the riots of last spring. He calls the Jews "blood-suckers."** Another curious coincidence is that then, in England, as nine hundred years later in Russia, "the rumor was spread that the King had issued orders to massacre the Jews."† The facility with which the ignorant masses lend their ears to such absurdities betrays, at all events, a latent though monstrously distorted consciousness of having received at the hands of the race such wrongs and injuries as claim redress from their natural protector, the governing power. The difference between then and now, apart from the comparatively mild form of the recent paroxysms consequent on the general softening of men's natures, is chiefly this: then, religious feeling was actively mixed up with economical grievances and hideous reprisals, while now it is totally absent. And never could this mediaeval specter be dragged forth in the light of our sober, unfanatical age, to account for phenomena of which the real causes must be obvious to every unbiased observer, were it not that by far the greater part of the so-called "liberal press" in Europe is in the hands of the Hebrew editors and Hebrew writers—many of them men of great culture and talent, of great and well-merited

* Charles Knight's *History of England*, chapter 21.

† Hume's *History of England*, chapter 10

authority in the world of letters and science, but whom it suits, from mistaken national zeal, to shed a false light on certain events and sides of modern life, to blind the eyes of superficial and docile readers with the dust of those cheap and plausible phrases of which the shallow orators of 1789-93 have left us so ample a store, and which can be as easily shuffled to prove anything or nothing as the cards whose combinations furnished forth the effective and patriotic speeches of Pieborgne, the lawyer-minister in Laboulaye's *Prince Caniche*. It is time to drop the sentimental liberal slang, through whose loose, wide meshes the biggest humbug can slip unchallenged. When a question of vital import is presented to us, the thing to do is to drive it into a corner and grapple with it, not muffle it up in commonplaces long ago worn threadbare. The Jewish question, in Eastern Europe and Western Russia, is such a question: let us then, for once, look it square in the face. The Jews are disliked, nay, hated in those parts, not because they believe and pray differently, but because they are a parasitical race who, producing nothing, fasten on the produce of land and labor, and live on it, choking the breath of life out of commerce and industry as sure as the creeper throttles the tree that upholds it. They are despised, not because they are of different blood, because they dress differently, eat peculiar food; not even because herding together in unutterable filth and squalor, they are a loathsome and really dangerous element—a standing institution for the propagation of all kinds of horrible diseases and contagions; but because their ways are crooked, their manner abject,—because they will not stand up for themselves and manfully resent an insult or oppose vexation, but will take any amount of it if they can thereby turn a penny, will smirk and cringe, and go off with a deadly grudge at heart, which they will vent cruelly, ruthlessly, but in an underhanded manner, and not always on the offender, but on any or all belonging to the offender's race. It is an essentially oriental feature, this making light of servile forms, so the feeling of pride be secretly treasured and revenge taken at some time and in some way—a feature which our Jews could not have retained so unimpaired had they not always been forcibly kept aloof, by their own rulers, from the ennobling influence of that compound of Grecian refinement and Teutonic manliness which we call modern culture, and which instills more than it teaches that the forms of servitude are as degrading as the fact. The readiness with which they appeal to foreign sympathy and interference,

and which in any set of people holding the position of citizens would be looked upon and punished as state treason of the worst kind, is but another phase of their oriental nature—the inability to grasp the first principles of state-life, or perhaps rather their determination not to acknowledge themselves as belonging to any Gentile state. They are not “persecuted.” Only, from time to time, the popular patience—that dike built up of ignorance, apathy, and habitual endurance—breaks; then there is an outpouring of angry waters. True, some things have become impossible. No invading conqueror, for instance, would dream nowadays of farming to the Jews the churches of a conquered people, as did the Poles when they held Galicia in the sixteenth century and later, thus authorizing them to tax the people arbitrarily for having divine service performed in their own temples. No government would now lend itself to such iniquity. Still we have just seen that, even without such open support, enough can be achieved to exasperate the most long-suffering people and goad them into momentary frenzy.

The question naturally arises, What is to be done? It is a momentous one, and might partly be answered by showing what ought not to be done—i.e., by a review of the legislative measures, hostile or propitiating, which have been tried in different countries and at various times, and have utterly failed, as well as of the causes why they failed. Brafmann's *Kahal* and his other book, *Hebrew Corporations, Local and Universal*, contain valuable material toward working out the problem; but is it not at the end of an already long paper that his feature of the subject can be considered—a paper, too, of which the special object is only to vindicate the age in which we live from the odious imputation of “intolerance and religious persecution,” unthinkingly and indiscriminately brought against it. Yet the impression conveyed would be incomplete, nay, the entire tenor and drift of the paper might be misconstrued, without at least a hint at the solution which is desired and openly advocated by all enlightened Russians as represented by our liberal press. Briefly stated, it reads as follows: The legal emancipation of the Jews, begun years ago by granting them the right of buying and holding land, of entering the universities, and various smaller concessions, must be completed. They must share both the rights and the duties of their Christian and Mohammedan fellow-subjects, without restraints or privileges. As the first step toward such a consummation, the *kahal* must necessarily be

abolished, or at all events shorn of its power—a thing very easily achieved by simply depriving it of the right of levying box-duty on the slaughtering and sale of kosher meat, and forbidding the sale of tref to Christians. This would at once release the Jewish population from an intolerable pressure by delivering them from an irksome duty, and by depriving the town-councils of the means of enforcing their arbitrary separatistical ordinances by recourse to “the power of the goim.” The taxes would then be collected from the Jews directly by Government officials, in the same manner as they are from all other subjects; they would be brought under the census, which they have always been able to elude until now,—and all this would place them in direct and normal relation to the rulers of the land, without in the least interfering with the full exercise of their religious worship and national customs. Left to themselves and freed from all restraint with regard to their place of residence, the process of assimilation would soon begin, and the number of Jews who discard the Talmud and keep to simple Mosaic law in its wider and more liberal application would annually increase. But if the Government, at this critical moment, recoils from this radical change, and contents itself with half-measures, denying its Hebrew subjects their full share of civil rights and at the same time upholding the artificial separatism so baleful in its effects, the same state of things will be still further perpetuated,—consequently, the causes being unchanged, the effects will be identical, and the same deplorable scenes will be enacted from time to time,—scenes which every other European country has witnessed, and would see now, had not a wiser legislation made their recurrence impossible.

* * *

The work by Jacob Brafmann, from which Mme. Ragosin quotes in her article, has never to our knowledge been translated into English. It was published in Russian in 1870, but the only complete translation of which we know is the work of Dr. Siegfried Passarge, Das Buch vom Kahal, Leipzig, Hammer-Verlag, 2 vols., 1928. Since copies of this highly important work are extremely rare (guess why!), we reproduce the title page below.

Brafmann's work is little known, even to diligent students of the Jewish problem. His original appears to have had a modest circulation in Russia until the Jews subverted and captured that

nation in 1917-1918 and could smash the skulls of wicked persons who had read it. A small excerpt was paraphrased in German in 1881, but was promptly howled down by the Yids and Germans in the press and universities who could be hired as shabbat goyim. As is well known, the Jews exerted a great and often preponderant power over the German government after the accession of Wilhelm II in 1888, and greatly augmented it after they procured the dismissal of Bismarck in 1890, a necessary preliminary for the First World War. It is significant that the alien invaders were able to thwart publication of a German translation until 1928. (See Passarge's Vorwort, Vol. I, pp. V-VII, and on the Jews' twists and lies in an effort to discredit the revelations of the courageous Jewish author, see Passarge's introductory study, pp. XI-LV.)

—Editor



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*

Hammer-Verlag / Leipzig * 1928

PARTISANSHIP *continued from page 10*

what was inherent in Christianity in its origins as they are described in the tales of the "New Testament," in which a Jesus exalts bird-brains that "take no thought for the morrow," boasts that he will "make folly of the wisdom of this world," and declares that rich men have no more chance of escaping eternal torment than a camel has of walking through the eye of a needle. The Jewish agitator, who recruited his apostles from the dregs of the populace, promised his followers post-mortem bliss in a Heaven that would be filled with swarms of squalid proletarians, who could exult forever over the sufferings of their betters and thus salve with triumphant malice their consciousness of their own inferiority. And the prevalent Christianity of today, which espouses the "social gospel" of Marx, who merely dispensed with spooks in his version of the Jewish attack on civilization, is by its very nature hostile to a high culture, hostile to learning and science (although it may use technology for its own assault on the civilization that made technology possible), and hostile to the stability of a society that is necessarily based on private property, hating the wealth that gives leisure for culture, although it has no objection to rich gutter-snipes and even admires Teddy Kennedy for his cleverness in disposing of a redundant female by having her slowly suffocate in an immersed automobile. Or, if it does not really admire that boyish prank, disregards it in its enthusiasm for the "idealist" who wants to impose "social justice" on South Africa by turning the savages loose on the White population.

A materialist, observing the scientifically ascertained facts of biology, will tell you that it is suicidal for a nation to nurture offspring that are physically or mentally deformed, to coddle criminals, and to subsidize its domestic enemies. And it is a nice irony that the editor, who deplores "the supremacy of science," becomes himself a strict materialist when he justifies the execution of criminals by remarking that the South has a much lower rate of recidivism than the rest of the country: "We have found that 0% of our executed murderers kill again."

A THEORY ABOUT RUDOLF HESS

A well-known writer who wishes to be anonymous has
June 1985

suggested a possible explanation of the mystery surrounding the victim of Anglo-American cruelty now imprisoned, at enormous expense and with preposterous precautions to prevent escape, in Spandau. Having read my article in the April issue of *Liberty Bell* and accepted the findings of Dr. Thomas that the prisoner is not Rudolf Hess, the writer has sketched the following hypothesis.

The British Secret Service, which is known to have been in contact with the infamous Admiral Canaris in Germany, elaborated with him in an ingenious plot to make the Jews victorious in 1941, when a year and a half of warfare had proved that the united power of Britain and France could not save them from defeat in the war they had forced on Germany. The plot called for two principal operations. In the first, Hess was to be assassinated while on one of the solo flights he made from time to time for recreation, and replaced by a 'double,' the prisoner now in Spandau, precisely as happened according to Dr. Thomas. At the same time, Hitler was to be murdered, perhaps by the method used by German traitors when they, in collaboration with Canaris, almost succeeded in killing him in July 1944 and failed by the merest chance. At the death of Hitler, Hess would have automatically become the Führer of the German Reich, and the pseudo-Hess in Scotland would promptly have negotiated a peace that would have saved the Jews' stooges from catastrophic defeat. The British might even have been able to salvage the Empire they were destroying to please their alien masters.

It was the second and crucial part of this plot that failed. The attempted assassination in 1944 failed because Hitler just happened to have moved far enough from the planted bomb to escape death when it exploded. An earlier plot in 1941 may have failed just because the bomb failed to explode and Hitler was saved, just as the British Parliament was saved in 1948 when the bomb planted by the Jews failed to explode. After that failure, caused by some chance malfunctioning of the apparatus that was to detonate the bomb at the right moment, the Jews decided not to make a second attempt, and their plot would have remained unknown, had it not been described by the Jewish murderer, in his *Memoirs of an Assassin* (London, Blond, 1959; New York, Pyramid, 1960). The secret of the failure in Germany in 1941 was better kept. We probably should never have known of the attempt on Hitler's life in 1944, if the bomb had failed to explode and Colonel von Stauffenberg had carried

away his unopened briefcase at the end of the conference.

Since Hitler was not assassinated in 1941, the presence in Britain of the man who impersonated Hess was only an embarrassment to the British Secret Service and improvised efforts to cover-up the whole operation account for the unexplained fumbling and bumbling that followed.

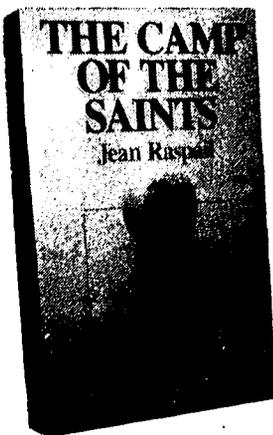
All this, of course, is sheer hypothesis, speculation with not even a scintilla of circumstantial evidence to support it. A minute examination of the records of Hitler's movements on 10 May 1941 and two or three days thereafter, and particular scrutiny of the lists of persons who were admitted to his presence, might disclose circumstances in which such an aborted attempt to assassinate him *could* have been made, but, as the author of the hypothesis carefully points out, there could be no evidence that such an attempt was actually made. The only confirmation of his hypothesis now possible would be a confession by the prisoner in Spandau, who must have known that such a murder was planned, although it is unlikely that he was told how it would be carried out.

I repeat with emphasis—because the distinction is one that escapes many "right-wingers"—that the foregoing is merely an hypothesis that has not been, and cannot be, tested in any way. The man who suggested it, however, is right about one thing. The chances are that if our race escapes obliteration by the Jews, Prisoner No. 7 in Spandau will become, like the Man in the Iron Mask, the subject of innumerable efforts to solve an historical mystery of which the secret has been lost forever.*

* Most historians today favor the candidacy of either an obscure Italian, Count Mattioli, or an even more obscure servant, Eustache Dauger, for the dubious honor of having been the object of Louis XIV's implacable vengeance. What they cannot explain is why either of these individuals should have been thought worthy of the elaborate precautions taken to conceal the prisoner's identity and particularly the mask of black velvet that concealed his features, which must have been so well known that he would have been recognized by influential Frenchmen, had he been seen without it. As a point of methodological interest, it may be noted that Voltaire's sensational theory (the prisoner was an illegitimate son of Louis XIV) has never been *disproven*, because you cannot demonstrate the falsity of an hypothesis without either proving that it presupposes some event or condition that was physically impossible or providing an explanation that is indubitably correct. A hypothetical explanation of a mystery cannot be proved wrong by a lack of evidence to confirm it. That is sad, and makes many an historian gnash his teeth, but it is unfortunately true. For every mystery, there is a multiplicity of hypothetical solutions, and all we can do is weigh probabilities, but there are some historical

mysteries, such as that of the "Iron" Mask, for which the circumstantial evidence is so exigous or confused that no hypothesis is sufficiently probable to be weighed. Historians of the future (if there are any) will at least have in Dr. Thomas's book evidence that will have a tantalizingly high degree of probability, whatever happens, and if the prisoner is not examined by disinterested physicians of indubitable probity, will accept it as virtual certainty. That, however, will not prevent ingenious individuals from formulating alternative hypotheses more congenial to their own predilections (e.g., Hess was a traitor who took refuge in Britain to escape exposure, or Hitler was assassinated and replaced by a 'double' who disavowed Hess's secret negotiations so that he could contrive the eventual defeat of Germany; *et cetera ad infinitum.*)

Does the West have the will to survive?



That is the obvious question posed by Jean Raspail's terrifying novel of the swamping of the White world by an unlimited flood of non-White "refugees." But there is also a less obvious and even more fundamental question: Must Whites find their way to a new morality and a new spirituality in order to face the moral challenges of the present and overcome them? *THE CAMP OF THE SAINTS* is the most frightening book you will ever read. It is frightening because it is utterly believable. The armada of refugee ships in Raspail's story is exactly like the one that dumped 150,000 Cubans from Fidel Castro's prisons and insane asylums on our shores in 1980 — except this time the armada is from India, with more than 70 times as large a population. And it is only the first armada of many. If any book will awaken White Americans to the danger they face from uncontrolled immigration it is *THE CAMP OF*

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Letters to the Editor

Dear Mr Dietz:

11 March 1985

I must say I was very impressed with your March issue of the "Liberty Bell." "The Case Against the Holocaust" and "Monetary Policy" by Dr. Weber contain some of the most useful, concise, common sense, general purpose, 'pass-it-around' type material I have seen in a single book form. I fully intend to see my March issue get some good mileage. In addition, and of a more immediate interest was your accompanying page on the Samisdat trial in Canada. I noticed both in the Liberty Bell on p. 17 and in the excerpt several instances where Mr. Zuendel considered his group as having outmaneuvered the Zionists. I could not help but remember, along similar lines, a few pages from Dr. Oliver's fine book, "America's Decline", where Dr. Oliver wrote about first joining the John Birch Society (pp. 153-163). In these pages Dr. Oliver directed his writing to a little book entitled "The Politician," among other things. "The Politician," it appears, was a book exposing "Ike" Eisenhower as something other than a national hero. rather as a genuine FDR stooge and other assorted repulsive characters, written by Robert Welch, founder of the John Birch Society. This book, it seems, never made it to press when it should have. According to "America's Decline," Dr. Oliver felt since the "enemy" had gotten a hold of "The Politician" anyway, and were causing a general stir about how in this terrible little book someone had called Ike a "commie" (providing tremendous, nation-wide interest), why not use an underground type press, mass produce the book, get it out quickly, let everyone read and see what happens, maybe people will wake up!!! To quote Dr. Oliver, "the Enemy had provided us with a strategic opportunity that we could never have obtained for ourselves. Great generals owe victory to the enemy's blunders more often than to their own most subtle manoeuvres." To sum it up, Dr. Oliver's idea was not used and the chance was lost.

Perhaps it goes without saying, however I feel most passionately that the parallel between "The Politician" that didn't and the "Samisdat" that did is this: the opposing side has strategically blundered. If perhaps you follow a similar line of thought, the opposing team has fumbled the ball. Now it's our turn for a

chance to make up a lot of lost ground. We can roll over and die, or we can clutch our new found opportunity and run like hell. As I've noticed on the inside cover of your back page it reads, "Our fight is your fight," this, of course, also applies to the Samisdat trial. I certainly hope that all your readers feel similarly in regards to Mr. Zuendel's plight.

Respectfully yours,
V.G., Michigan

* * * * *

Dear George:

4 March 1985

I am writing to you on a matter I regard as being of the utmost importance in our presentations to the unenlightened and a problem which is continually cropping up which does us much harm.

I began to read the unsigned article "The Case Against the Holocaust" in the March issue of *Liberty Bell* and was filled with a growing delight, admiration and enthusiasm for its clear, calm, lucid persuasiveness. This, I thought, is something we have needed for a long time. It cannot be dismissed as a mere polemic or sophistry. And then, all of a sudden the author got carried away and made a statement that is simply not true and is *known* to be untrue except among the absolutely ignorant. Please understand, I am wholly in sympathy with the motives which forced Germany to seek a military solution to the intransigence of the Poles over the matter of the Corridor and Danzig, and the justice of the German case for revision of the imposed Diktat of Versailles and subsequent Polish unilateral aggression. But the fact is that (unless we take seriously the obvious propaganda ploy of an initial Polish attack) Germany began the shooting. I think she was justified. But when the author says "the very war itself was started to prevent German Danzig from joining the Reich as its German majority desired to do," the truth of the last seven words is mixed with the untruth of the earlier ones. It was started by German action to recover her rightful territory when all offers of reasonable compromise had been rejected by a Poland wickedly encouraged by British and French backing and, at second hand, by Roosevelt's mischievous war-mongering lust. The author's momentary lapse from absolute correctness here opens the door to the devastating accusation that the article is thoroughly untrustworthy and just "neo-Nazi propaganda unworthy of serious consideration." And that is a terrible loss in view of the splendid and, I believe,

absolutely true (with one trivial exception) rest of the article. The "trivial exception" is the author's claim that no revisionist historians are National Socialists or Fascists. Wrong. Some of us are. In at least one case the person graduated from Fascism to National Socialism as his philosophical growth developed.

One last, unrelated matter. Someone at Reedy has a distaste for the word "rhetorical." Even with St. Paddy's Day so close this is not really acceptable.

But before the whole value of that excellent article is nullified, do get the author to do a minor rewrite on the lines I have urged.

Best
Dr. Peter H. Peel

* * * * *

Dear Mr. Dietz:

5 March 1985

Just a note to say I am glad to know you are alive and well in West Virginia.

On the "Ray Briem" program on WABC (77) "Talk Radio," on Thursday, March 14, 5:20-5:30 AM, a male caller spent well over a minute supplying "information" on your Computer Bulletin Board System, including the fact that there is no charge of \$5.00 anymore. If at all possible, get a hold of the tape and listen to it carefully. I'd love to know if others heard this caller.

Respectfully yours,
R.T., New York City

* * * * *

Dear George

7 March 1985

Thanks for the speedy delivery of my book order. I must say that *Liberty Bell* is one of the more quickly responding book-sellers in the racist movement.

I've enclosed a news clipping concerning one of our local liberal-lush churchmen, none other than the archbishop of the Minneapolis-St. Paul archdiocese! This particular individual supports the usual liberal-left "issues," and he cooperates closely with the local ADL. I've included the address and phone number of the archdiocese as a service to your readers: Archbishop John Roach, Archdiocese of St. Paul-Minneapolis, 226 Summit Av., St Paul MN 55102.

Best regards
T.N., Minnesota

* * * * *

Dear Liberty Bell:

19 March 1985

Thank you for the prompt delivery of my last order and the complimentary copy of "Liberty Bell." I was going to get "America's Decline" but decided to get a subscription instead. I truly love Professor Oliver's writing—what a keen and beautiful mind! I'll be ordering his other book soon.

I really enjoyed Ralph Perier's "Jews Love Christianity"—it was hilarious in parts.

Thanks again!
Mrs. C.E., Idaho

* * * * *

Hello, friends:

21 March 1985

Hope this finds you in good health. Congratulations on another excellent issue of "Liberty Bell;" the March issue was a total plus! I do appreciate your including my article "Awakening;" hope to contribute again soon. Dr. Weber's article in reply to "U.S. News" was good to see; I, too, wrote them a critical assessment, asking a couple of questions as to the validity of statements made in the article; the reply (from a bleeding Jew, no doubt) would have really touched your heart, Mr. Dietz! . . .

Thank you so much, and my best to you and the Mrs., from Texas!

Sincerely,
R.G., Texas

* * * * *

Dear Mr. Dietz:

24 March 1985

Enclosed you will find my check for my subscription renewal.

In the January 85 edition appeared a commentary about the book "The Anti-Humans" (which I know), and a footnote (page XIX) cites a book titled "Destroy the Accuser," by Frederick Seelig. According to the quotation, it must be extremely interesting. I guess it could be worthy to be translated into German. For that purpose I should get a copy of it, it might be a photostatic copy...

I actually planned to write some more about the Ben Klassen-Ronald Hand controversy, but lack of time does not permit me to. The outrageous letter of Ben Klassen displeased me. He shows that he knows quite little of this world. The answer by Hand had a much higher level.

Well, good luck; sincerely
E.S., Argentina

Liberty Bell

Dear Mr. Dietz

25 March 1985

I am just writing to you to let you know of our station and our efforts on behalf of our beleaguered race. We are an independent volunteer organization dedicated to bringing the truth about race and about Jewish media control to as many Americans as possible. We maintain a studio in Providence, Rhode Island, and a transmitter in the Baltimore, Maryland area. We transmit on various shortwave frequencies and have received over 200 letters so far from all over North America from people who have received our signals. Although we are not connected with any other group, we DO mention other worthwhile publications and efforts on the air. We have announced information about Liberty Bell, Instauration, and National Vanguard on several of our broadcasts.

Naturally, any station that would tell the truth on the subjects in minority-dominated America would never be licensed by the system, so our operation is of necessity a clandestine one. We transmit, as closely as is safely possible, according to the following schedule:

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If you would like to mention us in your magazine, please feel free to do so! I have enclosed one of our station QSL cards, as a souvenir.

P.C., Michigan

* * * * *

Dear George:

28 March 1985

In reference to "Get America up in Arms" in your March 85 issue: What downright stupid article. Precisely the type of thinking that makes the National Rifle Association so laughable.

Whatever qualities the U.S. population of 1775 had, it does no longer have. These qualities have gone, left, are no more.

June 1985

America has become a 3½ million square mile pigsty. The reason we are not all mongrels yet is that most negroes do not have 40 dollars in cash, the sum for which most white fathers would sell their daughters for.

The Russian military budget should be the easiest thing to figure out: 60 dollars in cash for each man, woman, and child, and the whole caboodle is theirs. In 1985, an armed American population is a threat to nobody but themselves.

Regards,
J.A., New York State



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Pass along your copy of *Liberty Bell*, and copies of reprints you obtained from us, to friends and acquaintances who may be on our 'wave length,' and urge them to contact us for more of the same.

Carry on the fight to free our White people from the shackles of alien domination, even if you can only join our ranks in spirit. You can provide for this by bequest. The following are suggested forms of bequests which you may include in your Last Will and Testament:

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AMERICA'S DECLINE

THE EDUCATION OF
A CONSERVATIVE



REVILO P. OLIVER

ABOUT THE AUTHOR: Dr. Revilo Pendleton Oliver, Professor of the Classics at the University of Illinois for 32 years, is a scholar of international distinction who has written articles in four languages for the most prestigious academic publications in the United States and Europe.

During World War II, Dr. Oliver was Director of Research in a highly secret agency of the War Department, and was cited for outstanding service to his country.

One of the very few academicians who has been outspoken in his opposition to the progressive

defacement of our civilization, Dr. Oliver has long insisted that the fate of his countrymen hangs on their willingness to subordinate their doctrinal differences to the tough but idealistic solidarity which is the prerequisite of a Majority resurgence.

SOME QUOTABLE QUOTES FROM *AMERICA'S DECLINE*

On the 18th Amendment (Prohibition): "Very few Americans were sufficiently sane to perceive that they had repudiated the American conception of government and had replaced it with the legal principle of the 'dictatorship of the proletariat,' which was the theoretical justification of the Jews' revolution in Russia."

On Race: "We must further understand that all races naturally regard themselves as superior to all others. We think Congoids unintelligent, but they feel only contempt for a race so stupid or craven that it fawns on them, gives them votes, lavishly subsidizes them with its own earnings, and even oppresses its own people to curry their favor. We are a race as are the others. If we attribute to ourselves a superiority, intellectual, moral, or other, in terms of our own standards, we are simply indulging in a tautology. The only objective criterion of superiority, among human races as among all other species, is biological: the strong survive, the weak perish. The superior race of mankind today is the one that will emerge victorious—whether by its technology or its fecundity—from the proximate struggle for life on an overcrowded planet."

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THEY CALL IT 'DEMOCRACY'; WE CALL IT A RACKET

JOHN TYNDALL ANALYSES THE HOLIEST
WORD IN THE POLITICAL DICTIONARY

IN THIS ISSUE:

REALPOLITIK 1985: The Lessons of Bitburg, by Hans Schmidt, page 1; JEWS IN AMERICAN GRAPHIC SATIRE AND HUMOR, A Review by Dr. Charles E. Weber, page 13; THEY CALL IT 'DEMOCRACY'; We Call it a Racket, by John Tyndall, page 15 (1); OFFICIAL DEFINITION OF 'DEMOCRACY', from an Army Manual, page 41 (27); SEVEN FREETHINKING U.S. PRESIDENTS, by Allan Callahan, page 54.

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Voice Of Thinking Americans

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The editor-publisher of *Liberty Bell* does not necessarily agree with each and every article in this magazine, nor does he subscribe to all conclusions arrived at by various writers; however, he does endeavor to permit the exposure of ideas suppressed by the controlled news media of this country.

It is, therefore, in the best tradition of America and of free men everywhere that *Liberty Bell* strives to give free reign to ideas, for ultimately it is ideas which rule the world and determine both the content and structure of culture.

We believe that we can and will change our society for the better. We declare our long-held view that no institution or government created by men, for men, is inviolable, incorruptible, and not subject to evolution, change or replacement by the will of the people.

To this we dedicate our lives and our work. No effort will be spared and no idea will be allowed to go unexpressed if we think it will benefit the *Thinking People*, not only of America, but the entire world.

George P. Dietz, Editor & Publisher

GANPAC BRIEF

A monthly newsletter, written by Hans Seligson

REAL POLITIK 1985

The lessons of Bitburg

*"Instead of reawakening the memories
and the passions of the time . . . we
should observe this day as the day
when, 40 years ago, peace began. . ."*

President Ronald Reagan

NEVER
FORGIVE!

NEVER
FORGET!

Jewish World Leaders

Dear Members and Supporters:

The two statements above, one made by President Ronald Reagan at a March 21st, 1985, news conference, the other one heard so frequently (in various forms) from the mouths and pens of Jewish leaders in conjunction with the President's visit and wreath-laying at the German soldiers' cemetery at Bitburg, present two totally different and opposing moral and ethical philosophies. Regrettably, in the current American political establishment, and among its academic intelligentsia, there is almost no man or woman who points at this unbridgable chasm, and explains its tremendous significance to the uninitiated masses of the American people.

Instead, we have Judaeo-Christian ministers, such as Jerry Falwell, Pat Robertson, Billy Graham, and thousands of others, who speak with forked tongues, and proclaim humanistic and materialistic values as our own, contrary to the real religious and ethical teachings of our heritage, our ancestry, and the Western European culture that was the basis for the foundations of these United States.

Until this battle of the ages is clearly recognized by everyone, and until the leadership of the West consists of people who are willing to fight for our ancient and sacred values, there will be no real peace and no salvation.

There is no need to delve very much into the background of the Bitburg story. It suffices to state that rarely has an event

July 1985

occupied the minds of both the American and German people as much as this originally simple laying of a wreath at an "Ehrenfriedhof" in the Eifel mountains.

Needless to say, the whole "hype" was artificially created by the masters of the American news media, and—thankfully—by now there is hardly an American or German who doesn't understand that. The underlying reason for the incredible media campaign was (is!) probably the steadily weakening position of the Jews in the Western world, and, possibly, their realization that the Holocaust myth is coming under ever-increasing scrutiny. In other words, it is possible that the Bitburg hullabaloo was a last desperate attempt to stem the tide.

I feel I must point out that last year's "40th anniversary" D-Day celebration in the Normandy, to which only former Allies but not the now allied West Germans had been invited, must have had much greater repercussions inside Germany than is generally acknowledged.

At any rate, the West German government felt sufficiently alarmed by the negative fall-out of the D-Day slight to take counteractions, and this led to the suggestion of the Reagan visit to the Bitburg soldiers' cemetery.

Few Americans realize that at this time in history there exists no German "Tomb of the Unknown Soldier." According to law, Berlin is still the capital of the Reich, and, hence, of all Germany. Small Bonn, that former residence of a minor princeling, is only the provisional capital of a temporary state. Certainly, the rulers in Bonn could build a Tomb of the Unknown Soldier at or near Bonn, but that would merely reinforce that far-too-prevalent feeling (especially among young Germans) that the division of Germany is permanent. And this again few German politicians can afford. THAT is the reason why a soldiers' cemetery had been chosen.

And then there is the matter of German honor. When WW 2 was over, the Allies tried their utmost to dishonor ALL German soldiers of that war, except the numerically few (albeit still important!) traitors. You, my perceptive friends, know how that was done, and you know also *welch Geistes Kind* was behind it. There is also no doubt that both the brainwashing (the "guilt feeling that has been imposed upon them," according to President Reagan), and the recent anti-German and anti-Waffen-SS propaganda campaign had something to do with it. But, unfortunately for some of the non-Germans, they themselves have no concept of honor as the Germans know it,

and they never realized that it is not something you can take away (or propagandize away) from an ex-soldier who has it.

Permit me to get personal: When the war was over, I knew we had been totally beaten. There were no illusions as to our future. Knowing the kind of enemies we had fought (and many Germans had seen in action after 1918!), we also had an inkling of what to expect, both in physical suffering as well as in the matter of "re-education." But, at no time did I ever feel that, due to the loss of the war, my former enemies could impugn my honor. And I still feel like that today. I was a German soldier. I did my duty for my country. I was wounded twice (three times, if one can count severe frostbite acquired in closest proximity to the enemy, that led to hospitalization). I did nothing that I ever had to be ashamed of, and I never saw anything that would make me feel ashamed for my, mostly dead, comrades. We fought, we lost. Our honor—and that of millions of other German soldiers—remained untarnished.

The German word for slanderer is "Ehrabschneider," i.e., someone who "cuts one's honor." I think it is very appropriate and precisely fits all those of the media and in politics who defame the fallen at Bitburg.

This is the first time since the end of the war that I even think of this subject matter. Hitherto, that was between myself and my dead comrades. But Bitburg has changed all that. What the anti-Germans really did with their attacks against President Reagan's visit at the Bitburg Ehrenfriedhof was attack the honor of dead German soldiers, and that few people in all of Germany could accept. You can insult a German (when he is helpless), you can take away his material possessions, you can tell tall tales (people like myself always consider the source!), but never attack the honor of Germany's fallen! THIS IS WHAT BITBURG WAS ALL ABOUT!

Many times before I have written that world politics has (recently) entered a new era. In this new epoch of confrontation and—possibly—conflagration, it is essential that the Western remainder of the former Reich does not fall into Communist/Soviet hands. If it does, the whole of Europe will be lost, and without Europe, these United States could not hold out for long!

We ought to be grateful that President Reagan seems to have recognized these facts so clearly. There is also no doubt that in his final decision to go to Bitburg the President was ably assisted by former President Nixon. I hope many of you saw the

ABC 20/20 program in early May, when R. M. Nixon quite eloquently described the importance of West Germany to the U.S.

In the United States it is not generally understood that Germany and the Germans are not automatically a part of the West, as the term is understood here. Germany has always considered itself as *Das Reich der Mitte* and has had close relations with both Western and Eastern Europe. As a matter of fact, while Spain, Portugal, France, and England moved westward, across the oceans, Germany energetically opened up the East, founding cities such as Riga, Dorpat, and Hermannstadt, and settlements in the Balkans, on the Volga river, and near the Black Sea, to name but a few. Therefore, we must understand that there exists a not insignificant group of people in either part of the divided Reich who would much rather make a deal with the Russians (whom they understand better), than with the fickle North Americans. I myself have long held the opinion that the Soviet Union might well be able to swallow West Germany through military means, but that it could NEVER digest the whole of Germany, which it would then have within its sphere of influence. I am convinced that *Der deutsche Geist* is stronger, and this is not meant as a negative reflection on the Russian people, against whom I have no animosity.

At any rate, if President Reagan had not gone to Bitburg due to Jewish pressure once the visit had been announced, it would have had catastrophic consequences for German-American relations. The fact that both American and some (brainwashed) German media people belittled the significance of the matter merely proves how far removed from reality they really are. In this context it must be understood that most West Germans really take "democracy" seriously, as can be seen from their high participation in elections. Few Germans know that "democracy" is really a plutocratic (based on money) sham. Just think: Many Germans actually believed that the majority of the American Senators and Representatives who voted against Reagan's visit to Bitburg really expressed the will of the voters in their district! They didn't know that almost all these people have been bought and paid for by the Israeli Lobby and know where their loyalties lie. And, unfortunately, the controlled German press certainly made no attempt to enlighten their readers. (There was an exception: the popular German weekly magazine *Quick* used the Bitburg opportunity to publish a major article under the title *Die Macht der Juden* ("The Power

of the Jews") and described rather accurately and fairly the inordinate power and influence of the Jews in the United States. Not surprisingly, *Quick* was immediately attacked by major Jewish leaders as being "anti-Semitic", but no specific denial of the stated facts was forthcoming. No doubt, the *Quick* article will make waves far into the future; the gullibility of the Germans will never be the same again.)

When the Bitburg Story broke, and before it became the tremendous media-hype of succeeding weeks, we at GANPAC immediately realized the importance of the matter and mobilized support for the President's trip to the war cemetery. We can point with pride to the fact that on this occasion, for the first time since WW I (!), numerous and diverse German-American organizations across the nation cooperated for the common good. The following pages will prove some of the efforts. GANPAC sent many more telegrams than are shown [*but omitted here for space reasons —L.B. Editor*] here, with the intent to supply influential people with essential information. We believe it helped. Out of all this will grow much closer cooperation in matters of mutual concern between many of the German-American and other European-American organizations that are not beholden to the privileged minority...

What are the lessons of Biturg? (The answers to this question are not necessarily in the order of importance!):

1. The American people still have a very healthy instinct for what is right and what is wrong. I am certain that our assumption that approximately 75% to 80% of Americans were FOR the President's visit is essentially correct. And this in spite of the tremendous influence of the anti-German media.
2. The Jewish leadership has lost all touch with reality. The outcome of Bitburg means a great defeat for them. In an earlier GANPAC BRIEF I expressed the opinion that the invasion of Lebanon in June 1982 could be compared to the German defeat before Moscow in the winter of 1941, i.e., it was THE turning point. Well, Bitburg was their Stalingrad, in other words, their point of no return. I doubt that they can ever recuperate from their serious losses. (They'll try, I am sure!)
3. President Reagan proved his tremendous perception of the innermost feelings of the American people. He also knows that

he can bypass many of the self-appointed intermediaries. This doesn't look good for representative democracy, it is, however, the only way out of the present dilemma where special interest groups (not the German-Americans as yet) exert too much power.

4. The Communist (Soviet) ability to influence Western policies is not as strong as is generally believed. No doubt, their agents had their hand in the Bitburg fiasco, and a retreat by the President would have meant a major victory for them. Conversely, they, too, have lost. (It bears mention that in normal Christian Western societies "40th anniversaries" are generally not celebrated. It has definite biblical/talmudic connotations. "40 years," according to the Bible, means a time of probation, of cleansing and renewal. That's probably why the Jewish leadership got so nervous as 1985 approached; they believe in symbolism and they desperately want to keep the Germans in the role of the sinner in a sackcloth. Alas, it didn't work. Now the opposite result is here. But why would the Soviets celebrate the "40th" so much? Perhaps for the same reason or (also) because their whole card-house of lies (like "20 million Soviet war dead") is falling apart.

One of our GANPAC loyalists mailed me these short notes:

"If, regarding the Bitburg coverage, the media were honest, at a minimum...

...it would not refer to the concentration camps in Germany as "death camps"—thus slyly seeking to imply that which it knows it can no longer assert about them, "gas chambers," "exterminations".

...it would check out, then refute, false anti-German atrocity claims "Malmedy 'massacre,'" etc.

...it would provide viewers a balanced perspective of all WW 2 atrocities (where were reports from the "death cities" such as Hamburg, Dresden, Pforzheim, etc.?)

...it would not cover up the fact that Waffen-SS soldiers were from all over Europe, and it would not seek to blur the fact that they were SOLDIERS!

...it would demand that Reagan JUSTIFY mentioning "genocide" at Bergen-Belsen!"

AMEN!

Perhaps THE best analysis of the underlying psychological

factors behind the Jewish attempts to forever burden the Germans with a guilt complex in regard to the "Holocaust" was written by law professor Butler D. Shaffer of Los Angeles, in an article entitled "To What Purpose Guilt?" (*The Register*, 5/16/85). Unfortunately, we can only use excerpts due to limited space:

"A Jewish friend...incensed about Reagan's visit...told me: 'I don't hold Germans who were born after WW II responsible for the Holocaust, but I think they should...feel guilty about it!' My friend and many other people seem in agreement: the feeling of guilt should be encouraged if we are to have a decent society.

But why? To what end? What consequences will flow from this? Would a loving, intelligent parent ever think of raising a child under...assumptions (of guilt)?

Would a child continually bombarded with parental opinions about his or her unworthiness be more likely to grow into a psychologically healthy adult, or a neurotic or psychotic one? Isn't it enough if the child *understands* the consequences of behavior...?

What Jewish child has not had the epithet 'Christ-killer' hurled at him by some schoolmate who has just discovered religion? Doesn't my friend understand that he is playing the same game when he suggests that Germans ought to feel a burning sense of guilt, not for what they have done personally, but for the "sin" of having been born German? Is it an improvement in the moral nature of mankind to counter 'Christ-killer' with 'Jew-killer'?"

I do not agree with Professor Shaffer's statement that (seemingly) every Jewish child has been called "Christ-killer." I, for one, have never, ever heard it. However, Mr. Shaffer (always a perceptive writer!) deserves our gratitude for so clearly spelling out what so few people in our society have (so far) recognized. *Denn darum geht es wirklich!*

continued on following page

'New' SS Wreaths, Old Anti-Semitism

By Marvin Kalb

WASHINGTON — The controversy over the Reagan visit to Bitburg is receding, no longer a front-page embarrassment. But do you hear an echo from the past?

I visited the cemetery the morning after President Reagan and Chancellor Helmut Kohl placed wreaths of reconciliation in front of its chapel. For years, the cemetery had been largely ignored; now, it was an instant shrine, a focus of political debate. Small flower pots marked many flat graves, 49 of them honoring Waffen SS troops. By the end of my visit, many hundreds of Germans and occasional Americans from the nearby Air Force base paused before the wreaths. Some took pictures. Mothers hushed children. A religious air seemed to saturate the scene.

But look and listen: all around there were the sights and sounds of the new Germany — and old. Six feet to the left of the President's wreath stood an equally impressive one. Across its banner: "To the Waffen SS who fell at Leningrad." No more than a foot to the right of the Chancellor's was another wreath: "For the fallen comrades of the Waffen SS."

These two wreaths had been placed in the chapel, out of sight, hours before the President arrived. They were restored to their original places of honor only hours after he left. In the ensuing tranquility, the Waffen SS

Marvin Kalb is an NBC News correspondent.

could again be honored in the spring-time sun.

A middle-aged visitor from Nuremberg said the Waffen SS were simply soldiers — young conscripts doing their duty. "Let them rest in peace. For us, a dead soldier is a dead soldier, not a hero."

A native of Bitburg, who looked to be in his 20's, expressed a view I was to hear with disturbing regularity. "We Germans and Americans had been cooperating very well" — he lowered his voice — "until the Jews began to make trouble."

Another Bitburger zeroed in on Elie Wiesel. "Imagine the nerve of a Jew lecturing President Reagan. I saw him on television, making trouble the way they all do."

An old woman complained that Mr. Reagan had spent only eight minutes at the cemetery. "You know why the visit had to be cut back? Because of the Jews." She stalked away to join a group of friends nodding in agreement.

A man with a cane stopped and said: "If they don't like it here, the Jews, let them go away. We were better off without them in Germany." There are only 28,000 left, he was reminded. "Too many," he replied.

The people of Bitburg are pleased that Mr. Reagan came to visit, that he didn't yield to pressure. But it's clear they resent their new notoriety — and equally clear whom they consider responsible for the unwelcome change: the Jews and the media. The Jews are seen as a group separate from Germans and Americans — an indigestible lump, a foreign body. The media are seen as intrusive and

irresponsible and, somehow, controlled by the Jews.

So it went. A few days later, a Munich newspaper editor explained that anti-Semitism is an "anthropological phenomenon" in Germany. The controversy seems only to have uncorked the venom once again. There is a sad irony. Bitburgers consider themselves remarkably enlightened. In 1933, when Hitler won a critical election, this conservative Catholic town voted overwhelmingly against him.

Is Bitburg an aberration? It is impossible to judge and dangerous to generalize. But a number of leading West German politicians and professors — several close to Mr. Kohl — think anti-Semitism was on the rise even before Bitburg. "The Jews were getting too impertinent," one politician

said, citing, among other things, their opposition to West German tank sales to Saudi Arabia. "We've listened to them much too long. It's enough."

The pursuit of reconciliation by way of Bitburg has been a failure. What should have been obvious from the beginning is that reconciliation is a long process — not a single photo opportunity, an event, a moment frozen in time. Bitburg, exposing clumsiness and poor political judgment in Bonn and Washington, in the process lifted the scab on dark corners of recent German history. There is a time to know when to leave well enough alone.

As I entered the cemetery, I noticed a sign: "Please do not disturb the peace and rest of the dead." Too late. □

The above article by Marvin Kalb is probably the most significant post-Bitburg writing I have come across. It wholly confirms my pre-Bitburg expectations, and points to serious ramifications for "the others." That the writer views any criticism of the Jews as anti-Semitism is to be expected.

Kalb seems surprised that Germans now blame the Jews, and the American news media that is largely controlled by them, for the Bitburg hullabaloo. I, personally, trace his attitude to almost typically Jewish arrogance: Kalb certainly knows the score—the man is not dumb!—but for decades he has been so imbued with the fallacy of the stupid Goyim that he seems shocked when German housewives, or twenty-year olds, see through the sham of postwar propaganda and 'name names.' The Jewish-instigated Bitburg affair has had such positive results that ten million GANPAC BRIEFS, translated and sent across the ocean, couldn't have done better. *Danke schön, Herr Wiesel!*

Lest someone takes issue with my blaming the Jewish leadership for the Bitburg fiasco (fiasco for them, not for us!), allow me to quote the London *Economist* of 5/4/1985:

"The Bitburg stupidities have deeply offended liberals and American Jews (who are sometimes the same people) but most of them did not support Mr. Reagan anyhow. ...there is no conclusive evidence that their views are shared by the public."

In our advertisement [omitted from this reprint for space
July 1985

reasons —L.B. Editor] that was supposed to have been published in Bitburg (actually, by a newspaper in Trier/Mosel), we alluded to two Allied war crimes that are totally unknown to the American people. One was the murder of hundreds, perhaps thousands, of young Waffen-SS soldiers at the American POW camp at Marseille, France, (a Colonel Paul Doyle was commanding officer), the other one was the kidnapping in Central and South America of German ethnics and nationals and their families, and their illegal incarceration in U.S. prisons and concentration camps.

(The latter were forcibly removed from their homes after their material possessions had been confiscated. Then they were shipped to Texas against their will and—upon stepping on American soil—arrested for “illegal entry.” Please note how the “laws” are always respected by the trespassers; then as now!)

(The Waffen-SS soldiers at Marseille were mostly from the 12th SS Panzerdivision “Hitlerjugend.” The average age of the whole division, including general officers, was 19! The matter described occurred AFTER 5/8/1945.

One of the most fiendish methods of torture devised by Doyle was to have the emaciated, starving, thirsty POW columns march along the inner perimeter of the camp, singing “their” songs, carrying make-shift flags and—in the brutal Mediterranean sun—being bare-breasted. These marches were held EVERY DAY for at least 5½ months, 10 hours a day. One of the survivors figured that they marched over 4,000 miles during that time. Do you believe we could interest the OSI (Justice Department) in the matter? Or, if Doyle is dead by now, is he perhaps buried at Arlington, where the German presidents lay their wreaths when they visit Washington?

In honor of the dead soldiers at Bitburg, and of those many unknown Waffen-SS soldiers that were executed at or after capture by the WESTERN ALLIES (it is estimated that approximately 50,000 died thusly in the last year of the war!), we reprint below an article from the *Chicago Tribune*, giving us 40 available names of the fallen at the Bitburg cemetery.

What you read next is not told to create hate or to make American ex-GI's feel bad. I know there are bad apples in every army (just like every nation has its own share of criminals). But I do feel that a certain “balancing of the scales” is necessary, especially in the light of the incredible anti-German media

campaign as a result of the Bitburg visit:

“At war's end, there were 56,000 members of the Wehrmacht, and 11,000 women, among them Red Cross nurses, WAC's, leaders of the NS welfare organisation, leaders of the girls' youth organisation, and the female members of the Leipzig Opera House, incarcerated near Bad Kreuznach.

They were all lying out in the open fields, in make-shift tents, with insufficient food and insufficient (non-existing) sanitary facilities. Every morning the dead were collected and thrown into “ready” mass graves. It is estimated that over 10,000 died there during the summer and fall of 1945.” (*Wormser Zeitung*, April 13 and 14, 1985.)

“On April 21, 1945, a small company of young, mostly untrained recruits of the Waffen-SS was ordered to take defensive positions at the village of Lippach in Swabia. The following day, a large column of American troops attacked the town with approximately 80 “Shermans.” The defenders were not even able to inflict serious losses on the Americans.

After the battle, GI's made a house-to-house search for remaining German soldiers: 25 drunken Americans discovered six Germans, and then drove them, half-clothed, ‘singing,’ toward the cemetery. There, one by one, they were murdered at the stations of the cross by bashing in their skulls. Altogether, 36 young Waffen-SS soldiers were murdered at Lippach.

On the same day, this marauding U.S. unit raped about 20 women, ages 17 to 40 (among them several pregnant ones), at the same village.” (*Aalener Volkszeitung*, April 13, 1985)

(Similar incidents occurred at that time all over Germany, not only in the Russian war area but also at the hands of U.S., British, and French troops.)

Continuing, I must state that I will not write anything that—unlike many of the “Holocaust” stories—cannot be independently substantiated!

In its May 11th, 1985, issue, the German-language weekly *Amerika Woche* (4740 N. Western, Chicago IL 60625), published an article concerning the infamous Buchenwald and Sachsenhausen concentration camps.

Who, today, knows that immediately after the German capitulation these camps were filled with people not to the liking of the Communists/Soviets? It is estimated that in the succeeding years 13,000 of these prisoners died at Buchenwald

and at least 20,000 at Sachsenhausen.

For five years after the war, the inmates in these camps of silence had had no mailing privileges! (Compare this with the fact that Auschwitz "death camp" had a huge postoffice for incoming and outgoing mail! I once knew an ex-Auschwitz inmate who smuggled "underground" notes out by hiding them in his soiled underwear that he regularly mailed to his mother.)

I have little doubt that the Western Allies knew of the conditions in these and other—and the GULAG—camps. Yet, nothing was done about it. Could we discover some "war crimes guilt" in these facts?

Lastly, permit me to comment on what in the German language is called "aufrechnen," i.e., "to settle accounts," in this case, in regard to war crimes committed during and after WW II. Many German leaders don't like "aufrechnen," especially "due to the heinous German crimes against the Jews." That is nonsense. We can only clear the air (between us) when everything can be openly discussed, disputed, spoken about.

For us at GANPAC it is extremely important that our descendants, both here and in Europe, regain their pride in their heritage. This can only be accomplished when the truth about WW II is told, and when everyone knows that the German transgressions pale when compared to those of the combined Allies. Therefore, WE ABSOLUTELY MUST "AUFRECHNEN," and mainly with the truth against their lies!

In this regard I must mention that we also are NOT anxious "to forget the 'Holocaust'." At least not until the truth, and nothing but the whole truth, is firmly established. Do you think we could recruit the Jewish leadership to assist in this endeavor?

Finally, our thanks to all of you for everything. Without your help we couldn't do what we do. And forgive us for often not answering your missives. The more volatile the political situation gets, the less time we have.

Sincerely,
Hans Schmidt, National Chairman

The GANPAC BRIEF appears monthly. Subscription rates are \$25 per annum, (\$15 for students and Social Security recipients). Mailing address: GANPAC, P.O. Box 1137, Santa Monica CA 90401.

BOOK REVIEW

John and Selma Appel, *Jews in American Graphic Satire and Humor*, 1984. Published by American Jewish Archives on the campus of the Hebrew Union College, 3101 Clifton Avenue, Cincinnati, Ohio 45220. \$7.50. 24 pages, 8½ x 11 inches. Contains 38 different reproductions of cartoons, postcards, sham valentines, etc., mostly in color.

Reviewed by
Charles E. Weber, Ph.D.

This booklet, which was published in connection with an exhibit, provides an excellent pictorial representation of the problems which Americans perceived as being associated with or engendered by Jews. The freedom to criticize Jews and even express this criticism in the form of derisive cartoons and other



satirical materials will come as a surprise to many a younger Aryan reader of this significant booklet. This freedom, which was enjoyed by our parents and grandparents, now seems to

continued on page 47



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word in the political dictionary

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I have been accused by anti-Nationalists and fellow Nationalists alike of being a non-democrat. It is a label that causes me no loss of sleep; I have always regarded 'democracy' as one of the most over-used and unscrupulously exploited words in politics. If Dr. Johnson once said that 'patriotism' is the last refuge of a scoundrel, meaning not that every imaginable rascally act has been sanctified by the claim of patriotic motives, the very same can certainly be said for the term 'democracy;' it is the stock-in-trade and halo of every shyster in public life, and my experience is that those who shout the loudest in its praise and lay the highest claims to be its champions are the ones who, when convenient to themselves, would most readily violate its most hallowed principles.

Because my contempt for those who cloak themselves with this word has at times been very thinly veiled, it has given rise to the question that has very often been leveled at me: do I approve of 'democracy' or not? Running parallel with this question is another: do I favour 'dictatorship'?

Let me straightaway reply that in dealing with such questions it is best, I think, to throw those two words right out of the window and onto a garbage heap of emotive catch-phrases where they belong, and to talk about this subject in terms that have some true meaning.

MEANING OF 'DICTATE'

What, to begin with, is supposed to be the meaning of the
July 1985

word 'dictate'? I always thought it meant compelling people to do something against their will. By that definition, it is inevitable that in every society, under whatever name, there are going to be people who will have to be 'dictated' to—criminals, for a start, for their will is to break the law, whereas it is the will of the state to defend and uphold the law. No, when we are talking of 'dictatorship' in these terms we are talking about government that operates against the will of the majority, and conversely, 'democracy' is generally understood to mean government which operates according to the will of the majority.

But what is the answer of those who condemn 'dictators' on these principles when evidence is produced of men who have been thus described but whose actions can be proven to have had overwhelming popular consent? This was exactly the case with Hitler and Mussolini until, possibly, the very last stages of their careers, when military defeat soured the memory of their earlier achievements, and it was the case with Franco right until his death.

I can anticipate the 'democrat's' answer already. These rulers, he will claim, were able to obtain popular consent because they took over and controlled for their own purposes all the mass media of the time and used those media to indoctrinate the populace into supporting their policies. To this I would reply: perhaps indeed they did, but was their practice in this respect really any different to that of our true rulers today who exercise a similar total media control and who, with the aid of that control, lay down the perimeters within which we are allowed to argue, criticise, and debate? True, under 'democracy' a man may take a wooden box to a street corner, stand on it and condemn the government of the day to whatever passers-by take the time to stop and listen, whereas in the Fascist and National Socialist states he most probably would be arrested by a policeman for performing the same act, but what does this prove in terms of people's right to free expression? Only that the rulers of 'democracy' are a little more subtle in their methods of popular control. They know very well that the 'free expression' allowed to the man on the wooden box is utterly meaningless as long as his audience is restricted to a few pedestrians in the vicinity and he lacks the facilities to communicate his views to millions at a national level.

This reality is not contradicted by pointing to politicians who are allowed time on TV to condemn the existing government,

and those who imagine that such a facility is indicative of a state of 'freedom' simply reveal how little they know of the true facts of political life. That facility is in fact given to a very few and they are in all cases 'selected' on the basis of the knowledge that they are reliable servants, if not of the government of the moment, at least of the broader 'liberal' establishment of which it is a part, and that their criticisms of those currently in office will be strictly circumscribed and limited to issues which have been defined by the media controllers as being 'safe' for public discussion.

No, certainly the media can be used for the purposes of indoctrination and generally are, whether those in control are professed 'democrats' or otherwise. There is, however, a limit to how far such propaganda can convince the people of the benevolence of their rulers. No amount of telling the people that they are well off will work so long as it is manifestly clear to them that they are badly off. In the three so-called 'dictatorships' of which I have spoken, the people were able to see, year to year, a steady improvement in their living standards, so that the state propaganda to which they were subjected on that score only confirmed what they already knew by their own experience. And it was that experience that provided the basis for the overwhelming popular consent which they gave to their rulers.

THE ELECTORAL FRAUD

This, of course, will not satisfy the partisan of 'democracy,' whose mind is so constituted that he will insist that popular consent be registered in some institutionalised form through such a procedure as regular elections and will deny the legitimacy of a ruler who does not submit himself to this process. But just how valid is the process in ascertaining the nature of the popular will?

The people are presented with the choice of two or more contending parties. Theoretically, any group of politically concerned citizens may combine together to form a party and present themselves, under the banner of their party, as candidates for parliament. In practice, however, only those parties that are considered 'within the pale' of establishmentarian thinking and policy are given a reasonable hearing by the mass media on which, in all except the very tiniest of societies, the populace relies for its knowledge of what the parties are saying

and standing for. Elections therefore become, in effect, a choice between political factions that have all first been approved by those who wield the real power in the state. Additionally vital for obtaining a hearing is that the candidate or party have the backing of big money whereby they may purchase the means of self-advertisement. In practice, such big money only comes from powerful moneyed institutions, whether they be those of trade unions or big business. There are no moneyed institutions that represent the ordinary man in the street or give a fig about what he feels; moneyed institutions represent organised vested interests, i.e., *élites*.

The result of this system in Britain is that elections, as a means of registering what is the popular will and putting into power a government that will carry out that will, are nothing more than a fraud and a racket. And it is not basically different in the United States or any other of the larger societies of the West that we are accustomed to designating as 'democracies.' If proof is needed of the inefficacy of 'democracy' in Britain as an instrument of the popular will, we only have to ask: where are the political leaders in parliament who have obeyed majority wishes on such wishes as Immigration, Capital Punishment, Abortion, Homosexuality, VAT [Value Added Tax], and much more? Legislation has been passed on these questions which in no way reflects the mandate of popular consent, which is supposed to be the bedrock on which 'democracy' rests. It has been passed by self-appointed *élites*, who believe they know better than the people what is good for the people—supposedly a hallmark of 'dictators'!

Is the practice of such *élites* in putting themselves above the public opinion then wrong? Not necessarily so, though I believe they happen to have been wrong in Britain in the fields I have mentioned. The proposition that the majority always knows best in the complex matters of state, which call for experts trained and knowledgeable in affairs, is a ridiculous proposition that will not stand up to two minutes of serious examination. It is as ridiculous as if I, when my motor car is failing to function in some way, called together a group of laymen on the subject of motor engineering and took a vote on what should be done to get the vehicle back on the road. As one almost wholly ignorant of the workings of the internal combustion engine, I would not wish to be consulted on such a matter, let alone allowed to vote; at all such times I seek an expert who knows about such things and who knows what to do. So it is with

doctors in matters of sickness, lawyers in matters of law, generals in matters of warfare, plumbers in matters of plumbing, and so on. In every facet of our daily lives we put ourselves under the direction of *specialists*, who are supposed to know their trade. This is not to say that the specialists are always right; they can sometimes be disastrously wrong. It is only to say that modern civilisation has not devised, and cannot devise, any better procedure for dealing with our problems.

OPEN DOOR TO THE IGNORAMUS

Yet it is in the most important sphere of all, that of politics, that we adopt, under 'democracy,' a wholly different procedure and a wholly different system: we do not require that people are specialists in the art of government, that they have first acquired extensive education and training in that art, in order that they may govern us. Any ignoramus can get elected onto town councils and to parliament, provided that he belongs to one of the 'approved' parties and pays lip service to their beliefs, and from those positions can play havoc with our lives and misgovern our affairs with resulting chaos in the manner of the sorcerer's apprentice, who runs riot by the application of an untrained mind to matters that need men of sound training.

And yet we accord the non-specialists who run our political affairs the authority and the power that in other fields we only grant to specialists: their authority and power is derived, not from their proven competence in their field, but from the fact that, under a system wholly fraudulent and wholly dependent on the art of the confidence-trickster, they have obtained the majority of our votes!

Some men in the 20th Century, recognising these manifest contradictions, weaknesses, and absurdities in the 'democratic' system, have opted for an alternative system for the governing of states to which we have assigned the term 'dictatorship,' a word equally devoid of serious meaning, as I have pointed out before. The essence of their idea is that it is necessary, to deal with the complex affairs of developed modern societies, to have specialists at the helm—a necessity so obvious that it scarcely needs the emphasis I have given to it. Their theory is that there are better ways to bring such specialists to the fore and grant them the power to get done the jobs that have to be done than the charade of 'elections' as carried out by 'democratic' rules. Normally the method chosen is one of appointment from above

rather than election from below, and the specialist is sought, not from the comparatively narrow field of politics, but from the wider field of the whole nation's life: from the careers and professions and businesses, where the men of the greatest competence can be found and chosen entirely on the basis of merit and achievement. They may include men who have been active politically but this is not a necessary criterion.

THE LEGITIMACY ARGUMENT

In what then lies the legitimacy of the power of such men? They have not been elected, so how do we know that they carry the people's mandate? The simple answer is, of course, that we do not know—by any process acceptable within the 'democratic' rulebook. The argument that will be advanced in favour of such an alternative system is not that it wears the mantle of 'legitimacy' by reference to that rulebook but that no such criterion of 'legitimacy' is ever really possible. The whole concept of legitimacy by such a process is called into question, and on the grounds that it can never be established by methods which, when examined honestly, can be seen as false and fraudulent.

The nearest that man may ever get to *truly* democratic government in the real world is in the limited sphere of societies and clubs, where those called together are of broadly homogeneous disposition in respect of the objects for which they have joined such bodies and where they have the facility, every individual amongst them, to have their say on matters of which we may reasonably expect them to have some interest and comprehension. The same might be true in very small societies at a primitive level of existence, where matters to be debated and voted upon are so basic that every man and woman of adult age can understand them and where the number involved is sufficiently minute to enable every member to communicate with every other member. Again, a measure of 'democracy' might be achieved in the conduct of the affairs of a country village, where it is possible to assemble everyone in the local village hall and allow them to discuss and vote on such questions as the cutting down of an old historic tree, the building of a new road through the neighbourhood, or the erection of a prominent statue overlooking the village green. Here once more there is reason to expect that everyone, the village idiot excepted, will have an opinion worth hearing and

that every opinion gets a hearing. At these levels of human existence there is some possibility that the principles of 'democracy', whatever their merits or demerits, have reasonable chance of being put into practice.

At the level of the national affairs of a state of population of 50 million or upwards, there is no such possibility of any true, fair, and democratic consensus, for even if every major question is put to people's referendum—as happens to some extent in Switzerland (a country whose people are less in number than those of Greater London)—the fact still remains that such a referendum will rely for its outcome largely on the power of propaganda over which certain influentially placed people will have a disproportionate, if not total, control. This was seen in the referendum in Britain on the Common Market [European Economic Community] in 1975, in which the pro-Market lobby was able to spend literally hundreds of times more money on promoting its side of the question than the anti-Market lobby, which was doomed to campaign on the proverbial shoestring.

When all these facts are considered in the sober light of day, we may appreciate that true democracy, except in the small societies that have been mentioned, is a total mirage, and that it provides no basis whatever for determining the legitimacy of government; there has to be some alternative criterion of that legitimacy, and, ultimately, the only such criterion is the admittedly very unsatisfactory one of the law of possession; in other words, he who has the power has the right!

BASIS OF 'RIGHT'

It is vitally important at this juncture to clarify what is meant by 'right' in this context: it does not mean *moral right*; it does not mean *superiority of principle*; it does not mean justification of every act, good or evil, carried out by those who have power in their hands; it merely means the right established by nature in accordance with the reality that no other right, however noble in conception, can be effectively asserted and that no other method of determining right has ever been devised.

This is the principle understood by those who have led the modern revolutions during our century against the old institutions of parliamentary democracy. Their legitimacy, from the moral point of view, is derived not from the process by which they have won and retained power, but from the benefits or

otherwise that their leadership has brought to their people when in power. These, of course, are a matter for considerable debate, but it is a debate that lies outside the scope of this article.

Again, sweeping away the familiar verbiage about 'democracy' and 'dictatorships,' we may confidently state the fact that it is a commonsense interest and wish of *all* rulers of nations to be popular, and that their use of power is tempered by such a wish at all stages of the process. Of course, that wish is tempered in turn by a realisation of the need to make prudent provision for the requirements of the future by far-sighted works, the dividends of which may not be realised immediately—investment in long-term development projects, acts of foreign policy essential to national security but costly in their execution at the time, large defence budgets conceived in the same purpose. This balance between the promptings of popularity and prudence has to be struck by all rulers and all leaders in human affairs, regardless of the nature of the institutions in which they work—'democratic' or non-'democratic.' Such leaders, therefore, may be seen to be working under basically the same conditions: they are unwise to go too far in one direction or in the other.

'INSTANT POPULARITY'

Party democracy, however, has one important weakness in these regards: it breeds, inevitably, a preoccupation on the part of rulers with what we might term '*instant popularity*.' The people have to be pleased all of the time—or, if not that, at least at such times as some vital test of popular consent is marked down in the calendar. General elections, by-elections, local government elections: the frequency with which these events are taking place requires that government policy is constantly tailored to allow for them. If nasty measures are required which the people may not like, the best time to carry them out is just when a general election has been won and another is not in prospect for several years, then, as the latter draws near, the time for all the sweeteners and 'goodies' comes around. It is really a cheap game of bribery and extortion, depending not on sober considerations of national need but on the scheduling of the next mass popularity contest. It is not a way to get good government.

There is another consideration. Assuming for a moment that we accept the 'democratic' principle that government is there to

serve the people, what is vital is that government be equipped with the necessary powers of *action* to perform that service effectively. This it will not have if it is submitted to the stifling procedure of parliamentary life in Britain as we know it. The whole process is one which atrophies all virile impulses to action to get done the things we have to get done if the people's will, let alone the people's interest, is to be pursued. The modern revolution against the 'democratic' process has aimed very largely at streamlining the process of government whereby decisions can be made quickly and in time to make action effective. As just one example of the 'democratic' farce, we have the seemingly endless debates in parliament accompanying the introduction of a new bill, and all in the service of the sacred principle that all legislation must have the consent of the people by reason of having been voted upon by the people's representatives. Yet this procedure has not prevented a mass of legislation getting through parliament which by no stretch of imagination could be claimed as having popular support—legislation of which I have named a few examples earlier in this article. Did 'the people' will the abolition of the Death Penalty or the legalisation of Abortion?

Is it an unreasonable proposition that a vastly simplified and accelerated process of legislation which dispensed with some of the *formalities* of parliamentary consent might result in legislation not only much wiser but much more in conformity with popular wishes? As an example, would a small group of chosen men and women, each with a wealth of experience in the field to be legislated upon and with their ears to the ground of popular feeling, do any worse than hundreds of elected representatives, mostly professionally ignorant, and living in philosophical ivory towers?

THE 'FREEDOM' FALLACY

'Freedom,' like 'democracy' and 'dictatorship,' is another of those words dangerous to use without exact application and highly popular with political scoundrels and racketeers. At the most preposterous level, we are asked to envisage millions of men marching to war with the thought that they are fighting for this meaningless abstraction, instead of tangible things such as their country, their race, their homes, their wives, or their children. At all other levels, the word is nothing more than a slogan until we get down to defining what we are advocating people should be free to do.

In the debate in which 'democrats' see themselves outscoring those whom they have designated as enemies of 'democracy' the freedom of the individual is one of the constantly recurring themes—though what individual they have in mind they prefer not to be tied down to defining.

The more adult among 'democrats' will be mature enough to recognise that the defence of one man's freedom necessitates the restriction of the freedom of another. What we are really then talking about is the freedom of the great majority of ordinary citizens—for that is the only definition of 'the people' that makes sense within the terms of democracy.

So what 'freedom' does this great mass of people want?

I think I know something about that mass, because I have spent many years discussing with its members their innermost personal aspirations. One of the first freedoms they want is the freedom to walk the streets and parks of their neighbourhood at any hour of the day or night without fear of attack. Another is the freedom to work at a trade or profession of their choice with the prospect of steady increase in pay and living standards and with some reasonable security of employment. They want to be free to spend their leisure time in pastimes of their own preference and desirably with the availability of cheaply bought facilities in their own locality whereby they may do so.

They want the freedom that comes of owning the house they live in within reasonable time of their first setting out to obtain it. They want the freedom to send their children to schools of their own choice at which those children may achieve a good education. They want the freedom that comes of enjoying good health.

They want the freedom to choose with whom they will mix socially and, if they own their own business, the freedom to decide with whom they will trade and whom they will hire or fire.

They want the freedom to look forward during most years to a pleasant holiday somewhere in this country or abroad without worrying and fretting about every penny they spend.

They want the freedom to be able to keep in their own pockets every penny they have worked to earn, excepting that portion which is absolutely necessary to pay for essential public services.

In both the public and the private context, they want freedom from financial debt.

POLITICAL FREEDOM: HOW MANY WANT IT?

It will be noticed that in listing these freedoms I have excluded any mention of *political freedom*—and very deliberately so because I am speaking, as indicated earlier, of the majority of honest-working, law-abiding, decent citizens, and my experience of knowing them is that political freedom is something to which hardly one in a hundred gives two seconds' thought.

This does not mean that political freedom, i.e., the freedom to engage in political activity on behalf of the cause of one's choice is, necessarily, a thing to be dismissed as having no value; it is only to say that it is a freedom to be evaluated, as with all others, in order of priorities in which people see them, and it is my observation that the freedoms that I have just mentioned occupy a higher priority with most than the freedom to take part in politics.

And on the principle, repeated in slightly different form, that one freedom sometimes involves the curtailment of others, we have to consider to what extent these freedoms desired by the vast majority may be advanced or retarded by the extension of political freedoms desired, at the very most, by a small minority.

It needs little insight to realise that the personal freedoms desired by this majority stand the best chance of being achieved and safeguarded in a society where there is prosperity, cohesion, peace, and order, where there is stable government and where national affairs have a firm direction—a direction not changed every five minutes by changes of political leadership, where national leaders collaborate together to a common purpose instead of constantly warring against each other in the process of jockeying for power and position.

From this we may see that there are many areas of potential conflict between the aim of freedom for the ordinary individual who just wants to go about his daily life in peace (the majority) and freedom for the political activist, the protester, the dissenter, the rebel (always the minority). A political system that goes all out to promote the one will find that the inevitable consequence is that there are some restrictions on the other.

But when you probe the 'liberal' and 'democratic' mind you will find always that the preoccupation is with the freedom of the *minority*, with that comparatively small section of the population who want to be involved in political affairs, and much less with the freedom of the majority who just want to be

left alone.

STATE AND INDIVIDUAL

Considered from this point of view, it is a dishonest distortion of the facts when the 'democrat' prattles endlessly on, as he does, about the need to protect the individual against the impositions of the state. A strong state and a free individual are constantly presented as if they were two conflicting aims. But in fact it is possible to conceive of circumstances in which a strong state is necessary, not to encroach upon the freedom and rights of the individual, but to *defend* those very things against the power of other institutions which intervene between individual and state and can much more dangerously threaten the individual than does the state itself. As one example, there is the trade union mafia which bullies and intimidates the worker who does not want to join a strike. At the other end of the spectrum there is the power of big banksterdom which holds the individual in thrall through usury and debt. There are the anarchic mobs with their minority axes to grind which interfere with ordinary people's rights to enjoy cricket matches or athletic contests. There are local government institutions, such as certain London borough councils, which will grossly abuse their powers by, for instance, throwing council tenants out of their homes for the 'crime' of objecting to coloured neighbours being foisted upon them—petty tyrannies run by miniature tyrants who can make the individual's life hell if that individual is not protected by a higher power that will keep the tyrants in check. In a score of ways a weak state, which does not have the will to keep these interest groups and pressure groups in order, exposes the ordinary individual to far more loss of freedom than a strong state which is resolved to rule and govern.

So we may see that there is not the simple conflict which the 'democrat' would have us believe there is between the needs of freedom and authority. These two needs can be made to harmonise in a higher synthesis in which freedom is lifted from the sphere of empty verbalising beloved of 'liberals' and defined in terms of its many meanings and applications. We recognise that not all freedoms can be given full flow and we decide which are the most important. It is a strange paradox that those who are most often designated the enemies of freedom may sometimes be the ones who bestow the greatest gifts of freedom on the greatest portion of the people, while those who shout 'freedom'

the loudest in their political rhetoric are so often the ones who would subject the people to the lowest form of tyranny.

FREEDOM FOR THE MAJORITY

So to turn to the question which was raised early in this article: do I favour 'democracy' or not? My answer is that I favour those *freedoms* which I have defined as being precious to the greatest number of people, while I recognise that for such freedoms to flourish some curbs on certain other freedoms are necessary. My dispute with self-styled 'democrats' is not over the desirability of freedom itself but over whose freedoms should take priority.

Those who wish to bestow on this view the title 'democratic' are welcome to do so if it fits their conception of the meaning of that word. For myself, I prefer not to use the word because it is one that, in my opinion, has become debased to the level of mere jargon, of meaningless verbiage. Instead I say to people: if you ask me am I for this or that, let me answer, not in mere words, but in concrete *ideas*—ideas which mean what they are said to mean.

I would apply the same rule to the question: do I favour 'dictatorship'? My answer is that there are hundreds of areas of affairs where ordinary people are today being dictated to by petty tyrants and where I oppose that dictating. I have named a few of these. Generally, it follows from what I have said about the freedoms that the ordinary man values that I would oppose violations of freedoms, and so that largely answers the question.

At the same time I am not going to admit the word 'dictatorship' itself to my political vocabulary any more than I would admit the word 'democracy,' and for the same reason. What is 'dictatorship' to one man may be nothing more than *leadership* to another. I am certainly *not* against a strong national *leader* who by his works bestows greater benefits on the majority of his people and in the making of his major decisions acts in accordance with his feeling of the pulse of his people, even if in the first he is not chosen through the corrupt charade of an electoral system and if subsequently he does not call a halt to the ship of state every little while in order for that charade to be re-enacted. If 'dictating' means acting against the people's wishes and imposing upon them the policies which they have not approved, who is the greater dictator: Adolf Hitler or Ken Livingstone? Francisco Franco or Arthur Scargill?

In the immediate aftermath of World War II the 'victorious' powers resolved that one of the vital conditions of the making of the post-war world would be that 'Nazism,' 'Fascism,' or any other movement of authoritarian Nationalism would be prevented by all means possible from ever rising again, not only in Germany and Italy, but anywhere else. By this they meant that the 'democratic' rights and freedoms normally extended to political parties right across the spectrum would be suspended in the case of movements of those kinds, whether they proclaimed themselves to be 'Nazi' or 'Fascist' openly or were merely designated as such by those who set themselves up as the thought controllers of the new world.

For the Soviet part of the post-war community of nations this policy did not pose any special problem. 'Nazism,' 'Fascism' and all other forms of Nationalism were simply banned alongside every other creed or movement opposed to the Communist way of thinking. No pretense ever existed in the Soviet Communist scheme of things that there should be any toleration of dissenting points of view.

But for the Western nations claiming for themselves the mantle of 'democracy' things were not nearly so simple. To admit openly that any kind of political creed or movement disapproved of by the ruling powers should be banned under the laws of the state would be to tear away from under their feet the very principles and precepts upon which their various 'democratic' systems were supposed to be based. Having told everyone that they had been fighting the war "to make the world safe for democracy," how could they cast out of the window their very justification for six years of struggle?

REPRESSION IN WEST GERMANY

The various 'democracies' resolved this dilemma in various ways. In the Federal Republic of Germany the most blatant, harsh, and unashamed oppression was practised against all those organisations and individuals that might be suspected as intent on reviving National Socialism. Such bodies and people were openly banned under the new laws of the Republic, instituted under pressure from the Allied occupational authorities. In view of the fact that National Socialism was popularly (albeit quite wrongly) regarded as an essentially German phenomenon, and therefore more likely to re-emerge in Germany itself than anywhere else, it was possible to gain acceptance of the

idea that 'safeguards' against it needed to be more stringent in that country than in others. Elsewhere, including in our own country, the ruling powers were more subtle in their approach; no official prohibition of 'Fascist' movements was introduced, but in a hundred different ways practical obstacles were placed in the path of organisations thus designated, which meant that, in effect, they enjoyed none of the normal rights granted to other types of political party. Prominent among these obstacles were:

(1) The introduction of laws against 'racism' which were designed to eliminate free public discussion of the issue of racial differences or of the power of organised Jewry.

(2) Effective suppression of the Nationalist Press by means of advertising boycotts; both against Nationalist newspapers and magazines and against wholesalers and retailers who might handle them—these boycotts being organised principally by Jewish Business interests.

(3) Constant police harrassment of Nationalists by means of telephone tapping, visits to homes on the flimsiest of pretexts, arrest and interrogation without any basis for charges, sabotage of activities and infiltration of Nationalist organisations by police agents for the purpose of internal disruption.

(4) The effective elimination of freedom of assembly by means of the withdrawal of hiring facilities for meeting halls from Nationalist groups—this policy sometimes being 'justified' as being in the interest of 'community relations' (i.e., 'anti-racism') and sometimes in protection of property against the threat of disorder (always, of course, the disorder of the opponents of Nationalism and not of Nationalists for what their adversaries might do).

(5) In harness with the above policy, the insidious encouragement of left-wing mobs to attack and disrupt Nationalist meetings, so as to provide the pretext for the denial of meeting facilities on grounds of the threat of damage to property and also to discourage private owners of meeting halls from hiring their premises to Nationalists.

(6) The almost total exclusion of Nationalists from the new medium of the post-war era, television. This exclusion has been 'justified' by broadcasting authorities on the grounds that TV time is granted to the spokesmen of political parties in accordance with those parties' degree of representation in parliament, but of course the truth is that access to TV is in the first place essential for a party even to have a chance of representation in

parliament. At the same time quite generous TV time has regularly been granted to spokesmen for the most miniscule and obscure organisations providing that their views are not considered 'dangerous,' as are those of Nationalists.

These conditions have operated to various degrees in various countries and in Britain they have done so to a degree acutely disadvantageous to the Nationalist cause (we are of course speaking here of *British Nationalism* and not of regional separatist movements in Scotland and Wales, nor of Irish Republicanisms, which are regarded as in an entirely different category). The way in which the establishment in Britain has reacted to the challenge of Nationalism has been similar to someone telling a motorist: "You are completely free to drive around our neighbourhood and go anywhere you like," and then when the motorist sets out to do just that he finds himself thus prevented by a serious of no-entry signs, road repairs, traffic jams, and diversions every time that he wants to travel down a street of his choice. The whole set-up is of course one colossal piece of humbug. The 'democracy' that exists on paper in no way exists in real practice, except in the case of those whose viewpoint has been vetted and approved by the establishment as being "not dangerous".

THE LIVERPOOL EXPERIENCE

This system of concealed suppression exists, broadly speaking, throughout most of the present Western World. Our own party experienced it in Liverpool only recently in events that were described in our columns last month. We elected to hold a public rally in the city in accordance with our 'democratic' rights; in the event we were stopped from doing so by a combination of city council, police, hotel management, and left-wing political opposition, which all acted in tandem on the occasion to prevent our rights being exercised. There occurred the threat of a riot and the 'democratic' process was immediately suspended in the interests of preventing that riot. It needs little imagination to realise that such a threat of riot can easily be 'arranged' just about anywhere and at any time for the same procedure to be adopted—to the point at which, eventually even where no real threat of riot is present, the mere supposition of it is enough to have the same result.

To state all of this is not to deny that the violation by 'democratic' powers of their own supposed principles in these

cases has a certain rationale—if looked at from their own point of view. To the claim which I have made, that the whole process reeks of humbug, the answer might be given that humbug is an inevitable weapon in the real world of politics, and entirely necessary and justified when some greater good has to be served or some greater evil opposed. Every possible immoral and despicable device was employed by the Allied powers in World War II on the grounds that the 'enemy,' i.e., 'Nazism,' was so manifestly and enormously evil that any kind of minor evil was permissible in the cause of its destruction. You have to fight dirty in order to win a dirty game, etc., etc. That is the argument.

With this argument no doubt in the back of his mind, today's 'liberal-democrat' will sanctify the methods used to suppress those whom he regards as dangerous to his system. "Of course I believe in the maintenance of free speech," he will say, "but I do not agree with extending it to those who will abuse it" (i.e., such people as 'fascists'). In other words, 'freedom,' in his conception of the term, has its limits. Extended beyond a certain point, it becomes self-destructive to the very order of things that he holds most dear, which he considers essential to the stability of society as he understands it.

To which I would say: fair enough—given his particular values, one can see his point. Have I not acknowledged in the first section of this article that freedom cannot be total and absolute but must be restricted in certain sectors if it is to be preserved in others?

INCONSISTENCY

But where the 'liberal-democrat' trips himself up is in failing to make this same rule for those political systems he opposes as he does for the system he supports. In his own scheme of what is the right society he defends the withdrawal of freedom from those who might endanger that society; at the same time he is the very first to squeal in protest when just such a principle is applied by those who are acting in defence of a different society. Then such an act is derided as 'oppression,' 'dictatorship,' the denial of 'human rights,' etc., etc., etc., *ad nauseam*.

It is at this point that we should perhaps take a closer look at those societies regarded by the 'liberal-democrat' as the absolute antithesis of his own, and in order to see how there operates in reverse the principle of imposing limitations on freedom which

he justifies in the defence of his own society. By this is meant those societies which the 'liberal' will designate as 'fascist'—using that term in the very broad, loose way in which he is accustomed to using it rather than in the exact and precise way in which it should properly be used, i.e., virtually any society in which Nationalist and patriotic ideals are combined with strong and firm government, rather than a society constructed according to the specific programme carried out in Italy under Mussolini.

Straightaway let us dispense with the idea that in such societies there is any such thing as the suppression of every kind of dissenting opinion and thought; such a thing would be quite impossible to enforce in practice even in the doubtful event of its being desirable in principle. No such suppression existed in reality under Fascism in Italy or National Socialism in Germany, let alone in any other type of society or system broadly similar to those mentioned. No 'dictator' other than a comic-opera fool (which Mussolini and Hitler certainly were not) would wish to be surrounded by people who never dared to tell him when they thought he was wrong. All sound and effective leadership, however strong and self-willed, needs sources of frank and independent advice, and all vital decisions of state need to be carefully discussed and analysed from every angle before the commitment is made to put them into effect. Does anyone seriously think that the massive social and economic achievements of the so-called 'dictatorships'—undeniable, whatever one may think of the other features of those regimes—or the tremendous wartime achievements of Germany, effected after Summer 1941 against immense odds, could have been possible just through the preremptory orders of one man and without prior discussions involving a pooling of brains and expertise?

THE 'DICTATORS'

Those who care to read David Irving's *Hitler's War*, one of the less bigoted accounts of the 1939-45 conflict though by no means one completely uncritical of the German leader, will realise that its central figure far preferred generals who would speak frankly to him and argue with him when they thought it necessary than time-serving sycophants and yes-men. Meanwhile, those who actually visited Germany in the 1930s (as opposed to those who merely read about that country in their Jewish-censored press) will be able to testify that foreign newspapers, most of which were highly critical of the National

Socialist regime, were available in the main shops and on the main newsstands of all the major towns and cities, including American as well as British and French papers. Bearing in mind that a high proportion of educated Germans were able to read in English or French or both languages, there might be every reason to suppose that such papers would be denied to them, but this was not the case.

Then there was Juan Peron, the so-called 'dictator' of Argentina. Organised under his government and run by his wife Evita was a special bureau in Buenos Aires at which any citizen, however poor or lowly, could call at any time of the day and express any complaint that he saw fit. Each and every complaint was carefully investigated and, where found just, was acted upon so far as this was possible. Such a procedure hardly accords with the image of 'dictatorships' that the 'liberal' would prefer that we have in our minds, which is one reason why not many people have ever heard about it.

When, in the 1960s, a group of army officers seized power and set up their own government in Greece under Colonel Papadopoulos, 'liberals' the world over squawked about all freedom of dissent in that country being brutally suppressed. Yet I well remember watching a TV documentary in which a woman well-known to be opposed to the government was featured openly attacking it in an interview filmed right in the middle of Athens, where she lived. Granted, the interview was probably not shown on Greek TV, but it must have been seen by a great many Greeks in Britain which were likely to return later to their homeland. Papadopoulos was, needless to say, execrated by his opponents for jailing some of their number; but this did not prevent them jailing him in return when his government was overthrown.

It has never been seriously contested, certainly not among people of my acquaintance whose thinking would in the 'liberal' vocabulary be termed 'Fascist,' that there should exist in every mechanism of state the facility for frank and sometimes critical discussion of government policy. Where the great disagreement exists is in the matter of the form in which this facility should be provided. There will be people who do not necessarily support the contention of 'liberals' that the parliamentary form prevailing at present has to be the best one, or that that squalid commercial racket masquerading under the guise of a 'free press' is indeed the best means whereby there can be a frank public discussion of national affairs whereby public evils may be

eliminated and the public good served. One might indeed ask what is the value of a 'free press' in which the front page is plastered with 'exposure' of some minor sex scandal, written obviously for the titillation of readers, while much more important and damaging scandals concerning irregularities in the affairs of state are conveniently hushed up because of the fear that certain powerful interest groups might otherwise be offended and certain valuable advertising contracts thereby lost? Of course, the idea of a 'free press,' like all other 'liberal' articles of faith, is a total sham, as anyone with real experience in the world of journalism will be able to testify. Yet should anyone suggest that the press be removed from the regulation of commercial racketeers operating from the shadows and subjected to some more open regulation, however limited, by government he is immediately branded by the 'liberal' as the enemy of 'freedom'! Of course, freedom of the press, as the 'liberal' would have us believe in it, has always been a total fantasy, just as the idea of freedom of broadcasting. Such vast and powerful institutions as the press and broadcasting can never be other than controlled by *élites* and oligarchies; the only question to be decided is: which *élite*? which oligarchy? And, most important of all, in the interests of WHAT and WHOM?

In what then lies the essential difference in attitudes to free debate between the 'liberal' and those who favour an alternative system? Perhaps I may be permitted to describe it in this way: while the former sees it as a means of *disrupting* the process of government, the latter envisages it as a means of *helping* the process of government. To the 'liberal,' human freedom and civilised political life are inconceivable except in terms under which half the body politic is occupied with the effort to govern while the other half is occupied with the effort to prevent it governing. No decent procedure of politics is possible, in other words, without the ever present existence of party warfare. There has to be a constant fight for power between rival political factions—otherwise no society can be 'free.' The 'liberal' fails to see that in such an environment the whole political process becomes nothing better than a mutual slanging match in which truth and objectivity, to say nothing of a sober judgement of what is in the best national interest, become the first and chief casualties. Parliament, instead of being a forum for intelligent analysis of state policy, is a battleground of ideologies behind which stand vested interests. As for 'the

people,' in whose name the whole institution is supposedly conceived, their views are generally treated, as I have indicated earlier, with wholehearted contempt, while the real freedoms that are valuable to them—such as freedom to work and to walk about the streets in safety—are regarded as of little account compared with the freedom of the Opposition caucus in the House of Commons to howl down every Government speaker in a frenzy of zoological noise bereft of one iota of constructive thought.

LIMITATION OF FREEDOM

Then there is the issue of the limitation of freedom to which I have referred earlier. As indicated, the 'liberal,' in contradiction to all his professed principles, upholds in practice that such limitation is necessary in certain circumstances. The non-liberal, though with much less hypocrisy, simply holds to the same view.

What then are the limitations on freedom considered necessary in those societies offensive to 'liberals' and therefore usually designated by the latter as 'fascist'?

They are those limitations that are called into play at the point at which the exercise of freedom seriously endangers the workings of stable government, undermines national unity or substantially threatens national security or the national interest. Considering things soberly, I do not see such limitations as being unreasonable, particularly when it is borne in mind that they are limitations which, at worst, only affect a very small few and in no way infringe upon the liberties of the ordinary average citizen.

And given that the spirit and intent of a government are fundamentally patriotic—which is certainly what they should be—is it unreasonable to deduce that any political party, personality, or activity which repudiates the very principles of national self-preservation, national independence, and national defence against the country's enemies, internal as well as external (which principles are the cornerstone of patriotism) are deserving of the status of *illegal*? After all, every state, 'democratic' or otherwise, legislates against those practices that are considered to be morally wrong or socially disruptive, and these include murder, rape, robbery, fraud, and many others. What, then, is wrong in designating in the same category acts which clearly are harmful to the national good and, likewise,

placing such acts outside the pale of the law?

It has been in this spirit that the constitutions of the authoritarian states have been constructed. Clearly, there could be no room within such states for political parties or any other kinds of organisation not owing first and exclusive loyalty to the nation in question. Going one step further, neither could there be room for those whose political activities were conceived with the object, not of assisting the process of government, but of disrupting and sabotaging that process, since, whether by intent or not, activity of that kind would inevitably harm the nation and aid its enemies. The same could be said of activity which caused disruption in the nation's economic life, and it has been for that reason that trade unions as we know them in this country have been disbanded in such states and their functions taken over by state-controlled bodies set up with a view to co-ordinating the different sections of industry rather than bringing them into conflict. Such procedures have, of course, been hysterically condemned by leftists and 'liberals' as an infringement of 'workers' rights,' but those same people were not able to do much about protecting the 'rights' of those British miners who wanted to carry on working during the recent coal strike, nor, indeed, did many of them even wish to do so. To risk repetition, the 'rights' with which the 'liberal' and leftist are continually obsessed are always the rights of the politically active minority and seldom the rights of the peaceful and conscientiously working majority.

If we are to accept the premises of the 'liberal,' we must accept his view that political decisions have to be based on consensus and compromise, on mutual tolerance of diverse opinions, and on the attempt to synthesise those opinions into an acceptable policy. That at least is how the 'democratic' process would be described by most of those who support it.

Such a proposition sounds perfectly reasonable—just as long as at the end of the road there is the basis of a commonly shared loyalty and objective. When two or more groups of men are arguing about different means to achieve the same end, it is possible to envisage some acceptable compromise that puts a limit on the argument and gets them all working to that common objective.

But when the argument is between two or more groups of men of totally different and conflicting loyalties and therefore in all probability working in pursuit of wholly incompatible objectives, no such mutual tolerance or compromise can ever be

possible, and it is in the matter of believing that it can that the 'liberal' reveals his naivety.

IRRECONCILABLES

Men of good 'liberal' disposition have spent the last few years trying to find a mutually acceptable formula for achieving an end to the conflict in Northern Ireland, hardly ever stopping to think that such a formula is out of the question as it involves bringing together in common cause two groups of people dedicated to different and utterly irreconcilable causes, i.e., the cause of union with Britain and the cause of integration into the Irish Republic. In such a conflict one side can only be satisfied by the complete and permanent defeat and annihilation of the other.

Likewise, there cannot possibly be any basis for mutual tolerance or compromise in any state between two political factions, one of which is dedicated to the principles of national self-preservation (involving as that must do *racial* self-preservation), national independence, and national defence, in a word—*Nationalism*, and the other of which is dedicated to the removal of national and racial boundaries, to racial integration, to supra-national authority, and to the pooling of national defences in an international system, in a word—*internationalism*. The two concepts are wholly incompatible and one can only be realised at the expense of the other; one can only be ensured by the elimination of the other.

What 'liberals' have condemned in authoritarian states as 'suppression' of dissenting opinions has in fact merely been the recognition that in societies dedicated to Nationalist ideals and objectives there can be no room for those dedicated to entirely opposite objectives. One faction must obliterate the other or be obliterated by the other.

There is ample room for argument, debate, discussion, and criticism within the framework of dedication to the nation and between those dedicated to the nation; there is no room for argument with those who work *against* the nation.

These, then, are the limits to freedom that the 'liberal' fails to comprehend and therefore opposes as wrong, while at the same time he imposes his own limits to freedom in protection of his own basic beliefs and values. He is a hypocrite and a humbug, but he is more than just that.

He knocks the bottom out of his own case by repudiating the very principles that form the sole support for that case. In being prepared to violate 'democracy' in defence of 'democracy,' he admits that there is no substance in 'democracy,' only pretence, lies, camouflage, and deceit.

In answering a question which I raised in a previous part of this article: do I believe in democracy? I might say that I cannot possibly believe in something that does not exist. □

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118-120

Democracy:

A government of the masses.

Authority derived through mass meeting or any other form of "direct" expression.

Results in mobocracy.

Attitude toward property is communistic—negating property rights.

Attitude toward law is that the will of the majority shall regulate, whether it be based upon deliberation or governed by passion, prejudice, and impulse, without restraint or regard to consequences.

Results in demagogism, license, agitation, discontent, anarchy.

91

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Republic:

Authority is derived through the election by the people of public officials best fitted to represent them.

Attitude toward property is respect for laws and individual rights, and a sensible economic procedure.

Attitude toward law is the administration of justice in accord with fixed principles and established evidence, with a strict regard to consequences.

A greater number of citizens and extent of territory may be brought within its compass.

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Results in statesmanship, liberty, reason, justice, contentment, and progress.

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Take away any one or more of these four elements and you are drifting into autocracy. Add one or more to those four elements and you are drifting into democracy.—Atwood.

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(Written by Professor Alexander Fraser Tytler, nearly two centuries ago while our thirteen original states were still colonies of Great Britain. At the time he was writing of the decline and fall of the Athenian Republic over two thousand years before.)

—Reprinted from the Freeman Magazine.

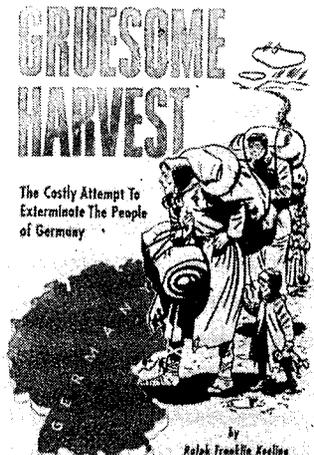
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It is a fraudulent term used, often by ignorant persons but no less often by intellectual fakery, to describe an infamous mixture of socialism, miscegenation, graft, confiscation of property and denial of personal rights to individuals whose virtuous principles make them offensive.

by Westbrook Pegler in the New York Journal American of January 25th and 26th, 1951, under the titles "Upholds Republic of U. S. Against Phony Democracy" and "Democracy in the U. S. Branded Meaningless."

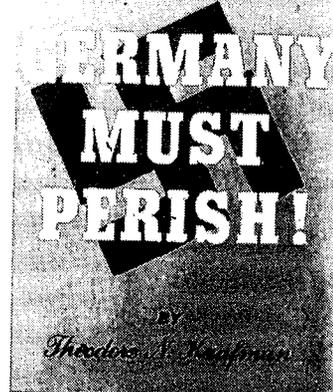
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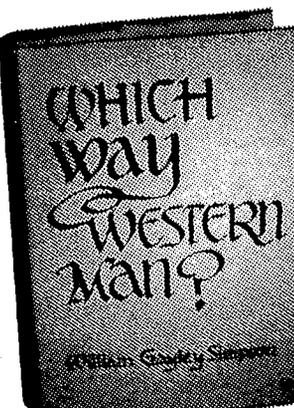
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William Gayley Simpson

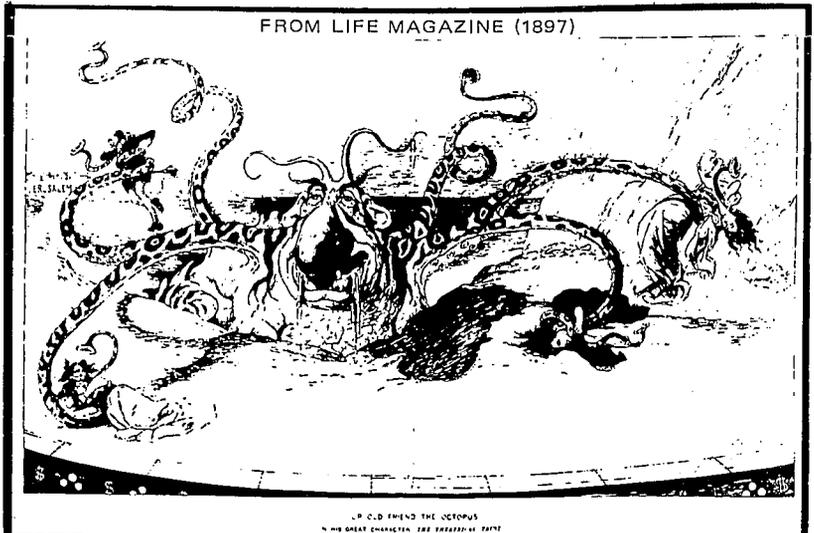
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have disappeared completely. It is tempting to speculate on the reasons for its disappearance. Perhaps a growing Jewish power to intimidate potential Aryan critics in one way or another has played a rôle. An even stronger influence would seem to be the played a rôle. An even stronger influence would seem to be the guilt feelings which have been inculcated in American Aryans, especially since 1945, by means of the "Holocaust" material and other shrewd propaganda schemes. The tremendous power of the television networks to distort history and cause guilt feelings in Aryans can hardly be overestimated.

As the authors point out, caricatures of Jews existed even in ancient times. (See Gerhard Kittel's article, "Die ältesten Judenkarikaturen. 'Die Trierer Terrakotten,'" in Volume IV of the *Forschungen zur Judenfrage*, 1939.) Although American cartoons dated as early as 1834 and 1838 are reproduced which show Jews in a somewhat derogatory manner, nearly all of the other American materials reproduced in this booklet to which definite dates are assigned range from 1879 to 1907. This is probably no coincidence. Prior to the 1880's, the Jewish portion of the United States population was quite small, hardly exceeding 1/2 of 1%. This very modest fraction of the total United States population seems to have originated largely from Germany, an impression confirmed by cartoons reproduced on pages 2, 14 and 19, where Jews are represented as speaking with German pronunciations of English or even speaking in German.



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On Race: "We must further understand that all races naturally regard themselves as superior to all others. We think Congoids unintelligent, but they feel only contempt for a race so stupid or craven that it fawns on them, gives them votes, lavishly subsidizes them with its own earnings, and even oppresses its own people to curry their favor. We are a race as are the others. If we attribute to ourselves a superiority, intellectual, moral, or other, in terms of our own standards, we are simply indulging in a tautology. The only objective criterion of superiority, among human races as among all other species, is biological: the strong survive, the weak perish. The superior race of mankind today is the one that will emerge victorious—whether by its technology or its fecundity—from the proximate struggle for life on an overcrowded planet."

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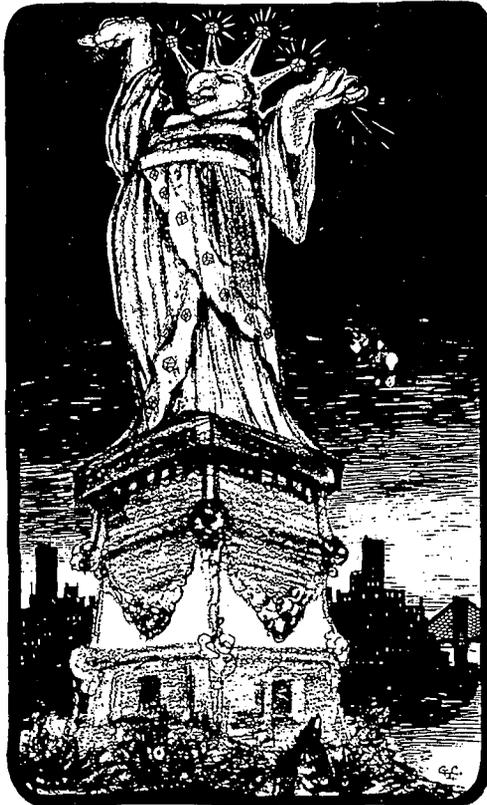
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However, a tremendous influx of Jews from the Russian Empire (including Poland, Lithuania, and Latvia at that time) commenced after the Russian May Law was promulgated in 1882. Two cartoons (pp. 12-13 and 17) refer to the pressures on Jews to emigrate from Russia.

There is a wide range of topics represented in the reproduced materials. Examples are Jewish control of the theaters, the prohibition against Jews' using certain bathing beaches, arson committed by Jews against their own property as insurance fraud, American resistance to the massive Jewish immigration of the late 19th and early 20th centuries, not allowing Christian children to sing Christian songs in New York public schools, the Jewish domination of the cotton market, and even genetically determined characteristics of children from mixed marriages. Most of the materials are fairly benign and humorous, but there

FROM LIFE MAGAZINE (1907)



WELCOME TO OUR CITY
WHERE CHRISTIAN CHILDREN MAY NOT SING CHRISTIAN SONGS IN PUBLIC SCHOOLS

are some notable exceptions. Two sham valentines from the early years of the 20th century reproduced on pages 14 and 15 are especially acerbic. One of them portrays a Jewess holding banknotes and dressed in money bags. Under the multicolored picture are the following lines:

ILL-GOTTEN RICHES.

Though you try to put on a "Four Hundred" air,
And dress in such style that we all have to stare;
Your last bottom dollar you safely may bet,
That you'll ne'er into decent society get;
For there's none that don't know that your Daddy's big pile
Was gathered by methods despicably vile.



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Though you try to put on a "Four Hundred" air,
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Your last bottom dollar you safely may bet,
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For there's none that don't know that your Daddy's big pile
Was gathered by methods despicably vile.

The other sham valentine shows an ostentatiously dressed Jew with a cigar pressed between his thick, protrusive lips. The lines under this picture are:

WE OUGHT TO GET RID OF YOU.
 You're a dirty, sheeny loafer,
 Disgusting to the sight,
 And to the country you inhabit
 You are nothing but a plight.
 You and your kind should loaded be
 On scows, you pack of knaves,
 And taken out to sea and dumped
 Like garbage in the waves.



WE OUGHT TO GET RID OF YOU.
 You're a dirty, sheeny loafer,
 Disgusting to the sight,
 And to the country you inhabit
 You are nothing but a plight.
 You and your kind should loaded be
 On scows, you pack of knaves,
 And taken out to sea and dumped
 Like garbage in the waves.

One humorous postcard reproduced on page 19 shows a Jewish girl attempting to use a telephone, but encountering difficulties described in the lines below the picture:

Pretty little Irma Kohn
 Tried to use the telephone.
 Central said, "Can you stand closer?"
 Irma shyly answered, "Nose'r."

The last line alludes to the length of her nose, which forces her mouth to be distant from the mouthpiece of the telephone.

One cartoon from *Puck* dated 1891 with an interesting, serious historical content shows a boastful, stout, ostentatiously dressed, bejeweled Jew standing on Broadway in New York. On either side of him are depicted the various rulers under whom laws have been decreed against Jews. The lands involved are Egypt, Italy Spain, France, Russia, Germany, and England. Czar Alexander III (reigned 1881-1894) is especially prominently displayed with a whip in his hands, while holding a tablet or sheet of



211 Pretty little Irma Kohn
 Tried to use the telephone.
 Central said "Can you stand closer?"
 Irma shyly answered, "Nose'r."

paper inscribed, "ANTI-SEMITIC LAWS by order of the CZAR of Russia." Under the large cartoon is the caption, "THEY ARE THE PEOPLE/The downtrodden one.—They have always persecuted us: but we get there all the same!" Hardly any depiction of the hostility which Jews have nearly always engendered in their host populations could be more vivid. This one cartoon would seem to be an effective summation of much history of the Jews in the Diaspora.

The cartoons reproduced in the booklet are by no means from obscure periodicals. *Puck* is represented by 7 cartoons, July 1985

Life by 4, and *The Judge* by 3. These magazines circulated widely and went into middle-class homes. The Aryan reader of today must groan at the change in the spirit of our times and mutter Cicero's famous exclamation, "O tempora! O mores!" In the first decade of our century Americans could still publish derisive materials on Jews and go unpunished. On the other hand, a German publisher of materials deriding Jews, Julius Streicher, was tried in Nuremberg as a war criminal and hanged by his Allied captors on the day of Purim, 1946.

In previous centuries, derisive pictorial representations of Jews and their rôle in society were often to be found on medals.

FROM JUDGE (1895)



Mister Cohn.

HEREDITARY TYPES.
Mrs. Cohn, née O'Rourke.

Master Cohn.



"Mein Trend! dot fits you, shual like de paper on de 'Welt'?"

A brief history of these is given in Bruno Kirschner, *Deutsche Spottmedaillen auf Juden*, Munich, 1968. (See my review of this book in *The Numismatist* of May, 1970.) A number of medals of the 17th and 18th centuries referred to the rôle of Jews in the grain market, just as the cartoon reproduced on page 11 of the Appel booklet refers to the Jewish rôle in the American cotton market.

Today, a century or so after the original publication of the materials reproduced in the Appel booklet, Aryans of the United States are confronted with an accretion of Jewish power which overshadows their daily lives and poses a grave threat to their continued cultural and even biological identity. Aryans will remain basically defenseless against this array of power unless they arm themselves with a knowledge of how the Jewish presence has been dealt with in other times and by other nations. Access to one of the best sources of this knowledge can be obtained by a critical reading of materials published by Jews themselves. The Appel booklet is to be recommended for Aryans who are sincerely concerned about the Jewish presence and its effects in the United States. □

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SEVEN FREETHINKING U.S. PRESIDENTS

by Allan Callaban

Since American Presidents now more and more seem to be admirers of Yahweh, it is refreshing to learn that most of our earliest Chief Executives had little use for the Jewish tribal god, or his "inspired word." We tend to think that Rationalist works were as scarce as hens' teeth in Colonial America, but apparently this is not so. Adams told Jefferson that he began to read them before he was twelve years old, which means that they were available in provincial Massachusetts as early as 1747 and that youthful boys could get access to them.

At a still earlier time, Benjamin Franklin tells us that he read the works of Shaftesbury and Collins when he was about fifteen, which means that the works of the English Deists were available at least by 1720. And while they may not have had much circulation among backwoodsmen, they were common enough among the *intelligentsia*, so that, by the time the Constitution was drafted, old Yahweh was not a particularly popular figure. In fact, a preacher of that era, a Reverend Dr. Wilson, said that "the proceedings, as published by Thompson, the secretary, show that the question was gravely debated in Congress whether God should be in the Constitution or not, and after solemn debate he was deliberately voted out of it."

Wilson further stated that:

"The men whose arguments swayed to vote God out of the Constitution, to declare that there should be no religious test, and that Congress should make no law to establish religion, were atheists in principle; that among all our Presidents from Washington downward (to 1831) not one was a professor of religion, at least not of more than Unitarianism; that among all the Governors of Pennsylvania and New York only two of the former and one of the latter were professors of religion."

The seven freethinking Presidents I shall discuss were not necessarily heretics in an overall sense, but were so in orthodox. The deity they believed in resembled a giant watchmaker

who created the world and "wound it up," so that it has been running on by itself ever since. And most of them were circumspect about expressing themselves *publicly* on religious matters while in office with millions of orthodox eyes upon them. They could be more frank in private, and in their periods of retirement. Nevertheless, some of them were surprisingly bold, even while in office.

GEORGE WASHINGTON

It is common for highly placed freethinking public figures to put up a kind of front to appease the Faithful. Washington was understood to be a churchmember and attended services weekly. But he did not kneel in prayer and always left before the communion, even though his wife stayed. And many people have attended church without believing in the divinity of Jesus. As a military commander, Washington held religious services in camp, but this does not prove that he held orthodox views. It is not uncommon for some skeptics to feel that the best agency for keeping ordinary soldiers under control during wartime is the usual religious service.

The Writings of George Washington, in twelve volumes, are sprinkled with references to God, but are usually couched in Deistic, rather than Church, language.

Stories have grown up that, *in private*, Washington knelt morning and night for prayers. These had two sources. One was a pious nephew who *claimed* that he once saw his uncle kneeling in prayer, as a rather young man, and *believed* that he did it twice a day. Forty or fifty years later, an old gentleman believed that he once surprised Washington kneeling, and the whole legend of Washington's daily prayers came about.

At one time the clergy attempted to pin Washington down as to whether or not he was a Christian. In commenting on this incident, Jefferson wrote in his Diary on February 1st, 1799, that:

".....when the clergy addressed General Washington on his departure from the government, it was observed in their consultation that he never, on any occasion, said a word to the public which showed a belief in the Christian religion, and they thought they should so pen their address as to force him at length to declare publicly whether he was a Christian or not. They did so. However.....the old fox was too cunning for them. He answered every article of their address particularly except

July 1985

that, which he passed over without notice."

According to the religionists, when Washington was dying, he asked everyone to leave the room, so that he could spend his last hour alone with his maker. Then they give us the exact words of his prayers. But how could they do this, *after* every witness had left the room?

We can assume that, if Washington reverted to orthodox religious views on his deathbed, he would at least have sent for a clergyman, but this he did not do. We can also assume that, as is usual in such cases, his wife and any other religious relatives present would have asked his permission to send for one. If they did so, Washington forbade them.

JOHN ADAMS

Our second President had less theistic belief than even Voltaire or Thomas Paine. He retained some of the ethic of Christianity, but rejected its doctrines. His grandson and biographer was a devout Unitarian, and he believed that his grandfather's theological opinions were "very much in the mould adopted by the Unitarians of New England." On the other hand he admitted that Adams rejected the Trinity, the Atonement, and the divinity of Christ, so there was really precious little Christianity left in him. In *Appleton's Cyclopaedia*, Professor Fiske said that "Later in life he was sometimes called a Unitarian, but of dogmatic Christianity he seems to have had as little as Franklin or Jefferson."

As a young man Adams at first even studied for the ministry, but, said Fiske, "soon found himself too much of a freethinker to feel at home in the pulpit of that day." By his 21st year he was decidedly anti-clerical, and steadily developed what seems to have been almost the Agnosticism of Herbert Spencer.

After taking up the study of law he started to keep a diary, and here he freely expressed himself. On the second page he speaks of religion and says: "Thus mystery is made a convenient cover for absurdity." If he went to church and heard some particularly disturbing nonsense, he would come home and pen an attack upon it. Two days after writing the above, Adams was highly critical of bishops, and the day after that he jibed at "the influence of ignorant or wicked priests."

When writing for public consumption, Adams might speak of God, in Deistic terms, but when writing to a man like Jefferson, who was on his own level, the statements were somewhat

different. For example, in a letter of January 22, 1825, he scoffed at the notion that the "Great Principle" which produced the universe could come "down to this little ball to be spit upon by Jews." (*Works of John Adams*, X, 414-15).

In the same letter he pretty well summed up his religious feelings when he said: "Incision-knives will never discover the distinction between matter and spirit or *whether there is any or not*. That there is an active principle of power in the universe is apparent, but in what substance this active principle resides is *past our investigation*."

THOMAS JEFFERSON

Our third President was not merely an Infidel Father, but the most scholarly of all our nation's leaders. He was even such a Materialist that he held to the notion that spirit is an impossibility and matter the only reality. He believed in a Creator, but, like the Stoics, felt that even God himself is material, in an ethereal form.

Jefferson denied the divinity of Jesus as flatly as Adams did, believing that his teachings were not only full of absurdities but probably spurious as well. He thought him a blameless enthusiast with delusions, believed Paul was an impostor, and felt that Athanasius and Calvin were enemies of the human race.

Jefferson once called the Book of Revelation "the ravings of a madman." About half of the distinguished Americans who corresponded with him seem to have been skeptics like himself, and when writing to them he could really "let down his hair," if he chose. But, like the two predecessors before him, whenever his words were meant for the public he was very careful; so much so that Christian scholars today can glean through his statements and make a case, of sorts, that Jefferson was a pious man.

Oscar Wilde said: "Man is least himself when he talks in his own person. Give him a mask and he will tell you the truth." Jefferson's private statements and letters to his trusted friends were, I think, his mask, reflecting his true feelings; while in his public words he was least himself.

JAMES MADISON

Madison grew up in a strict religious family, but not much of it seemed to have rubbed off on him. A pious tutor prepared

him for Princeton, and he stayed an extra year, after graduation, to learn Hebrew and theology. He had a first class knowledge of religions and his family wanted him to enter the ministry, but he refused.

A chronicler of that era, R. D. Owen, talked with an Albany preacher named Wilson who had tried to draw Madison out on his religious beliefs. "He inquired himself," said Owen, "of Madison what were his opinions on religion, and Madison evaded any expression whatever of his religious faith." Wilson said from his pulpit that all the Presidents up to Jackson were Deists.

Like the three who preceded him, Madison could have sprinkled his addresses and letters with a few "God Almighty's" to keep up appearances, but he disdained to do so. He was a little more anti-clerical than the others, while still cautious enough to avoid any open discussion of underlying religious precepts.

His private correspondence seldom mentioned religion. However, in a letter to Edward Everett on March 19, 1823, Madison urged him to oppose all theological encroachments in education, so that their university would not become "an Arena of Theological Gladiators."

In the *History of the Life and Times of James Madison*, (2 vols., 1859), biographer W. C. Rives relates how Madison was able to keep down the influence of the clergy in the Virginia Declaration of Rights. And there was one instance where a clause referring to "God and Nature" was struck out, which appears to have been Madison's work.

JAMES MONROE

There is little concrete evidence of Monroe's religious opinions, but not much room for reasonable doubt. Like his four predecessors, he died without prayer or religious ministrations. John Quincy Adams gave the obituary oration, and in it refrained from using any of the religious expletives with which he was otherwise quite liberal.

Monroe was extremely friendly with that outcast of the Church, Thomas Paine, and it was while living in Monroe's house that Paine wrote the second part of his *Age of Reason*. He lived there for a year and a half. As the new minister at Paris, Monroe had rescued Paine from prison in France during the French Revolution. Here the latter had had a near brush

with death; only by a fluke was he not guillotined. Not only did Monroe step in to save the best known American heretic of that era (no doubt many Christians wished Paine dead and in hell), but he was also very cordial with the Deistic and Atheistic leaders of the Revolution; so much so that his government felt he was compromising America and recalled him.

A biography (*Life of James Monroe*, 1921) by George Morgan is significantly silent about Monroe's religion, but it is probably pretty well summed up by a New York clerical informant of that period, who said that he "had always thought Monroe an easy sort of infidel."

ABRAHAM LINCOLN

Although John Quincy Adams was a freethinker also, denying the divinity of Christ, I will pass over him to a President who is of much more interest.

There is probably more dispute about Lincoln's religion than there is about the religion of any other President. In W. M. Stephenson's biography, *Lincoln* (1924), the author makes a very careful study of it and could come up with nothing that could really lay the matter to rest. Probably his most significant finding was that Lincoln's close friend and law partner, W. H. Herndon, was himself an Agnostic and said that Lincoln belonged to the same "noble army of doubters."

The most substantial work on the orthodox side is H. B. Rankin's *Personal Recollections of Abraham Lincoln* (1916). As for Lincoln's religious beliefs (Ch. XIV), it seems that Rankin had very little in the way of personal recollections at all, and what little he did have was flatly contradicted by others. He was a naive man, apparently considering it proof enough that Lincoln was a Christian because he went to church!

Rankin brought forth a few witnesses, but their testimony is not very convincing. For instance, a man named Irwin said that Lincoln was certainly a Christian, but "although I was personally acquainted with him for twenty-five years, and often in his office, I never heard him say a word on Christianity and religious belief."

Another witness, Menter Graham, said that Lincoln let him read a pro-Christian essay he had written in 1833, and to show how Christian it was, Graham stated that it rejected the doctrine of hell!

The other witnesses are no more impressive.

Lincoln was very cautious in his public statements on religion—as befitted a politician needing Christian votes—and very polite, but how much faith, if any, did he really have? His own wife said herself in 1866 that, although she felt he was a religious man by nature, he “had no faith” and “was never a technical Christian.”

In 1846, while running for office against a preacher named Cartwright, the cry of “infidelity” was raised against Lincoln. He was asked to say whether or not he was a Christian, but refused.

In the course of a debate, as a young man, Lincoln said that, if we take the gospels literally, Jesus was “a bastard.” The “Great Emancipator” attended church, but never joined one, saying he could subscribe to no creeds. Also, in his younger years, three or four men (quoted by Herndon) who knew him well specifically testified that he denied the divinity of Christ.

Lincoln seems to have been a little more of a heretic in his earlier years than he was later in life, but he never basically altered his views. Colonel W. H. Lamon, who knew him intimately, stated that “He was not a Christian.” (*Recollections of Abraham Lincoln*, 1911 ed., p. 335). Lincoln emphatically denied the Atonement. It might be said that he believed in the ethic of Christianity but not its dogmas.

ULYSSES S. GRANT

Our eighteenth President did not try very hard to cover up his skepticism, so there is less controversy about his religious position. Hamlin Garland, his principal biographer, says flatly that Grant “subscribed to no creed.” (*U.S. Grant: His Life and Character*, 1898, p. 522). The Reverend M. J. Cramer tried vainly to get from him some explicit avowal of faith, and was reduced to weakly concluding that Grant “believed the fundamental doctrines of the Christian religion.” Another Christian spokesman, however, biographer E. D. Mansfield, made no attempt to refute the charge of skepticism.

Quite a bit has been made of Grant’s drinking as a military man, but General Halleck said that he was remarkably sober for “a man who is not a religious man.” About the most the orthodox can claim is that Grant was baptized on his deathbed; but even this is meaningless in his case, because it was done while he was *unconscious!* When he later rallied for a time and learned of the deed, he declared his surprise that such a thing was done. □

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POSTSCRIPTS, by Professor Revilo P. Oliver: Academic Prostitution, page 1; Double-Think, page 5; God's Darlings at Work, page 12; Vous l'avez voulu, George Dandin, page 13; Doppelglaube, page 18. THE GREAT HOLOCAUST TRIAL, by Dr. Charles E. Weber, page 25. LETTERS TO THE EDITOR, page 49.

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POSTSCRIPTS

by
Revido P. Oliver

ACADEMIC PROSTITUTION

Many readers of Professor Arthur Butz's incisive demolition of the Jews' filthy Holohoax have asked the question that the author himself asked: "Why was it necessary for a Professor of Electrical Engineering to do the work that should have been done by professional historians?" In a country which has, in almost every town and in many villages, one or more colleges or universities, each of which is adorned with a crew of Professors of History, did no one of these thousands of learned professionals have a sufficient respect for historical truth to investigate and expose the arrant hoax, called the "Holocaust," that Jews use to extort billions of dollars from Germany, the United States, Britain, and almost every nation of the White world? Why did all of the thousands of Professors of History, many of whom professionally concern themselves with modern history, disgrace themselves by countenancing, and many make themselves infamous by endorsing, a Big Lie that was in itself patently preposterous by all the laws of historical criticism?

The question is not one that it is easy to answer and explain to persons who have no intimate experience of the academic world. (Persons who have such experience need no explanation.) The answer would require a long and detailed discussion, and it would require, first of all, a refutation of the prevalent notion that the prostitution of Clio, the Muse of History, is something the Jews inaugurated in 1945.

The essentials of an answer can now be found in a small book by the late Joseph McCabe, which has been reprinted by the Atheist Press in Austin, Texas, unfortunately with many typographical errors, most of which appear to have been systematized by a computer.

This book's title, *History's Greatest Liars*, suggests that it is an essay on the Fathers of the Church, whose assiduity in the pious work of Lying for the Lord certainly entitles them to a championship. Those sleazy shysters are mentioned, of course,

but the author's principal subject is what he calls the "new history," which became endemic in the academic world after 1914 and the great deluge of official lies that were manufactured by experts to help the corrupt governments of Britain and the United States herd their subjects into the suicidal war of 1914-1918. It is, I think, only reasonable to assume that such things as the work of Woodrow Wilson's disgusting Creel Committee, which found it easy to hire American professors to lie about Germany for a few dollars, was demoralizing to a whole generation of young historians who had no fixed ethical principles.

Joseph McCabe examines critically books, many of them textbooks, that were generally accepted as "authoritative" and lavishly praised by other academic historians in the 1930s and 1940s. They are the work of about a dozen professional historians (including Franklin Roosevelt's lackey, Professor Langer of Harvard, on whom see *Liberty Bell*, September 1981, pp. 3 ff.). All of them are shown to be brazen liars in their "scholarly" studies of the Dark Ages, the Middle Ages, the Renaissance, and early Baroque, i.e., the history of Western civilization from the Fall of the Roman Empire to about the end of the Sixteenth Century, where McCabe ended his analysis, although we may be sure that the professional liars did not suddenly come to esteem truth when they dealt with the Seventeenth and later Centuries.

This systematic lying was, of course, a swindle, first, because the authors accepted salaries and subventions given them on the supposition they were engaged in establishing historical truth, and, second, because the purchasers of their books were led to believe they were buying volumes that were trustworthy history. The authors not infrequently simply wrote falsehoods to deny facts that had been long established by honest historical research, but their most common technique was that of making sweeping generalizations that denied the facts by implication, rather than specifically.

The swindles were carried out under the guise of "social history," i.e., consideration of the cultural, economic, and ethnic factors that were the underlying cause of many of the events of history and at least a background to most of them. This is a legitimate branch of history, but, I need not say, one readily and, in our time, usually contaminated by the Marxian superstition, one of the Jews' principal weapons in their offensive against our civilization and race. This taint, more or less

artfully dissimulated, appears in the works that McCabe criticizes, but he limits himself to the scholarly prostitutes' lies on behalf of the religion that the Jews exported to the *goyim*, Christianity.

Although the facts are available in published sources, and many of them were stated in histories written by great and honest historians from Gibbon through the Nineteenth Century, the professorial practitioners of deceit exert themselves to muddy the water, obfuscate the record, and cover up, by sophistries and denials, the corruption and disasters by which the Christian superstition afflicted the whole of our civilization ever since it became epidemic. It is no apology for that mind-befuddling bane of our race that other prevalent superstitions, chiefly among other races, have been deleterious to their victims. It is an incontrovertible fact that Christianity, not in its verbiage, much of which its votaries simply ignore, but in its practice by the dervishes and witch-doctors who carried on the deceptions of the Fathers of the Church, was, in its effects, a moral decline from what those Fathers, by a typical verbal imposture, called "paganism," including both the established religions of the Graeco-Roman world and the cults of the Norse gods that prevailed among our own ancestors before they invaded the Roman Empire and were overawed by the very ruins that had survived the Christians.

Given the period that McCabe covers in his critique, most of the falsification with which the pseudo-historians try to white-wash Christianity deals with the Roman Catholic Church, which tried to maintain a monopoly of the lucrative racket. The falsifiers suppress the shocking record of virtually all of the popes and the clergy, many of whom were really thugs, and of the monastic orders, which were generally dens of male sexual perversion and female perversion and prostitution, all sicklied o'er with nauseating hypocrisy. Some of the reputed (*not* reputable) historians actually repeat such notorious fabrications as the lie about the humiliation of the Emperor Henry IV at Canossa, told in a priestly forgery, which serves Wilhelm Kammeier as a point of departure in *Die Fälschung der deutschen Geschichte* (Leipzig, 1935; reprinted, Husum, 1979; an English translation has been made and awaits a publisher). Since the writers of these historical falsifications appear to be authorities because they are not denounced by their influential colleagues in the universities, that foolish tale is reported as fact in, e.g., the very useful *Columbia Encyclopedia*, whence it has

doubtless passed into innumerable references by honest writers who mention the supposed event at Canossa in passing and who have innocently relied on what is generally an accurate work of reference.

For cardinal points in the falsification of the history of the Catholic Church, see McCabe's book. He barely touches on another grandiose imposture by pseudo-historians fashionable today, their flagrant misrepresentation of the facts of the Renaissance and Humanism, about which one could write at great length. The purpose of that falsification was well stated by H. W. Eppelsheimer in his essay, *Das Renaissance-Problem*.^{*} He describes the work of Thode, Neumann, Burdach, and other supposed "authorities" as a Neoromantic reaction against a rationalistic historiography, a sophisticated attempt to Christianize and irrationalize the facts, and thus exalt religion and mysticism above common sense and reason itself.

The pseudo-historians whom McCabe mentions, and their many successors active today, cannot be acquitted on the ground of ignorance; they obviously esteem intellectual integrity less than the favor of the professional salvation-mongers and the profit to be made from writing that conforms to the intensive effort now being made in all domains of science and scholarship to destroy reliance on reason and objective facts and to enslave the human mind to debasing superstitions. A very few of those "scholars" may, perhaps, have been influenced by the now disproven and obsolete notion that Christianity could be used to promote the stability of a civilized society after scientific research and historical scholarship have proved, beyond peradventure of doubt, that the creed is, at every point, a denial of ascertained facts.

My point here is only that the disgraceful conduct of our academic historians long antedates the Jews' Holofoax, which imposed no strain on the morality of "scholars" long accustomed to use as their criterion of historical truth the inquiry, "Is there a buck in it for us, Charlie?"

I must note, however, a nice irony which proves how much

^{*} *Deutsche Vierteljahresschrift fuer Literaturwissenschaft und Geistesgeschichte*, XI (1933), pp. 477 ff. If Eppelsheimer was a Jew, as his name suggests, he was certainly right on this point. Not all German names that now sound Jewish were taken by Jews. I once knew a man who complained, "I cannot go around saying, Yes, my name is Bernstein, but I hate the God-damned Kikes." He was obviously an Aryan, and did not know how his ancestors came to be associated with amber.

we all are at the mercy of organized lying. Mr. McCabe, who died in 1955, seems to have finished the present work around 1945. (It was first published in England, but I have not been able to ascertain the date; internal evidence shows only that it was after 1944). And so, despite his own critical faculties, he was taken in by the unanimity of the Jews' hired liars and referred, in passing, to Adolf Hitler as a "homicidal maniac and sadist," although even then he was fair enough to add that the supposed conduct occurred during a prolonged and bitter war. McCabe was commenting on an intellectual whore's attempt to palliate the massacre on St. Bartholomew's day, 1572, which, of course, was carried out by the foulest treachery in a time of peace, and was, to be sure, only a normal exercise of the normal Christian urge to enforce righteousness.

* * *

DOUBLE-THINK

I do not know how many millions of pious Christians make pilgrimage to the Vatican, where God's Vicar presides over the world's largest chain of salvation-shops. When I was there some years ago, I was told that when one deducted from the total number of annual visitors tourists, who come to look, scholars, who are intent on research, artists, who admire masterpieces, and clergy, who have business with their home office, the remainder of about ten million must represent the number of Faithful who come to refresh their souls in the holiness of the site.

If that estimate was correct, the Vatican is rivaled in popularity by the shrine of The Most Holy Virgin Mary, Our Lady of Guadalupe, Queen of Mexico and Empress of the Americas, which is located in Guadalupe Hidalgo, just north of Mexico City in the Federal District. To that shrine an estimated ten million make pilgrimage every year, so that, if one measures by numbers rather than quality, Guadalupe equals the Vatican in its magnetic attraction for pious souls. And Guadalupe is highly charged with a numinous energy that the Vatican does not have. The Pope does not perform miracles, and, so far as I have heard, no one has been cured of even a toothache by kissing his toe, whereas at Guadalupe the Virgin is busy healing the afflicted (if they are pious enough) of all the ill flesh is heir to. The walls of part of the basilica are covered with ex-votos which,

like the numerous figurines and sculptured reliefs, attest the gratitude of pilgrims who have been healed of every malady known to medical science or preserved from perils at sea. I suspect that Mary works as hard at Guadalupe as she does at Lourdes.

The basilica of Empress Mary is a large and impressive structure, built on the summit of a hill at a place that was named Guadalupe after Guadalupe in the Spanish Estremadura, where Mary has a similar shrine, although it does little business these days. It may be that when Mary made her miraculous appearance at the Spanish Guadalupe she was only rehearsing for her performance in Mexico.

In Mexico, Mary showed a great deal of energy in 1810, when she inspired a hot-headed priest, Miguel Hidalgo y Costilla, to utter his famous *Grito de dolores* and start a revolution against Spain in the interests of the Indians, using the picture of Mary as his revolutionary banner, doubtless with her permission, since he was a pious man, although his brain had been overheated by reading the vapid rhetoric of the scoundrels who carried out the French Revolution. Mary, for some reason (who can tell what women will do?), didn't save her champion from being defeated in battle and shot, but the revolution her votary started was a fire that could not be extinguished by the Spanish government of Mexico, which had been cut off from the mother country by Napoleon's invasion of Spain. The revolution, started by Hidalgo on behalf of the aborigines, was joined by creoles who didn't know what was good for them, and after a jolly free-for-all in which revolutionists revolted against victorious revolutionists, the bully boy who came out on top for a while was a man named Miguel Fernández, who became the first President of Mexico and changed his name to Guadalupe Victoria, which he intended to mean "Triumph of the Virgin of Guadalupe." And the name of the site of Mary's shrine was augmented by addition of the revolutionary priest's name, so the place is now called Guadalupe Hidalgo.

Mary, who so miraculously retained her virginity after giving birth to a series of sons, including a detached part of old Yahweh himself, is virtually a goddess, but she evidently retains, together with her hymenal membrane, her maidenly shyness, for she appears on earth only to solitary peasants, male or female, when she comes upon them in lonely places and can be sure no educated person is watching. That, at least, is what the stories say, and the tale told at her shrine in Mexico is that she

appeared to a poor Indian, trudging homeward, and charged him with a message for the Bishop of Mexico, whom she was evidently too modest to meet in person.

All this is guaranteed by a portrait of herself which she miraculously, and even without using her divine hands, imprinted with celestial pigments on a white cloth in which the Indian was carrying flowers. This miraculous product of Mary's quite mediocre artistic talent is preserved under glass in a conspicuous place in her basilica, and at any hour of the day you may see women by the dozen, most of them *mestizas*, with a few Indians and occasionally a White woman, flopping on their knees in adoration of an icon so sacred they scarcely dare look at it for more than an instant.

In her self-portrait, as in most of the Madonnas painted by European artists, Mary has distinctly European features, which certainly are not Semitic, so that raises some very interesting racial questions that I shall not try to explore. She may be a pretty Italian woman, although I must add that when I saw her self-portrait, it seemed that her hood had not protected her from sunburn in Mexico, for I am sure that heavenly pigments do not change color with age, as do some prepared on earth.

I mention all this because some men who have received training as technicians and call themselves "scientists," having made asses of themselves while proving "scientifically" the "authenticity" of the famous Shroud of Turin, lusted for further exercise of their pseudo-scientific imaginations, and undertook to prove that the painting at Guadalupe could not have been made by human hands and must therefore represent the Virgin's venture into the mimetic arts.

It is an ominous and dismaying sign of our times that their shenanigans did not merely evoke laughter or contemptuous shrugs. The editors of the *Skeptical Inquirer* thought it necessary to send Joe Nickell and John F. Fischer to investigate the preposterous claim. Their report occupies pp. 243-255 in the issue for Spring 1985.

The two gentlemen begin with a brief summary of the facts concerning the foundation of the shrine at Guadalupe. That should have been sufficient in itself and made the rest of their work as frivolous as bringing in a five-ton derrick to pick up a pencil.

The shrine of the Virgin Mary replaced a temple of the Virgin Tonantzin, an Aztec goddess,¹ on the same site. That fact alone
1. I cannot state offhand the precise position of Tonantzin in the Aztec
September 1985

gives away the whole fraud.

In the ancient world, when the Roman Empire became so decadent that mobs of Christians could come out of the slums, incited by their howling dervishes, and begin looting and pillaging to appease their righteous lust for destruction, they invariably attacked and destroyed the temples of the "pagan" gods, most of which were architectural masterpieces and housed the finest sculpture in the world. The Christians had, of course, assimilated much of the Jews' innate hatred of visual beauty and their lust to defile and abolish it, but the sleazy Fathers of the Church, who directed the rioters, were carrying out a clever plan. By violating the temple, they impaired the prestige of the deity to whom it was sacred, but they also expropriated the magic sanctity of the site for their own cult, and so, as soon as the temple had been leveled to the ground, they installed over its ruins a church dedicated to their god or his mamma or one of the commonly mythical spirits they called saints and equipped with legends, often making the new numen as similar to the old one as they plausibly could.

Aztec "art" is grotesque and barbarous, so hatred of beauty was not a factor in Mexico, but the Christian conquerors destroyed all the teocalli to prove that their god packed a stronger punch, and, in keeping with Christian methods, put up

pantheon, except that obviously she was one of the Centeotl, the group of gods who presided over maize, the only corn that was cultivated by the Indians of Mexico. The Aztec religion was as confused as the Christian, and while the Indians never imagined anything as absurd as the Christians' three-in-one god, their gods, like Hindu deities, had 'aspects,' many of which were probably the result of theocracy as one tribe fused with or subjugated another. For example, the best-known Aztec deity (with the possible exception of Quetzalcoatl, who was an alien god and never really naturalized among the Aztecs) was Tezcatlipoca, who was also worshipped as Nezahualpilli, Yaotzin, Telpochtli, Yoalli Ehecatl, Moneneque, et al., and it is difficult to determine whether the worshippers thought they were paying tribute to an 'aspect' of Tezcatlipoca under another name or thought of the 'aspect' as a separate supernatural personality. The corn-gods are a particularly confusing part of the pantheon, for Centeotl is simultaneously (a) a goddess, identified with Teteoinnan, the "Mother of the Gods," (b) her son, the male maize-spirit, and (c) the whole group of gods concerned with agriculture, of whom the chief was said to be Chicomeconhuatl, the serpent goddess who fertilizes cultivated plants. The Virgin, Tonantzin, was probably identified with Xilonen, the goddess who produces the xilote of growing maize, but I did not think it necessary to investigate her cult for the purpose of this note. She may have shared with Mary more attributes than virginity.

churches in their place and, where possible, tried to assimilate their deity to the one he or she replaced and thus appropriate the sanctity of the place. Poor Tonantzin was an easy victim of this Christian trick, and, as a matter of fact, when Mary had been installed at Guadalupe, many of the Indians continued to call her Tonantzin, the Virgin of Guadalupe.

This standard Christian diddle is in itself sufficient to show that the whole myth about the apparition of Mary on the hill was a consciously contrived fraud, but the circumstantial evidence cited in the article makes it certain that, in all probability, the contriver of the hoax was the Bishop of Mexico, Juan de Zumárraga, who, in the tale he used to "authenticate" the miracle, cleverly described himself as having been sceptical of the fictitious Indian's story until Mary surreptitiously put her portrait on cloth in which the Indian had wrapped some flowers.

Zumárraga's hoax, although perpetrated by a standard Christian technique, was a brilliant success, for it is reported that in the seven years after he manufactured the miracle, eight million ignorant Indians were sprinkled with holy water and enrolled as permanent customers for such magic as christenings, weddings, funerals, periodic cancellations of their sins, and the other impalpable and invisible wares of his salvation-shops. And, no doubt, Mary Tonantzin soon began to grind out miraculous cures to increase the emoluments of her new establishment in Mexico, where she helped Zumárraga "champion" the natives to gain influence over them and extort concessions from the Spanish government of the province.

As for the painting, which, if Mary's work, would prove that she has no artistic talent, the authors of the article found two contemporary sources, both of them Franciscan holy men, who, testifying in 1556, identified the painter whom Zumárraga persuaded or hired to make the crude painting, probably by copying as best he could a copy of a painting of Mary by Bonanat Zaortiza, a mediocre Spanish painter, who died some thirty years before the Spanish reached Mexico.² As for the man who produced Zumárraga's icon, he was Marcos Cipac, an Aztec who had been taught to paint in the European manner.

2. The authors report (p. 248) that one of the savants who argue that painting at Guadalupe is 'acheiropietos,' i.e., could not have been made by human hands, actually implies that Zaortiza, whose painting is now in an art gallery in Barcelona, imitated the picture that the Virgin was going to imprint miraculously on the Indian's cloth in Mexico about eighty or eighty-five years later! That's what piety does to the brain.

(Incidentally, natives who were trained to supply the local market for religious "art" were trained by being taught to copy pious pictures by Spanish painters.)

The authors proceed to a detailed study of the painting at Guadalupe, just as though there could be the slightest doubt that it is a typical Christian hoax and not worth another five minutes of their time.

I am certain that our botanists have thus far failed to embark on a systematic study of cowslips (*Primula veris*) with infra-red cameras to see whether they can obtain a photograph of Ariel, who is on record as having declared, "Where the bee sucks, there suck I, / In a cowslip's bell I lie," e.q.s. That is because the Christian hokum-peddlers do not read Shakespeare, preferring more vulgar fictions.

* * *

The article on Guadalupe caught my attention because it reminded me of an incident that I have always remembered as a perfect illustration of Christian thinking.

When I was in Mexico about thirty years ago, I took a friend to see the basilica of Empress Mary at Guadalupe. At the foot of the hill there is an area in which one parks his automobile and hires a Mexican youth to protect it from sabotage by his fellows. A minor incident made us acquainted with a well-bred and elegantly dressed Hispanic lady (i.e., one of pure Spanish descent, not to be confused with the mongrels now pouring in from Mexico, who are called 'Hispanic' by the professional liars of the Newspapers). She had come from Guadalajara, the most civilized city in Mexico, to solicit a favor from the Virgin Mary on behalf of a near relation, her brother-in-law, as I recall, who was ill.

The lady was well-educated, intelligent, and gracious to Spanish-speaking foreigners who had rendered her a very slight service. She told us that the Virgin Mary, whose basilica was on the hilltop, was indeed the very same Virgin Mary who was worshipped in Guadalajara and to whom there were dedicated chapels in several churches of that city as well as in the cathedral, in which there is a well-known painting of Mary by the famous Spanish artist, Murillo, to which many votaries pay a special devotion. Why, then, we asked, had she come almost four hundred miles to ask of Mary at Guadalupe a favor she could more conveniently have asked of the Virgin back home?

No, said the lady in all sincerity, she had to come, because the Virgin of Guadalupe could do things that the Virgin in Guadalajara couldn't or wouldn't do. It was the same Mary, she admitted again, but in Guadalupe she miraculously differed from what she was elsewhere, and that was why one had to come to Guadalupe Hidalgo to persuade her to fix up an ailing brother-in-law.

Now the lady was, as I have said, intelligent and well-educated. She had read widely in Spanish literature and had read some French writers, and she had a general acquaintance with Western culture. Obviously, however, she had to believe there was only one Mary, Mother of God, because that was what the priest told her, but in her heart she retained, perhaps without quite knowing she did, the more ancient and, in some ways, more reasonable belief that a god resided in a specific place.

In Gaul, in pre-Roman times and Roman times, there was a goddess, Sequana, who was, as the great number of ex-votos found in the excavation of her shrine proved, every bit as efficient in producing miraculous cures as Mary has been either at Lourdes or Guadalupe. Now that great goddess obviously resided in her shrine on the banks of the river over which she presided and to which she gave her name (the modern Seine), and if one wanted to consult her, it was obviously necessary to call on her in her home. You couldn't expect her to come to see you. The principle is recognized in Christian belief. If, for example, you want the sainted Thomas à Becket to do something for you, you've got to go to Canterbury, where his ghost hovers over his bones. That's what Chaucer's pilgrims did, and that is only reasonable. We have to localize phenomena to understand them. As a sensible child was heard to tell her parent, "But, Mother, God can't be everywhere: he's got to be *somewhere*."

The lady obviously believed, at one and the same time, that there was only one Virgin and also that there were at least two. That is characteristic of Christian thinking.

I am sure that some-Christians must read their Bible—I mean the whole thing, not just snippets recommended as particularly good pap. There is an anonymous compilation of 133 points on which what is said in one or several parts of the story book is flatly contradicted by what is said in other passages.³ It is

3. The compilation deals with statements of fact in the holy book and is probably incomplete. It does not even mention such silliness as the habit of Christians to become maudlin about a "Prince of Peace," who is the

simply impossible for both statements on a given point to be true. A given number is either more than zero or less than zero: it *can't* be both. And no amount of gabble by theologians can make antithetical statements agree. Since we must assume that some Christians read their corpus of tales while awake, and are able to remember what they have read, we must conclude that the Christians are able to believe *both* of two contradictory statements. When minds become addled with superstitious awe, they can do strange things.

Orwell described 'double-think' as one of the devices that will be used in the society that the "Liberals" and Jews are determined to impose on us in the near future, even though they didn't quite get it in operation by 1984. But he was mistaken in thinking that there would be something novel about 'double-think': it's simply an old and inveterate Christian habit.

* * *

GOD'S DARLINGS AT WORK

A despatch from the United Press, published in many newspapers (e.g., the *Chicago Sun-Times*) on 19 March 1985, reported an article by Professor B. J. Bernstein in *Technology Review*, according to which two Jews, whom the unspeakable Roosevelt had put in charge of the development of the atomic bomb, planned in 1943 to murder the population of Germany by poisoning German food with strontium. The godly project, which was delayed by the technical difficulty of making sure that millions of Aryans died simultaneously at the first poison-

Jesus who demanded that persons who did not obey him be slain before his eyes so that he could enjoy watching them suffer. And they gabble about that Jesus's "love of all mankind," although he specifically equated them and all members of other races to dogs, whose greatest privilege is to eat the table scraps thrown them by members of the Master Race. And there are wealthy men, such as the late H. L. Hunt, who subsidize derishes and their churches, although they have been explicitly and authoritatively assured that all rich men will be fried forever and forever after they die. Dr. Hugh J. Schonfield limited his book, *Those Incredible Christians*, to the early agitators, but he could have applied the adjective to the entire history of the Jewish cult for *goyim*. Edgar Rice Burroughs peoples Mars with all sorts of bizarre variations of humanity, but had he described beings with the Christians' capacity for 'double-think,' his readers would have thought he had let his imagination carry him to absurdity.

ing, seems to have been abandoned for that reason. It was, of course, in keeping with the Yiddish idealism of Theodore Kaufman's famous plan to exterminate the German people. (See his *Germany Must Perish!* of which a reprint is available from *Liberty Bell*, \$3.00 plus postage.)

The Jews have boasted (see the *Toronto Daily Star*, 9 March 1968) that Jews working in the bakeshops in Germany killed more than a thousand officers of the SS by surreptitiously poisoning their bread with arsenic.

In the Middle Ages, Jews were often accused of poisoning the wells, especially in Germany, but everyone knows that God's innocent darlings would never do anything wrong, so the reports must be false and just another proof of the wickedness that makes the inhabitants of *every* country infested by Jews hate those righteous beings. Or does the wickedness lie in thinking that it is wrong to poison *goyim*?

Farmers in South Africa try to poison the baboons. So why should not the Master Race, to whom old Yahweh by the famous *b'rith* deeded the whole universe, poison Aryans? The cattle, though stupid, are an unsatisfactory species and, as happened in Germany and could happen wherever there are herds of them, sometimes become so bigoted as to imagine that they do not belong to the herdsmen to whom Yahweh gave them. It's time to replace them with a more reliably docile breed, and why should it matter how they are eliminated?

* * *

Vous l'avez voulu, George Dandin

The protagonist of Molière's comedy never blames others for the misery of his life since he married the girl whom he courted. He constantly reminds himself, "this is what you wanted, George; you have only yourself to blame." He was an Aryan, though perhaps more intellectually honest than most, and Americans today can reread Molière with profit.

Readers of *Liberty Bell* have often been reminded of the ever-growing industrial and technological superiority of Japan and the Asiatic nations under her influence. There was the London Correspondent's "Fimbulvetr" in January 1983, my own article in June, now available as a booklet, "*The Yellow Peril*," and in April of the following year a "Postscript" in which I reported an American businessman's succinct opinion

of the Japanese: "Damn it all! They are a superior people."

On 10 May of this year the *Wall Street Journal* reported that four Japanese corporations have built factories in Battle Creek, Michigan, and that the American peasants are delighted. "If they are willing to invest and give American people jobs," one of the natives said, "I'm all for it." And the hopeful fellahin of Battle Creek are trying to induce other corporations of the great industrial nation to relieve American poverty in that town rather than another.

The item in the *Journal* was quite optimistic. The Japanese already have the majority interest in, and hence control of, 522 factories in the United States, and are certain to extend their beneficence rapidly. This does not take into account their ever increasing ownership of prime farm land and of the corporations that purchase and market the grain and other products of our remaining farms. This ownership will, no doubt, increase greatly as American farmers have their usurious mortgages foreclosed and sheriffs throw them off the property they once thought they owned.¹ This will be a great advantage, since it will create jobs for the displaced persons as workers in the fields and tenders of the cattle.

One of the leading Jews' papers for *goyim*, the *Washington Post*, published on May Day an article by Nicholas Lemann to explain why American villeins cannot hope to emulate the Japanese. It's all because the Japanese are a race and know it, and that makes them nationalistic. That's horrible, of course,

1. Historians who may record the decline and fall of the American Republic should note that until 1971 the State of Illinois had a Constitution which forbade continued ownership of property within the state by persons who were not citizens of the United States. A legal friend of mine tried to persuade a number of state's attorneys to enforce the law, but they were all palsied by the impious suggestion. The same Constitution also forbade the levying of an income tax by the state, so the boobs were herded to the polls, ostensibly to enact a useless amendment that forbade an income tax, and the dumb brutes never noticed that that amendment also contained a provision that would make it simple to mobilize parasites to enact a new Constitution. The new one was approved by a plebiscite at the end of 1970, and now the people of Illinois enjoy the righteousness of an income tax that is used primarily to accelerate the breeding of niggers and crime in Chicago and in the smaller cities, as they become more progressive. It is slightly amusing that the Governor of Illinois recently spent more than a million dollars on a pilgrimage to Communist China to beg the lords of that great industrial nation to make investments in Illinois to relieve the poverty of his moujiks.

but we must remember that there is a well established scale of values that no one should be so impudent as to question. The solidarity of the Jewish race is, as everyone knows, proof that they are God's Own People and really entitled to own the whole globe. The niggers' race entitles them not only to have the White taxpayers work for them, but to mug and rape the peasants when they feel so inclined, while the daily liepapers run interference for them by never mentioning the marauders' privileged race. The mongrels who are pouring in from Mexico, the aboriginal Indians, the "refugees" we have imported from Vietnam,² and all the other ethnic groups that are taking our country from us have their indisputable racial rights. "Racism" is really vile and abominable only when it appears among the lowly Aryans, a species of feeble-minded and cringing mammals who, for the most part, humbly recognize their duty to serve their betters, the only justification for their existence on this overcrowded planet.

And that is precisely the explanation that is given by Lemann. It would not only be iniquitous and abominable for the Americans to try to emulate the Japanese and compete with them, but

2. It is officially admitted that we now have about three-quarters of a million dear "refugees," many of them veterans of the Viet-Cong, in the United States, and that we are importing reënforcements for them at the rate of 50,000 a year. They are now forming their own organizations to demand more of their "rights" over us. Some Americans are so bigoted that they complain about the abduction of their pet dogs and cats to make dainty dishes for our honored guests. The *Scientific American* for July 1985 lists some of the diseases our guests bring with them: 61% have intestinal parasites that can be communicated to the host population, and 14% have hepatitis in a severe form, and are therefore ideally suited for employment in American restaurants. (All Americans are not yet imbecile: in a small and essentially rural town in the Middle West, an enterprising woman opened a well-furnished new restaurant and, being a big-hearted do-gooder, staffed it with "refugees," and I hear that she went bankrupt without ever understanding why so very few persons were willing to eat her delicious meals.) The article in the *Scientific American* does not mention leprosy, which, I am told, is among the delights of internationalism we have imported from Vietnam, but it does mention that between 20% and 40% of the Vietnamese carry by heredity eventually fatal disorders of the blood, such as thalassemia and "haemoglobin E." There is also a high incidence of "psychiatric disorders," although this finding is subject to the reservation that most psychiatrists are too pudibund to perceive innate racial instincts and try to fit all anthropoids into their Procrustean beds. At all events, Americans who marry Vietnamese, as many have already done, are likely to have offspring that should please their Christian hearts.

they simply *can't* do it. Not any more. What Lemann, whose name sounds very much like Lehmann, tells us is what Professor Hacker told us years ago in a book I have so often cited, *The End of the American Era*: the United States is no longer a nation; it is just a geographical area inhabited by incompatible races and held together by the economic tie of their efforts to exploit one another.

There can, of course, be no sense of unity or common purpose in the various peoples thrown together in that area. Race cannot be here, as it is in Japan, a bond that unites. As Lemann tells us, "We [note the pronoun!] are too diverse racially and culturally to be able to make use of the easy route to a true feeling of community." But, he adds, stating the obvious, "We [i.e., this multi-racial mass] can't live without the feeling of community entirely So we need to find another route."

Well, one thing that united the geographical area was "the strong political consensus" that was shown in "the fight against Hitler," when the hordes of crazed cattle rushed to Europe to punish the Germans for disobedience to their God-given masters. But Lemann regretfully sees no chance for a similar blessing now.

So Lemann, perhaps with God-given wisdom, proposes a solution: "Horatio Alger-ism, the notion that one's station in life is determined solely by hard work, talent and luck, and not at all by the circumstances of birth. This, rather than nationalism, would be what binds us together. Its fairness would provoke a fierce allegiance to the whole country."

In the envisaged Utopia of unlimited competition, "Businesses would rise and fall. The successful would be a motley crew." But Lemann does not go on to explain the real beauty of his Utopia. Jews and Orientals—let's face it!—are willing to work much harder than Aryans. What is more, Aryans have that fatal weakness of inherited scruples, a tendency to fairness and kindness, from which it is unlikely they can recover, whereas all other races have a sense of ethics, such as it may be, limited to their own people. And you may be certain that the members of each superior race would cohere in their exploitation of the Aryan nitwits.

Now this does not mean that there would be no place for your children and grandchildren in a United States revitalized by Lemann's prescription. There will always be a need for males and females to black boots, sweep floors, and swab out the

bowls of water-closets. Moreover, Aryan females will always be wanted in the brothels, especially the specialized ones in which females are readied for copulation by being preliminarily bloodied with riding whips to satisfy a common Oriental taste.³ So there will always be a use for some Aryans in the United States of the future.

Americans have no right to complain. They had a country of their own once, but they wanted to throw it away. And they have done so. The real turning point came with the jihad against the South in 1861. As Douglas Reed observed in his *Far and Wide* (London, Jonathan Cape, 1951), "When that war [against the Confederacy] began, America was a country of homogeneous people, predominantly English, Scottish, Ulster-Irish, German, and Scandinavian in origins and recognizably 'American.'⁴ In its aftermath, which opened the floodgates of immigration from Eastern Europe, this composition of the population was radically changed. Power passed, not to the Northern Americans of the old stock, but more and more into the hands of newcomers."

Well, Americans took pride in advertising, even in verses by an enemy alien inscribed on their Statue of Liberty, that they wanted their country to be a garbage-dump for all of the

3. The reader may remember an incident that attracted a little attention in Washington some years ago. As you know, our State Department maintains a Whore Corps to entertain niggers from Africa, mud people from the compost-heaps of Asia, and other diplomatic envoys while they wait for the Treasury to bail up the loads of American currency they will take home. One girl from the Corps, perhaps a neophyte, panicked when a high dignitary from the Middle East got out his whips to make her more attractive, and she ran, nude, through the halls of Washington's most fashionable and expensive hotel. This occasioned a ripple of scandal, because conservative Americans thought that it was improper for girls to be nude in public. It is true that quite a few wealthy Americans, such, it is said, as the late President Kennedy, have become broad-minded and have acquired cosmopolitan tastes. In at least one of the exclusive establishments in Florida such broad-minded patrons are offered a great variety of whips and the like, some with jeweled handles, from which they make a selection before they go in to have fun with their well-paid nymph.

4. True, but Douglas Reed could have added that from colonial times onward there were Jewish colonies in the region that became the United States, and that although numerically small, these enclaves of the international race had great influence, commercially and financially. Beginning in the 1830s, they began to subsidize agitation to promote righteousness and a Holy War against the South. See *Liberty Bell*, November 1984, pp. 1 ff.

world's anthropoid refuse. They enjoyed wallowing in the garbage. Their nostrils relished the stench of their "melting pot." And now they have what they presumably wanted, the status of taxpaying beasts of burden in the territory that once was theirs. And if, perchance, they feel some compassion for the progeny they have doomed to be the fellahin of the North American continent, they have a remedy: to stop having children—although that would probably bring down punitive legislation from Washington. And anyway, they will have the reward they presumably sought: their little souls are so inflated by luff for everybody that they will float right up to Jesus, who will give them a pat on the head and an ice-cream cone. What could be nicer?

DOPPELGLAUBE

As everyone knows, a small band of dedicated members of the Shiah hijacked in Athens a large passenger plane and, as I write, are holding as hostages some forty citizens of the Jews' great colonial possession in North America. Our boob-tubes exhibited the chief pilot of the plane, John Testrake, as he sat under the guns of his captors. He, spontaneously or at the suggestion of the television crew, said, "The Lord has taken very good care of us. . . . He will see us through to the end."

Now, so far as one could tell from what was shown on the boob tubes, Mr. Testrake did not begin by saying, "The Lord has put us in a Hell of a fix by handing us over to all these armed fanatics, whom He put aboard our plane in Athens. There's just no telling what He will have these Shi'ites do with us good Christians now. And it was cute, the way He had them beat up that Navy man before they killed him and threw his corpse out of the plane. Good God! Doesn't He have funny ideas at times?"

If Testrake meant what he was shown as saying, he gave us a neat example of the Christian talent for double-think. If he was just giving a half-minute plug for the spook-business, he must have counted on finding most of the viewers in a stupor when they heard his spiel. And so, it seems, he did. □

WHAT THE WORLD REJECTED

by
Friedrich Stieve

Germany's enemies maintain today that Adolf Hitler is the greatest disturber of peace known to history, that he threatens every nation with sudden attack and oppression, that he has created a terrible war machine in order to cause trouble and devastation all around him. At the same time they intentionally conceal an all-important fact: they themselves drove the Leader of the German people finally to draw the sword. They themselves compelled him to seek to obtain at last by the use of force that which he had been striving to gain by persuasion from the beginning: the security of his country. They did this not only by declaring war on him on 3 September 1939, but also by blocking step for step seven years the path to any peaceful discussion.

The attempts repeatedly made by Adolf Hitler to induce the governments of other states to collaborate with him in a reconstruction of Europe resemble an ever-recurring pattern in his conduct since the commencement of his labors for the German Reich. But these attempts were wrecked every time by reason of the fact that nowhere was there any willingness to give them due consideration, because the evil spirit of the Great War still prevailed everywhere, because in London and Paris and in the capitals of the Western Powers' vassal states there was only one fixed intention: to perpetuate the power of Versailles.

A rapid glance at the most important events will furnish incontrovertible proof of this statement.

When Adolf Hitler came to power, Germany was as gagged and as helpless as the victors of 1918 wanted her to be. Completely disarmed, with an army of only 100,000 men intended solely for police duties within the country, she found herself within a tightly closed ring of neighbors all armed to the teeth and leagued together. To the old enemies in the West, Britain, Belgium, and France, new ones were artificially created and added in the East and the South: above all Poland and Czechoslovakia. A quarter of the population of Germany were forcibly torn away from their mother country and handed over to

foreign powers. The Reich, mutilated on all sides and robbed of every means of defense, at any moment could become the helpless victim of some rapacious neighbor.

Then it was that Adolf Hitler for the first time made his appeal to the common sense of the other powers. On 17 May 1933, a few months after his appointment to the office of Reichskanzler, he delivered a speech in the German Reichstag, from which we extract the following passages:

“ . . . Germany will be perfectly ready to disband her entire military establishment and destroy the small amount of arms remaining to her, if the neighboring countries will do the same thing with equal thoroughness.

“ . . . Germany is entirely ready to renounce aggressive weapons of every sort if the armed nations, on their part, will destroy their aggressive weapons within a specified period, and if their use is forbidden by an international convention.

“ . . . Germany is at all times prepared to renounce offensive weapons if the rest of the world does the same. Germany is prepared to agree to any solemn pact of non-aggression because she does not think of attacking anybody but only of acquiring security.”

No answer was received. Without paying any heed, the others continued to fill their arsenals with weapons, to pile up their stores of explosives, to increase the numbers of their troops. At the same time, the League of Nations, the instrument of the victorious powers, declared that Germany must first pass through a period of “probation” before it would be possible to discuss with her the question of the disarmament of the other countries. On 14 October 1933, Hitler broke away from this League of Nations with which it was impossible to come to any agreement. Shortly afterwards, however, he came forward with a new proposal for the improvement of international relations. This proposal included the following six points:

1. Germany receives full equality of rights.
2. The fully armed States undertake amongst themselves not to increase their armaments beyond their present level.
3. Germany adheres to this agreement, freely undertaking to make only so much actual moderate use of the equality of rights granted to her as will not represent a threat to the security of any other European power.

4. All States recognize certain obligations in regard to conducting war on humane principles, or to the elimination of certain weapons for use against the civilian population.

5. All States accept a uniform general control which will watch over and ensure the observance of these obligations.

6. The European nations guarantee one another the unconditional maintenance of peace by the conclusion of non-aggression pacts, to be renewed after ten years.

Following upon this, a proposal was made to increase the strength of the German army to 300,000 men, corresponding to the strength required by Germany “having regard to the length of her frontiers and the size of the armies of her neighbors,” in order to protect her threatened territory against attacks. The defender of the principle of peaceable agreement was thus trying to accommodate himself to the unwillingness of the others to disarm by expressing a desire for a limited increase of armaments for his own country. Any exchange of notes, starting from this and continuing for years, finally came to a sudden end with an unequivocal “no” from France. This “no,” moreover, was accompanied by tremendous increases in the armed forces of France, Britain, and Russia.

In this way, Germany’s position became still worse than before. The danger to the Reich was so great that Adolf Hitler felt himself compelled to act. On 16 March 1935 he reintroduced conscription. But in direct connection with this measure he once more announced an offer to agreements of an extensive nature, the purpose of which was to ensure that any future war would be conducted on humane principles, in fact, to make such a war practically impossible by eliminating destructive armaments. In his speech of 21 May 1935 he declared:

“The German Government is ready to take an active part in all efforts which may lead to a practical limitation of armaments. It regards a return to the former idea of the Geneva Red Cross Convention as the only possible way to achieve this. It believes that at first there will be only the possibility of a gradual abolition and outlawing of weapons and methods of warfare which are essentially contrary to the Geneva Red Cross Convention, which is still valid.

“Just as the use of dum-dum bullets was once forbidden and, on the whole, thereby eliminated in practice, so the use of other certain arms should be forbidden and eliminated. Here the German Government has in mind all those arms which bring

death and destruction not so much to the fighting soldiers as to non-combatant women and children.

"The German Government considers as erroneous and ineffective the idea to do away with aeroplanes while leaving the question of bombing open. But it believes it possible to proscribe the use of certain arms as contrary to international law and to excommunicate those nations which still use them from the community of mankind—its rights and its laws.

"It also believes that gradual progress is the best way to success. For example, there might be prohibition of the dropping of gas, incendiary, and explosive bombs outside the real battle zone. This limitation could then be extended to complete international outlawing of all bombing. But as long as bombing as such is permitted, any limitation of the number of bombing planes is questionable in view of the possibility of rapid substitution.

"Should bombing as such be branded as a barbarity contrary to international law, the construction of bomber aircraft will soon be abandoned as superfluous and of no purpose. If, through the Geneva Red Cross Convention, it turned out possible as a matter of fact to prevent the killing of a defenseless wounded man or prisoner, it ought to be equally possible to forbid, by an analogous convention, and finally to stop, the bombing of equally defenseless civilian populations.

"In such a fundamental way of dealing with the problem, Germany sees a greater reassurance and security for the nations than in all pacts of assistance and military conventions.

"The German Government is ready to agree to any limitation which leads to abolition of the heaviest arms, especially suited for aggression. Such are, first, the heaviest artillery, and, second, the heaviest tanks. In view of the enormous fortifications on the French frontier, such international abolition of the heaviest weapons of attack would *ipso facto* give France 100 per cent security.

"Germany declares herself ready to agree to any limitation whatsoever of the calibre-strength of artillery, battleships, cruisers, and torpedo boats. In like manner, the German Government is ready to accept any international limitation of the size of warships. And, finally, it is ready to agree to limitation of tonnage for submarines, or to their complete abolition in case of international agreement.

"And it gives the further assurance that it will agree to any international limitation or abolition of arms whatsoever for a

uniform period of time."

This time again, Hitler's declarations did not find the slightest response. On the contrary, France made an alliance with Russia in order to increase her prepondering influence on the Continent still further, and to augment to a gigantic degree the pressure on Germany from the East. In view of the evidently destructive intentions of his opponents, Adolf Hitler was therefore obliged to take new measures to ensure the safety of the German Reich. On 3 March 1936 he occupied the Rhineland, which had been without military protection since Versailles, and thus closed the wide gate through which the Western neighbor could carry out an invasion. Once again he followed the defensive step which he had been obliged to take with a liberal appeal for general reconciliation and for the settlement of all differences. On 31 March 1936 he formulated the following peace plan:

"1. In order to give to future agreements securing the peace of Europe the character of inviolable treaties, those nations participating in the negotiations do so only on an entirely equal footing and as equally esteemed members. The sole compelling reason for signing these treaties can only lie in the generally recognized and obvious practicability of these agreements for the peace of Europe, and thus for the social happiness and economic prosperity of the nations.

"2. In order to shorten, in the economic interest of the European nations, the period of uncertainty, the German Government proposes a limit of four months for the first period up to the signing of the pacts of non-aggression guaranteeing the peace of Europe.

"3. The German Government gives the assurance not to add any reinforcements whatsoever to the troops in the Rhineland during this period, always provided that the Belgian and French Governments act in the same way.

"4. The German Government gives the assurance not to move the troops presently stationed in the Rhineland closer to the Belgian and French borders during this period.

"5. The German Government proposes the creation of a

commission composed of the two guarantor powers, Britain and Italy, and a disinterested third neutral power, to guarantee this assurance to be given by both parties.

"6. Germany, Belgium, and France are each entitled to send a representative to this commission. If Germany, France, or Belgium think that for any particular reason they can point to a change in the military situation having taken place within this period of four months, they have the right to inform the Guarantee Commission of their observations.

"7. Germany, Belgium, and France declare their willingness in such an event to permit this Commission to make the necessary investigations through the British and Italian military attaches, and to report thereon to the participating Powers.

"8. Germany, Belgium, and France give the assurance that they will bestow the fullest consideration to the objections arising therefrom.

"9. Moreover, the German Government is willing, on a basis of complete reciprocity with Germany's two western neighbors, to agree to any military limitations on the German western border.

"10. Germany, Belgium, France, and the two Guarantor Powers agree to enter into negotiations under the leadership of the British Government at once or, at the latest, after the French elections, for the conclusion of a 25-year non-aggression or security pact between France and Belgium on the one hand, and Germany on the other.

"11. Germany agrees that Britain and Italy shall sign this security pact as Guarantor Powers once more.

"12. Should special engagements to render military assistance arise as a result of these security agreements, Germany on her part declares her willingness to enter into such engagements.

"13. The German Government hereby repeats its proposal for the conclusion of an air-pact to supplement and consolidate these security agreements.

"14. The German Government repeats that, should the

continued on page 37

THE GREAT HOLOCAUST TRIAL

THE TRIAL OF ERNST ZÜNDEL
SOME PERSONAL RECOLLECTIONS AND REFLECTIONS

by
Charles E. Weber, Ph.D.

On 7 January 1985 I received a letter with a Canadian postmark containing a document which read, in part, as follows:

"CRIMINAL SUBPOENA
In the Supreme Court of Ontario

"Elizabeth the Second, by the Grace of God of the United Kingdom, Canada and Her other Realms and Territories QUEEN, Head of the Commonwealth, Defender of the Faith.

"To Dr. Charles E. Weber of Tulsa, Oklahoma, U.S.A., Prof. of History, (Occupation)

"Whereas Ernst Zündel has been charged that He did commit an offence under Section 177 of the Criminal Code of Canada and it has been made to appear that you are likely to give material evidence for The Defence.....

"This is therefore to Command You to attend before the Supreme Court of Ontario..... to give evidence concerning the said charge* and to bring with you any writings, books, photographs, documents, artifacts, etc. in your possession or under your control that relate to the said charge."

As the son of a republic, I was not used to following the commands of a queen, no matter how powerful, but I decided forthwith to obey the Queen's command in this matter, even though the prospect of traveling to Canada in the dead of winter was somewhat intimidating. This intimidation later proved to be justified.

I arrived early on the morning of 12 February at the Tulsa International Airport, only to learn that my flight had been
September 1985

canceled because a crew was not available. It was not until around noon that I was finally on an airplane headed for Chicago, from which I was then to fly to Toronto. Having lost one connection, I also learned in Chicago that conditions on the Toronto runways were so dismal that flights to Toronto were not taking place. After waiting some 12 hours at Chicago, I finally begged my way onto a flight to Toronto leaving around midnight. By 2 o'clock the following morning I finally cleared Canadian customs. During the following hours I telephoned time after time to the Zündel residence, but I always received a busy signal. It occurred to me that the telephone receiver had been left off the hook as a security measure.

Finally my call got through about 6 o'clock in the morning, after 24 very long and nearly sleepless hours. Soon I was being driven to the Zündel abode—I am tempted to write “fortress”—and after a couple of hours of sorely needed sleep I was introduced to Zündel's defender, Douglas Christie, a relatively young man with an appearance of serious purpose and dignity in spite of a youthful handsomeness that would qualify him as a model for photographs advertising expensive men's clothing. There then followed a hasty conference with this energetic attorney from western Canada. He explained some of the aspects of the trial to me and what my rôle in it might be.

In the early afternoon I was driven to the court and soon after a physical examination for security purposes I found myself on the witness stand facing some of the best legal talent in Canada. Questions were posed to me concerning my experience in American army intelligence during World War II, the termination of my academic career and the like. My testimony lasted some 40 minutes and a bit later Judge Hugh Locke read an opinion for about five minutes before the court in which he attempted to justify his decision not to accept me as an expert witness, a status which would have given me the possibility of expressing wide-ranging opinions concerning the issues of the trial. I found out later that it had been Mr. Christie's intention to pose many of the questions to me which I had posed in my propaedeutic booklet, *The 'Holocaust' / 120 Questions and Answers*, which had been published one-and-a-half years previously. The disappointing ruling by Judge Locke seemed typical of his hostility toward the defence, a hostility which he openly expressed toward Mr. Christie before the court on a number of occasions.

Judge Locke, who seemed to me more like a prosecuting

attorney than an impartial judge, was hesitant to listen to a good deal of well-prepared testimony for the defence which would have thrown much more light on the question that was really the basic question in the trial: Was there such strong evidence against the “Holocaust” material (Extermination Thesis) that an honest, reasonable, objective person could express doubts about it?

Section 177 of the Criminal Code of Canada provides that “every one who willfully publishes a statement, tale or news that he knows is false and that causes or is likely to cause injury or mischief to a public interest is guilty of an indictable offence and is liable to imprisonment for two years.”

Section 177 was enacted more than a century ago. I understand that its original intention was to prevent defamation of members of the nobility and that during its long existence only one conviction was obtained on the basis of it. In view of its formulation, especially the vague “injury or mischief to a public interest,” it is rather astonishing that any fair court could convict anyone on the basis of it. To obtain a conviction, the Crown would also have to prove that a defendant *knows* what he has published is false.

Ernst Zündel, a German citizen living in Canada and an active publisher of materials which question various aspects of widely accepted versions of the history of World War II, has now been sentenced to 15 months in prison. As a result of this sentence, moreover, he faces the possibility of deportation from Canada. An appeal is being made on the basis of many questionable aspects of the trial.

During the course of the trial it became obvious that there was so much evidence against the “Holocaust” material (Extermination Thesis) that it was quite reasonable to question it. (Even Jewish historians have expressed regrets that so much nonsense has been written about the status of European Jews during World War II that the Extermination Thesis is being made to look ridiculous.) Mr. Christie's well-prepared, devastating questioning of one Crown witness after the other could leave no doubt that it was reasonable to question the Extermination Thesis.

Long before the end of the trial, Jewish leadership began to be very nervous about the situation which was developing and about the probable outcome of the trial. On 15 February the *New York Times* published a rather long article by Douglas

Martin entitled, "Anti-Semite Is on Trial, but Did Ontario Blunder?" The article delighted Zündel's friends and supporters, of course. In this highly significant article Martin pointed out the great publicity which Zündel was obtaining for his views and the legal problems in using a law like Section 177 of the Canadian Criminal Code to silence an opponent of Zionist propagandists. Martin quoted those who pointed out that the use of courts to suppress freedom of enquiry could have far-reaching effects that were not desired by the initiators of the trials.*

* The Zündel trial has also received other attention in the American press, even though the arguments of the defence, no matter how valid, have been blacked out in the daily press. In addition to the significant *New York Times* article, there have been other articles about the trial in the American press, some sympathetic to Zündel. The following is a partial, sample listing:

Washington Post

1 March: "Holocaust Scoffer Convicted." (A short notice of the judgement against Zündel.)

Washington Times

26 April 1985: "Putting the Holocaust on Trial/Canada's legal Nightmare." (A rather long editorial which argues that putting Zündel on trial was a bad mistake and that the American approach to free speech as embodied in the First Amendment is the better way. The author, Alan Dershowitz, writes from a strictly Zionist point of view, however, and distorts what little evidence against the Extermination Thesis he dares to mention. Includes the usual name-calling.)

Columbia Journalism Review:

"Covering Canada's Holocaust Trial."

National Vanguard

No. 103, p. 15 (received 2 April): "Names in the News."

The Spotlight

11 March, p. 18: "'Holocaust' Trial Shocks Canadians," by Michael A. Hoffman II.

Liberty Bell

May 1985, pp. 17-20, 41-42: "Samisdat Holocaust Trial." — "Samisdat Holocaust Trial News." (Published as a supplement to the *Liberty Bell* of May 1985. Contains material reprinted from *The Canadian Intelligence Service* and a reprint of an article from the *Toronto Sun* of 1 April on the demand by a prominent Jewish lawyer that "hate-propaganda and false-news laws be repealed.")

Liberty Bell

Throughout Canada itself the trial received a great deal of publicity, even in the daily press, which gave many details of the defence arguments. This was pleasantly astonishing. When revisionistic historians have challenged the "Holocaust"-centered propaganda lies about the countries which fought against Communism during World War II, the reaction has usually been a well-orchestrated silence, in addition to criminal attempts at intimidation, arson and the like. The attempts at physical harm to revisionists and their property are a vivid demonstration of the lack of convincing answers to what the revisionists have had to say. It is also proof of the importance of the propaganda to its creators.

After my testimony my sojourn in Toronto continued for another week, during which I was able to attend further sessions of the court. I often looked up over the judge, who was seated in an elevated position, to gaze on an object which was situated even higher, the colorful arms of Great Britain in relief, supported by a lion and a unicorn. This was a constant reminder that laws differing from those in the United States were in force here.

During most of the week I was quite ill with a severe respiratory infection and a fairly high, debilitating fever. Nevertheless, that week in Toronto was one of the most interesting and stimulating weeks in my entire life. I had the pleasure of seeing again several prominent revisionists whom I had met previously, such as Professor Robert Faurisson and Ditlieb Felderer, both of whom had suffered greatly because they had the courage and decency to question propaganda myths such as the highly questionable *Diary of Anne Frank*. Felderer, who had frequently visited Auschwitz to look for information as to what had really gone on there during the war, astonished the court and the press with information on the facilities for internees at Auschwitz. His testimony had been given before I arrived. Udo Walendy was also in Toronto when I was there. Walendy publishes the important revisionistic series, *Historische Tatsachen*, many copies of which he had brought with him. I was able to purchase some of the more recent numbers in the

Instauration

May 1985, pp. 14-19: "Toronto's 'Trial of the Century'." (Perhaps the best and most thorough account of the Zündel trial hitherto published, even though it contains some minor errors.) [This article is now available from Liberty Bell Publications, both in the original English as well as in an excellent German translation.]

September 1985

series, including those on the Eichmann trial, the question of guilt in the First World War, the suppression of objective historical investigation in western Germany, and two numbers (16 and 17) on the military functions of the *Einsatzgruppen*. (Verlag für Volkstum und Zeitgeschichtsforschung, 4973 Vlotho/Weser, Postfach 1643, West Germany.)

People whom I met for the first time included Douglas Christie, Miss Keltie Zubko, Christie's energetic assistant, Frank Walus, James Keegstra, and Thies Christophersen, the author of *Die Auschwitz Lüge* (The Auschwitz Lie), which was based on his observations of Auschwitz when he was stationed there during the war. Frank Walus is a diminutive man who has suffered greatly from a false prosecution. He was jeopardized and caused great physical suffering and expense by a number of witnesses who lied when they accused him of being a war criminal. Walus' defence attorney was able to prove that Walus would have been ineligible for membership in the SS because he was not tall enough and that, in fact, the then quite young Walus had been an agricultural worker during the war in Germany. The Walus trial shows again how lies have been unscrupulously told about the status of Jews during the war. James Keegstra, an Alberta high school teacher, has also been tried for questioning orthodox versions of history in the presence of his students, but he was tried on the basis of a different law. Also present during my week in Toronto was the brilliant young journalist, Michael A. Hoffmann II, who is interested in historical revisionism.

An atmosphere of camaraderie prevailed amongst the many visitors in the Zündel home. People who had come from many places to the defence of Zündel might have been strangers to him at first, but they were all aware of how important the trial was, not only with regard to justice for an individual, but also with regard to the preservation of freedom to investigate issues and questions important to society.

The Zündel house (which also contains his office) is one which gives the appearance of having been built around 1900. Its rather modest-sized front belies the rather large space contained in it, including a rather spacious basement. One large room in which I spent many fascinated hours contains the important library. This library contains a large collection of books in various languages pertaining to the history of the Second World War.

What kind of man is Ernst Zündel?

My most vivid impression of Zündel comes from the allocution to his friends and supporters at the end of the days on which the court sessions took place. He gave his summaries and observations in both a fluent German and a fluent English. The audience which gathered around him in the spacious basement of the Zündel house hung on every word.

Zündel is a successful publicity hound. I am aware that this phrase is often used in a pejorative sense, but when a publicity hound is trying to obtain publicity for constructive ideas and the truth, the appellation can hardly be a pejorative one.

What motivates Zündel? He has become aware that the deluge of anti-German propaganda that has existed for decades has done unjust psychological harm to Germans and persons of German descent, even to school children of German parentage.

When a man has native intelligence, a sense of purpose in his life, and courage, he can accomplish remarkable things, even against overwhelming odds. Zündel has all three of these attributes and has indeed accomplished something remarkable. He has brought the attention of the Canadian people (and to some extent the attention of people in other lands) to the fact that there are good reasons to doubt the "Holocaust"-centered anti-German propaganda with which the world has been inundated with unscrupulous objectives for many years.

At a cost of considerable personal sacrifice, Zündel has attempted to combat an injustice that involves much greater effects in the world than an insulting, humiliating action against the German people, grave though that might be in itself. The "Holocaust"-centered anti-German propaganda has perverted American foreign policy. It has gained an unjustified sympathy for Jews that has caused the United States to give generous support to the criminal, parasitic Jewish state which was established in Palestine in 1948. This support, in turn, has cost the American people not only money but also good will amongst the Islamic nations. Ernst Zündel's struggle is perhaps primarily motivated by a desire for justice for the German people, but his struggle has far wider ramifications. As an American, I am well aware that his struggle could have beneficial results for my own country if it paves the way for a more rational American foreign policy and in particular a better relationship with western Germany, a state which we now want to play a key rôle in the defence of the non-Communist parts of Europe.

Jewish organizations are in the habit of pouncing swiftly and ruthlessly onto anyone who raises questions about their de-

structive, mendacious propaganda. The assault can be in the form of threats of physical injury, arson, destruction of property, financially debilitating legal action, or causing a loss of employment. Let us pause at this point to review and enumerate the motivations for this sort of ruthless behavior, which really weakens the Jews' arguments in the eyes of all objective persons, even including a few righteous Jews themselves:

1. Jewish leaders, especially religious leaders, are painfully aware that in the United States a biological assimilation with the host population is taking place. Authoritative estimates have it that about one-third of Jews who are currently marrying in the United States are marrying non-Jews. For purposes of their own, Jewish leaders wish to preserve the cultural and racial identity of their people. They know that a sense of being persecuted can have a tendency to preserve the cultural and racial coherence of a nation, race, or tribe.

2. The constant drumming of the "Holocaust" material into American ears has a tendency to dampen the hostility toward Jews, no matter how rational and well-founded this hostility might be. The tales about gas chambers, terrible railway transportation to relocation centers, millions of deaths of Jews (usually the absurd and impossible six-million), heroic escapes and the like presented by the press and the television networks even forty years after the end of World War II, serve as an admonishment against the terrible sin of hostility toward Jews, commonly, but not accurately, designated as "anti-Semitism." If we doubt the effects of these tales, we need only recall the contrasting ridicule and even acerbic attacks on Jews in the American press a mere two or three generations ago. (See my review of *Jews in American Graphic Satire and Humor* in the July issue of the *Liberty Bell*.)

3. There were some very solid, rational foundations of the hostility toward Jews which existed throughout Europe during the years following the Communist Revolution of 1917 in Russia to the end of World War II in 1945. The middle classes of European countries, by no means only Germany, were horrified at the slaughter of the best and most productive people of Christian Russia by a government which was quite correctly viewed as one very largely dominated by Jews, a view even published by Winston Churchill in 1920. The worry about

the Jews' unscrupulous use of their rapidly increasing power was not confined to Europe. We need only think of Henry Ford's publications during 1920 to 1922, which later appeared under the title, *The International Jew: The World's Foremost Problem*, in four volumes (available from Liberty Bell Publications, \$26.00 plus \$2.60 postage and handling). U.S. Army intelligence reports from the year 1919 (declassified in 1958) also comment on the primarily Jewish composition of the Bolshevik government of that time. The Communist terror during the ephemeral government of Bela Kun in 1919 provided a vivid lesson to Europeans on what happens "when Israel is king." Bitterness toward Jews was also intensified by accretions of Jewish power, especially in the lands which had undergone hyperinflations. With their international financial connections, Jews found themselves in a position to buy up huge amounts of real estate and other tangible assets in such lands. Around 1930, e.g., approximately half the real estate in Budapest was owned by Jews. Later on in the United States, the espionage carried out by the Rosenbergs (executed in 1953) and other Jews for the U.S.S.R. had to be eased out of Aryan-American minds by a propaganda process we might designate as "obliteration by contrast." The "Holocaust" material has been quite useful in dimming out the real record of modern Jewry.

4. The Évian Conference of 1938 had made it clear to Jews that their emigration from Europe would be difficult, at best. By 1945 Jews were more eager than ever to get out of a hostile Europe, although the founder of modern Zionism, Theodor Herzl (1860-1904), had already made clear the urgency of emigration of Jews from Europe during his lifetime. The gross exaggeration of Jewish mortality in Europe during World War II was necessary to convey the idea that a Jewish immigration would take place only on a modest scale, involving only a small remnant of survivors. The guilt complexes engendered by the "Holocaust" material were produced to ease the migration of European Jews to Palestine and other lands, especially the United States.

5. Germany had to be denigrated after World War II on a continuing basis in order to collect huge contributions to Israel from the western German state established by the Allies in 1949. Even the United States had to be made to feel guilty for not having accepted more Jews in the 1930s. The continuing

propagation of the "Holocaust" material has brought huge flows of treasure to the Jewish state in Palestine, the behavior of which is a reflection of the behavior of typical individual Jews.

6.. The ancient Jewish practice of causing dissention amongst host populations (cf. Isaiah XIX, 2) has also been aided by the constant propagation of the "Holocaust" material.

We would be committing a significant error, however, if we failed to recognize the rôle of Aryans in accepting and even helping to propagate the "Holocaust" material. (See my article in the Summer 1982 issue of the *Journal of Historical Review*, pp. 105-118, "Cui Bono?/An American Veteran's Views on Non-Jewish Toleration and Propagation of the Extermination Thesis.") Millions and millions of men from Canada, England, and the United States were militarily involved in Europe during World War II. It is only natural for most of them to want to believe that their efforts and sacrifices during the war were for a good cause. Anti-German propaganda, no matter how poorly founded in historical facts, is psychologically convenient and morally palliating for them in this regard. Moreover, many Allied soldiers witnessed the terrible destruction, psychological degradation, hunger, and cold which were everywhere during the postwar occupation of Germany. The idea that National Socialist Germany was absolutely evil and an irrational aberration of the human psyche helps ease the conscience of the millions of Allied soldiers who witnessed the conditions in postwar Germany. The Allied war effort and the attitudes of Roosevelt and Truman in dealing with the Communists resulted in the unbelievably cruel occupation of much of Europe. For that reason, many former Allied servicemen would like to believe that National Socialist Germany, which they defeated, was a far greater evil than Communism, even if that is by no means the case. The "Holocaust"-centered propaganda was also a practical tool used by Allied military authorities to keep their occupation personnel from "fraternizing" with the German population. I have my own recollections of that from my years in Germany after the war, 1945-1948. Then there is the question of war guilt. World War II did not start when Germany invaded its former territories then under Polish occupation on 1 September 1939. It started on 3 September 1939 when England and a somewhat hesitant France declared war on Germany.

The Communists also have their motivations for continuing

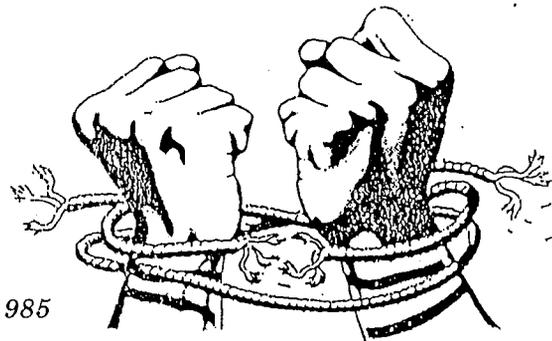
their own "anti-Fascist" propaganda. (National Socialism is a term which is avoided in the U.S.S.R.) The Communists, for example, have their mass execution of Polish officers at Katyn to contend with, i.e., to obliterate by contrast. Auschwitz has been converted into a major tourist attraction with propaganda objectives by the Communist government of Poland.

We must not disregard these realities in attempting to understand the Zündel trial and its astonishing, legally questionable outcome. Judges, prosecutors, and jurymen are not above and beyond the psychological atmosphere and pressures in which they have lived, no matter what the logic of the legal situation.

Ernst Zündel has struggled against the lies which have been propagated for a variety of reasons against the nations which fought Communism during World War II. His struggle has brought positive results.

The trial of Ernst Zündel will not be forgotten. Too much is involved. The freedom to investigate objectively historical and social questions is one of the most crucial requisites for the future cultural, political, and intellectual integrity of the western world. □

Ernst Zündel has been convicted for Thought-Crime in Toronto and sentenced to 15 months imprisonment because he wants to separate fact from fiction in the so-called "Holocaust." He fought this long, costly court battle, not for himself, but for all European immigrants who understand the Communist question. Ernst Zündel now needs your help to fight, not only his conviction, but also the deportation order which the Zionists have demanded that the Canadian Government execute against him. The costs of 'justice' are great. Please help Ernst Zündel defend all our freedoms by winning his appeal. Please send your donations to: Ernst Zündel, 206 Carlton Street, Toronto ONT, Canada M5A 2L1.



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WHAT THE WORLD REJECTED, *continued from page 24*

Netherlands so desire, it is willing to include that country too in this West-European security agreement.

"15. In order to seal this peace-pact, voluntarily entered into between Germany and France as the reconciliatory conclusion of a centuries-old dispute, Germany and France pledge themselves to take steps to see that in the education of the young, as well as in the press and publications of both nations, everything shall be avoided which might be construed to poison the relationship between the two peoples, whether it be a derogatory or contemptuous attitude, or improper interference in the internal affairs of the other country. They agree to establish, at the headquarters of the League of Nations at Geneva, a joint commission whose function it shall be to lay all complaints received before the two Governments for information and investigation.

"16. In pursuance of their intention to give this agreement the character of a sacred pledge, Germany and France undertake to ratify it by means of a plebiscite of the two nations.

"17. Germany expresses her willingness, on her part, to establish contact with the states on her south-eastern and north-eastern borders, in order to invite them directly to conclude the pacts of non-aggression already proposed.

"18. Germany expresses her willingness to re-enter the League of Nations, either at once, or after the conclusion of these agreements.

"At the same time, the German Government again expresses as its expectation that, after a reasonable time and by the method of amicable negotiations, the question of colonial equality of rights and that of the separation of the Covenant of the League of Nations from its foundations in the Versailles Treaty will be cleared up.

"19. Germany proposes the establishment of an International Court of Arbitration, which shall be responsible for the observance of the various agreements concluded, and whose decision shall be binding on all parties.

"After the conclusion of this great work of securing European peace, the German Government considers it urgently necessary to endeavor by practical measures to put a stop
September 1985

to the unlimited competition in armaments. In her opinion, this would mean not merely an improvement in the financial and economic position of the nations, but above all a diminution of the psychological tension.

"The German Government, however, has no faith in the attempt to bring about universal settlements, as this would be doomed to failure from the outset, and can therefore be proposed only by those who have no interest in achieving practical results. On the other hand, it is of the opinion that the negotiations held and the results achieved in limiting naval armaments should have an instructive and stimulating effect.

"The German Government therefore proposes that future conferences shall have one clearly defined objective.

"For the present, it believes the most important task is to bring aerial warfare into the moral and humane atmosphere of the protection afforded to non-combatants or the wounded by the Geneva Convention. Just as the killing of defenseless wounded, or prisoners, or the use of dum-dum bullets, or the waging of submarine warfare without warning, have been either forbidden or regulated by international conventions, so it must be possible for civilized humanity to prevent the senseless abuse of any new type of weapon, without running counter to the object of warfare.

"The German Government therefore puts forward the proposal that the immediate practical tasks of this conference should be:

"1. Prohibition of dropping gas, poison, or incendiary bombs.

"2. Prohibition of dropping bombs of any kind whatsoever on open towns and villages outside the range of the medium-heavy artillery of the fighting fronts.

"3. Prohibition of the shelling with long-range guns of towns more than 20 km distant from the battle zone.

"4. Abolition and prohibition of artillery of the heaviest calibre.

"As soon as possibilities for further limitation of armaments emerge from such discussions and agreements they should be utilized.

"The German Government hereby declares itself prepared to join in every such settlement, in so far as it is valid internationally.

"The German Government believes that if even a first step is

made on the road to disarmament, this will be of enormous importance to the relationship between the nations, and to the recovery of confidence, trade, and prosperity.

"In accordance with the general desire for the restoration of favorable economic conditions, the German Government is prepared immediately after the conclusion of the political treaties to enter into an exchange of opinions on economic problems with the other nations concerned, in the spirit of the proposals made, and to do all that lies in its power to improve the economic situation in Europe, and the world economic situation which is closely connected with it.

"The German Government believes that with the peace plan proposed above it has made its contribution to the reconstruction of a new Europe on the basis of reciprocal respect and confidence between sovereign states. Many opportunities for such a pacification of Europe, for which Germany has so often in the last few years made her proposals, have been neglected. May this attempt to achieve European understanding succeed at last!

"The German Government confidently believes that it has opened the way in this direction by submitting the above peace plan."

Anyone who today reads this comprehensive peace plan will realize in what direction the development of Europe, according to the wishes of Adolf Hitler, should really have proceeded. Here was the possibility of truly constructive work; this could have been a real turning point for the welfare of all nations. But once more he, who alone called for peace, was not heard. Only Britain replied with a rather scornful questionnaire which avoided any serious consideration of the essential points involved. Incidentally, however, she disclosed her actual intentions by setting herself up as the protector of France and by instituting and commencing regular military staff conversations with the French Republic just as in the period before the Great War.

There could no longer be any doubt now that the Western Powers were following the old path towards an armed conflict and were steadily preparing a new blow against Germany, although Adolf Hitler's whole thoughts and endeavors were directed toward proving to them that he wanted to remain on the best possible terms with them. In the course of the years he had undertaken numerous steps in this direction, of which a few more shall be referred to here. He negotiated the Naval

Agreement of 18 June 1935 with Great Britain, which provided that the German Navy should only have a strength of 35% of that of the British Navy. By this he wanted to demonstrate that the Reich, to use his own words, had "neither the intention nor the means, nor was it necessary" to enter into any rivalry as regards naval power, such as had had so fateful an influence on its relations to Great Britain in the well-remembered days before the Great War.

He assured France on every possible occasion of his desire to live at peace with her. He repeatedly renounced in plain terms any claim to Alsace-Lorraine. On the return to the Reich of the Saar territory as the result of the plebiscite, he declared on 1 March 1935:

"It is our hope that through this act of just compensation, in which we see a return to natural reason, relations between Germany and France have permanently improved. Therefore, as we desire peace, we must hope that our great neighbor is ready and willing to seek peace with us. It must be possible for two great peoples to join together and collaborate in opposing the difficulties which threaten to overwhelm Europe."

He even endeavored to arrive at a better understanding with Poland, the eastern ally of the Western Powers, although this country had unlawfully incorporated millions of Germans in 1919 and had subjected them to the worst oppression ever since. On 26 January 1934 he concluded a non-aggression pact with her in which the two Governments agreed "to settle directly all questions of whatever kind which concern their mutual relations."

Thus was his determination to preserve peace, and the way he strove to protect Germany in this manner. When, however, he saw that London and Paris were arming for attack, he was once more obliged to undertake fresh measures of defense. The enemy camp, as we have seen above, had been enormously extended through the alliance between France and Russia. In addition to this, the two powers had secured a line of communication to the south of the Reich through Czechoslovakia having concluded a treaty with Russia, which put her in the position of a bridge between east and west. Czechoslovakia, however, was in control of the high-lying country of Bohemia and Moravia, which Bismarck had called the citadel of Europe,

and this citadel projected far into German territory. The threat to Germany thus assumed truly overpowering proportions.

The genius of Adolf Hitler found a way of meeting this danger. The conditions in German Austria, which, under the terror of the Schuschnigg Government, were tending towards civil war, offered him the opportunity of stepping in to save the situation, and to lead back into the Reich the sister nation to the south-east that had been sentenced by the victorious powers to lead the life of a hopelessly decaying "Free State." After he had thus established himself near the line of communication between France and Russia mentioned above, a process of dissolution set in in the mixed state of Czechoslovakia, which had been artificially put together from the most diverse national elements, until after the liberation of the Sudetenland and the secession of Slovakia, the Czechs themselves asked for the protection of the German Reich. With this the enemy's bridge came into Adolf Hitler's possession; and at the same time direct connection was made possible with Italy, whose friendship had been secured some time previously.

While he was gaining this strategical success for the security of his country, Adolf Hitler was again endeavoring with great eagerness to reach a peaceful understanding with the Western Powers. In Munich, directly after liberation of the Sudeten-Germans, approved by Britain, France, and Italy, he made an agreement with the British Prime Minister, Neville Chamberlain, the text of which was as follows:

"We had a further meeting today and have agreed in recognizing that the question of Anglo-German relations is of the first importance for the two countries and for Europe.

"We regard the agreement signed last night and the Anglo-German Naval Agreement as symbolic of the desire of our two peoples never again to go to war with one another.

"We are resolved that the method of consultation shall be the method adopted to deal with any other questions that may concern our two countries, and we are determined to continue our efforts to remove possible sources of difference and thus to contribute to assure the peace of Europe.

"September 30, 1938.

signed: Adolf Hitler Neville Chamberlain."

Two months later, on Hitler's instructions, the German
September 1985

war inevitable. Then a decision was made in Warsaw to mobilize at once against Germany, and the Poles began with violent attacks, not only on the Germans in Poland, who for some time had been the victims of frightful massacres, but on Germans in German territory.

But even when Britain and France had already declared war, as they intended, and Germany had overcome the Polish danger in the east by a glorious campaign without a parallel, even then Adolf Hitler raised his voice once more in the name of peace. He did so although his hands were now free to act against the enemy in the west. He did so, although the fight against him personally was proclaimed in London and Paris, in immeasurable hate, as a crusade. At this moment he possessed the supreme self-control to proclaim in his speech of 6 October 1939 a new plan for the pacification of Europe to public opinion throughout the world. This plan was as follows:

“By far the most important task, in my opinion, is the creation of not only a belief in, but also a sense of, European security.

1.

“For this it is necessary that the aims of the foreign policy of each European state should be made perfectly clear. As far as Germany is concerned, the Reich Government is ready to give a thorough and exhaustive exposition of the aims of its foreign policy. In so doing, it begins by stating that the Treaty of Versailles is now regarded by it as obsolete, in other words, that the Government of the German Reich and with it the whole German people no longer see cause or reason for any further revision of the Treaty, apart from the demand for adequate colonial possessions justly due to the Reich, involving in the first place a return of the German colonies.

“This demand for colonies is based not only on Germany’s historical claim to her colonies, but above all on her elementary right to a share of the world’s resources of raw materials. This demand does not take the form of an ultimatum, nor is it a demand which is backed by force, but a demand based on political justice and sane economic principles.

2.

“The demand for a real revival of international economic life coupled with an extension of trade and commerce presupposes

a reorganization of the international economic system, in other words, of production in the individual states. In order to facilitate the exchange of goods thus produced, however, a new system of markets must be found and a final settlement of currencies arrived at, so that the obstacles in the path of unrestricted trade can be gradually removed.

3.

“The most important condition, however, for a revival of economic life in and outside of Europe, is the establishment of an unconditionally guaranteed peace and of a sense of security on the part of the individual nations. This security will not be rendered possible by the final sanctioning of the European status, but above all by the reduction of armaments to a reasonable and economically tolerable level. An essential part of this necessary sense of security, however, is a clear definition of the legitimate use and application of certain modern armaments which can at any given moment strike straight at the heart of every nation and hence create a permanent sense of insecurity. In my previous speeches in the Reichstag I made proposals with this end in view. At that time they were rejected—presumably for the simple reason that they were made by me. I believe, however, that a sense of national security will not return to Europe until clear and binding international agreements have provided a comprehensive definition of the extent to which the use of certain weapons is permitted or forbidden.

“The Geneva Convention once succeeded in prohibiting, in civilized countries at least, the killing of the wounded, the ill-treatment of prisoners, war against non-combatants, etc., and just as it was possible gradually to achieve the universal observance of this statute, a way ought surely to be found to regulate aerial warfare, the use of poison gas, of submarines, etc., and also so to define contraband that war will lose its terrible character of a conflict waged against women and children and against non-combatants in general. The growing horror of certain methods of modern warfare will of its own accord lead to their abolition, and thus they will become obsolete. In the war with Poland, I endeavored to restrict aerial warfare to objectives of military importance, or only to employ it to combat resistance at a given point. But it must surely be possible to emulate the Red Cross in drawing up some universally valid international regulation. It is only when this is achieved that peace can reign, particularly on our densely populated

continent—a peace which, uncontaminated by suspicion and fear, will provide the only possible condition for real economic prosperity. I do not believe that there is any responsible statesman in Europe who does not in his heart desire prosperity for his people. But such a desire can only be realized if all the nations inhabiting this continent decide to work together. To assist in ensuring this co-operation must be the aim of every man who is sincerely struggling for the future of his own people.

“To achieve this great end, the leading nations on this continent will one day have to come together in order to draw up, accept, and guarantee a statute on a comprehensive basis which will ensure for them a sense of security, of calm,—in short, of peace. Such a conference could not possibly be held without the most thorough preparation, i.e., without exact elucidation of every point at issue. It is equally impossible that such a conference, which would determine the fate of this continent for many years to come, could carry on its deliberations while cannons are thundering, or mobilized armies are bringing pressure to bear upon it. Since, however, these problems must be solved sooner or later, it would surely be more sensible to tackle the solution before millions of men are first uselessly sent to their death, and billions of dollars’ worth of property destroyed. The continuation of the present state of affairs in the west is unthinkable. Each day will soon demand increasing sacrifices. Perhaps the day will come when France will begin to bombard and demolish Saarbruecken. The German artillery will in turn lay Muehlhausen in ruins. France will retaliate by bombarding Karlsruhe, and Germany in her turn will shell Strassburg. Then the French artillery will fire at Freiburg, and the Germans at Kolmar or Schlettstadt. Long-range artillery will then be set up, and from both sides destruction will strike deeper and deeper, and whatever cannot be reached by the long-range artillery will be destroyed from the air. And that will be very interesting for certain international journalists, and very profitable for the aircraft, arms, and munition manufacturers, etc., but appalling for the victims. And this battle of destruction will not be confined to the land. No, it will reach far out over sea. Today there are no longer any islands.

“And the national wealth of Europe will be scattered in the form of shells, and the vigor of every nation will be sapped on the battlefields. One day, however, there will again be a frontier between Germany and France, but instead of flourishing towns

there will be ruins and endless graveyards.”

The fate of this plan was the same as that of all the previous appeals made by Adolf Hitler in the name of reason, in the interest of a true renaissance of Europe. His enemies paid him no heed. On this occasion also no response was forthcoming from them. They rigidly adhered to the attitude which they had taken up in the beginning.

And then, on 9 July 1940, almost 11 months after the war had started, a war which had brought German colors victory after victory, Adolf Hitler made his last peace offer. The French armistice had been concluded a month before. Great Britain had already started her indiscriminate night bombing of open German towns, killing German women and children, when Hitler in his historic address before the German Reichstag acknowledged failure of one of his most important aims of foreign policy and one that had been closest to his heart—friendship with England:

“Ever since the commencement of the National Socialist regime, two points were prominent in the program of its foreign policy: the achievement of a real understanding and friendship with Italy, and, second, the achievement of the same relationship with England . . . Even today, I still regret that, in spite of all my efforts, I have not succeeded in achieving that friendship with England which, as I believe, would have been a blessing for both peoples. I was not successful in spite of determined and honest efforts . . .”

After recalling all his attempts to bring about friendship and a lasting peace with Great Britain, he went on to say:

“In this hour, I feel it to be my duty before my own conscience to appeal once more to reason and common sense in Great Britain as much as elsewhere. I consider myself in a position to make this appeal since I am not the vanquished begging favors, but the victor speaking in the name of reason. I can see no reason why this war must go on. I am grieved to think of the sacrifices which it will claim. I should like to avert them also from my own people. I know that millions of German men, young and old alike, are burning with the desire at last to settle accounts with the enemy who, for the second time, has declared war upon us for no reason whatever. But I also know

that at home there are many women and mothers who, ready as they are to sacrifice all they have in life, are yet bound to it by their very heartstrings.

"Possibly, Mr. Churchill will again brush aside this statement of mine by saying that it is merely born of fear and of doubt in our final victory

"Mr. Churchill ought perhaps, for once, to believe me when I prophesy that a great Empire will be destroyed—an Empire which it was never my intention to destroy or even harm. I do, however, realize that this struggle, if it continues, can end only with the complete annihilation of one or the other of the two adversaries. Mr. Churchill believes that this will be Germany. I know that it will be different"

Hitler had hardly finished when his offer was rejected with sneers.

These are the historical facts. Does anyone need an explanation of why Germany's enemies rejected Hitler's peace offers again and again? They had created Versailles and when Versailles collapsed they wanted to replace it with a new Versailles. The responsibility and guilt is their's. They are the disturbers of peace, they are the ones who meditate the forcible oppression of other peoples and seek to plunge Europe into devastation and disaster. If it were not so, they would have long ago grasped the hand that was held out to them, or at least made a gesture of honest desire to understand and cooperate on a basis of equality and thus spare the world so much "blood, sweat, and tears." World history is the world court; and in this case, as always, when it reaches its decision, it will pronounce a just verdict. □



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Letters to the Editor

Dear George:

11 May 1985

I appreciate the kind remarks of "R.S." of New York concerning my book, "British Public Opinion and the Wars of German Unification," and trust he or she will not think me ungracious if I presume to defend my position in my article "The 'Naked Communist' Thesis" vis-a-vis Francis Parker Yockey whom R.S. thinks is more realistic in the question of a possible future all-out nuclear war between the major powers. R.S. quotes Yockey as arguing that the A-bomb is just another high explosive device (although many times more devastating than anything previously available). I said much the same thing forty years ago. After all, the total destruction of cities and the massacre of almost all their inhabitants did not begin with Tokyo, Hiroshima, Nagasaki, Hamburg, or even that unspeakable crime of Dresden. Check out your "Old Testament" and the gloating over Joshua's campaigns. There is the case of Carthage in 146 B.C. or Kiev in 1240 or Magdeburg in 1631—just a few of the many examples of massive ferocity and devastation. The A-bomb, in Yockey's time, did indeed merely simplify the process.

The development of the H-bomb, however, and the multiple-warhead ICBMs have utterly changed the matter of major wars qualitatively and not merely quantitatively. It is no longer a matter of murdering all the men, women, and children indiscriminately in a limited number of selected cities to which the physical devastation is also confined. It means today rendering the whole planet uninhabitable—the end, not only of civilization which (although I would mourn the loss of much of the beauty that has been created in music, art, literature, and architecture) might not be altogether a bad thing, but the end of all higher mammalian life by reason of lethally high radiation and/or a nuclear winter. I will grant that there is some fairly strong historical evidence for a kind of maniacal and self-destructive element in Jewish (and—as with the Carthaginians and other Semites) racial psychology but there is its opposite, too, a capacity, like the cockroach, to survive where other races cannot. But the Russians are still at least as Aryan as our own polyglot, multiracial stew and they are as aware as we of the

suicidal result of engaging in massive thermo-nuclear war. They are certainly no more fanatical than were the Japanese who surrendered in 1945 after two A-bombs. I agree we need a second-strike capability but only as additional insurance against a very unlikely occurrence. As a rider, it might be worth thinking about the non-use of highly sophisticated new lethal gases in World War II—by either side in extremity.

Sincerely,
Dr. Peter H. Peel, California

Dear George: 14 May 1985

I think we got to President Reagan about the 'verdammten Juden' and he decided to buck them at Bitburg to show that he was his own man—which he isn't. This may cost Reagan his life in the near future because the Jews must show other Jews that no one disobeys them, especially the despicable goyim. It will be interesting to see the outcome...

S.W., Texas

Dear Editor: 15 May 1985

I invite Mr. L.E. of New York (first letter to the editor printed in the May 1985 Liberty Bell) to prove to me that Lyndon LaRouche is a tool or agent of the Jews as he implies. I invite anyone known to Liberty Bell to prove to me that LaRouche is a tool of a Jewish Conspiracy. You may show this letter to all interested persons.

Yours truly,
N.S., Massachusetts

Dear George: 20 May 1985

I just want you to know that from now on Liberty Bell will get all my support. Liberty Bell is to me the voice of White America, and I think you work the hardest of anyone to expose the lie of lies—the Holocaust. These Jew rats will do anything for money—they make me sick. Some day they will get what they have coming to them!

Sincerely,
T.S., Wisconsin

Dear George & Landsmann: 20 May 1985

It was indeed an honor to have talked with you on the phone Saturday, May 4th and Saturday May 18th. I am enclosing a copy of a letter to President Reagan concerning his visit to the

Bitburg cemetery. Also, I am enclosing a poem I recently wrote, entitled "Der Letzte Freiheitskampf." I failed to mention on the phone that my father was (through mother's side) a descendant of the famous Freiheitsdichter Ernst Moritz Arndt, whose book of poems I have. This makes me a descendant of this famous German poet. Please feel free to publish this Gedicht.

As I told you on the phone, my uncle Max was an officer in the German Wehrmacht, who was also politically active up to the time of his death of cancer in 1983. I was in constant contact with this wonderful man. He kept me informed of the political chicaneries, corruption, subversion, and decadence in the West German state, which he considered a colony of the U.S. and Israel. Many times he forwarded to me the famous "National-Zeitung," one of the few newspapers publishing the truth.

Here in little old Jew York we have been swamped with the so-called "Nazi atrocity stories." There wasn't one moment of objective reporting, or opposing views in the Liberal, Zionist, Bolshevik tabloids and the TV Establishment. The decibels rose higher and higher as the President's visit to Bitburg came closer. I was afraid that he would change his mind in the last minute, but he persevered. WOR, CBS, NBC, and ABC, and even the much touted Public TV Channel 13, put on continuous horror stories concerning the "Holocaust." There is no question that the Zionist Jews are going to cut their own throat, as they have been doing throughout history in many countries. They never know when to stop; they continuously cry "persecution" and "anti-Semitism," but never try to argue logically or intelligently. One only needs to read all the historical accounts of their activities in various countries in the past; one must be truly blind not to see what has been going on: Oliver Cromwell's England; the French Revolution; the Masonic Orders. Only a small minority of decent Jews are aware of what has transpired...

Please continue the good work. With best regards,
H.J.B., New York State

Dear Editor: 28 May 1985

Due to their obvious and largely successful efforts to get control of the nation's news media, and thus by controlling public opinion decide who shall be elected President and as members of Congress, the Jews in America show that they are

incompatible with the Democratic form of government. The answer to this condition, it seems to me, is to deport the Jews en masse back to Russia where they can live under the Communist system they chiefly were responsible for creating. This certainly is the only permanent solution. In past centuries, many nations had to deal with their Jewish problem by deporting these people, and there is no reason why the same method should not be used today. If our system is to retain its respectability, it will have to do so.

Sincerely,
O.L.B., California

* * * * *

Dear Landsmann:

7 May 1985

I just want to make a comment on the letter of the man who wrote in concerning cancer and Dr. Kelly's program. I enclose a pamphlet by one of his daughters that explains how he got into the cancer curing business very much against his will [For a copy of this pamphlet, "Surviving a Healthy Childhood," by Kimberly S. Kelly, send small donation for postage, or \$2.50 for 20 copies, to LBP, Box 21, Reedy WV 25270. —Editor]. I was hesitant to give any details of his address or of where to get his little book for fear it might get you into trouble for giving medical advice without being a member of the doctors monopoly. Dr. Kelly lost his dental license simply for writing his book! Frankly, I am surprised that the reader was even able to get it through Barnes & Noble. I have only seen this book in Health Food stores and in private circulation. Dr. Kelly now works for the Nutritional Counseling Service. People who have cancer can contact this company at 800-527-0227 or 214-241-3414 for more information. Perhaps you could put these numbers on your computer listing? [Will do! —Editor]

I would like to comment that it is practically impossible to get an overdose of vitamin C from carrot juice, even providing that you could force yourself to drink a gallon (!) of it per day. Only a fantastically concentrated source like bear liver could contain enough of this vitamin to be fatal. It is, however, possible to dissolve enough cancer into your blood to overload your liver and kill you, which is why Dr. Kelly recommends such treatments as the liver flush and coffee enemas and the drinking of vegetable juices (I find carrot juice cheap and good tasting, but almost any vegetable juice will do) to help your body eliminate this poison.

I am enclosing a donation as a small "thank you" for your

Liberty Bell

good work.

Sincerely,
R.S., New York State

* * * * *

Dear George:

10 May 1985

Sorry I am late with my renewal. I do enjoy "Liberty Bell," especially Professor Oliver. He and Ben Klassen are two of the great minds of this century. Here's to the day White people unite under one cause, one banner, one religion!

DELENDA EST JUDAICA! — FOR A WHITER & BRIGHTER
WORLD,

North Carolina

* * * * *

Dear Mr. Dietz:

June 1985

The article entitled "Russian Jews and Gentiles" which you have reprinted in the June issue of the "Liberty Bell" from "The Century Magazine" of April 1882 is of great significance to us Aryan Americans, even though it was written over a century ago. Numerically, the Jews who migrated to the United States from lands under the Czar's crown after 1882 constitute by far the majority of the ancestors of the Jews now living in the United States. For that reason, the description of the mores of these Jews is of utmost importance for understanding a large fraction of the Jews living in this country. This understanding is necessary if Aryans living in the United States are to protect themselves and to survive as a racially and culturally identifiable group.

The article from "The Century Magazine" reminds us once more of the freedom which Americans had a century ago to disseminate information about the Jewish problem and to discuss it. The materials reproduced in "Jews in American Graphic Satire and Humor" (Cincinnati, 1984), most of which originated from 1879 to 1907, likewise remind us of that freedom.

One of the most important points demonstrated by the article is that the hostility toward Jews was not simply engendered by a different religious affiliation on the part of the Jews. The point is made by mentioning the benevolent attitude on the part of Christian Russians towards the Tatars, who were adherents of the Mohammedan faith (p. 12).

The fact that the article was written without malice is demonstrated by the concession that there is a minority of Jews who might be called "righteous Jews" (pp. 13 ff.), to paraphrase a
September 1985

rather condescending expression applied by Jews to Aryans whom they find useful.

The Jews' attitudes described in the article (p. 18) toward the property of members of other races remind me of a quite painful episode in my own life. Shortly after my mother's death in 1979, some young Negroes got into our family house in Cincinnati, which was temporarily unoccupied. They made off with some \$25,000 worth of the property of my family, including eight fine old Oriental rugs and parts of my stamp and coin collections. The young Negroes were burglarizing many houses in our part of town and bringing the loot to a Jewish "antique dealer," who had been instructing them (as I later found out) as to what was especially valuable. Eventually the young Negroes were caught and the police took us to the Jew's "antique gallery," where we identified much, but by no means all, of our stolen property. One thing which especially embittered me toward the Jew was his complaining that he was losing about \$6,000 by having been caught with enormous amounts of stolen property, as if HIS LOSS were anything to compare with the suffering of all the families whose property he had been buying up at perhaps 5% to 10% of its market value. Having been found guilty of eight counts of burglary, the Negroes whom the Jew had seduced were both sentenced to very long terms. However, not even an indictment was brought against the Jew whose greed for the property of others had caused so much misery.

I might mention one little but notable detail to clarify a passage on p. 18 of the article. Of course, I do not have the original Russian text of the article by Mme. Ragosin available, but I suspect that the sentence at the bottom of page 18 is a mistranslation. This sentence reads, "...in the Talmud, which lays down as a fundamental axiom that 'the property of Gentiles is even as a waste, free to all' (i.e., all Jews)." I suspect that the correct or more readily understandable translation should have been "just like a desert" rather than "even as a waste."

Sincerely,

Dr. Charles E. Weber

1628 So College, Tulsa OK 74104

* * * * *

Dear Mr. Dietz

4 April 1985

As usual, the April 1985 issue of Liberty Bell is most informative. For many years I have collected data as to the Holocaust issue and have many of the books you have kept in

circulation. I enclose photostats as sent me some years ago, of pages from the "American Jewish Year Book." You will note the figures given as to the Jewish population of Germany as of 1939 are quite at variance with the six million figure. Also, with so much in the news as to the cost of Social Security and Medicare, the items from the "Jewish Press" of 1977 may be of interest. Many people wonder why we are not protected as to dentist bills, etc., yet Medicaid has been paying for a ritual [circumcision—Editor]. Also, the item from "The Patriot," England, 1949, 'The Preparations and Progress of Zionism,' is revealing. . .

Sincerely,

Mrs. D.L.H., Idaho

* * * * *

Dear George:

22 April 1985

The information you sent me about the Zuendel trial and the ADL newsletter really got my blood boiling. I enclose a copy of the letter I sent to the editors of the Toronto newspaper which opposed Mr. Zuendel.

I am also enclosing clippings from newspaper and magazine articles which I have noticed recently. The information in these news items is factual. It is not a matter of the opinion or the emotional bias of one group versus another. I believe if you would encourage all your readers to keep their eyes out for similar information and to make this a regular feature in your Liberty Bell, your work will be even more effective and helpful to all concerned.

Keep up the good work and remember that you are not alone in your struggle.

With best personal regards,
R.R., M.D., Texas

* * * * *

Dear Mr. Dietz:

5 May 1985

Please renew my subscription for another year and send me the books listed below.

I wish I could be a regular contributor, but I can not. Things are terribly bad and are getting worse down here in Argentina. One must be absolutely blind not to see that a few Jews are getting more and more powerful and the Gentiles are losing all power they ever had.

I am tired of wandering from one country to another, especially since I know that anywhere I would go, I would not find much difference except for a temporarily better economic

situation. That is why I'll remain here unless things get absolutely unbearable.

Sincerely yours,
G.S., Argentina

* * * * *

Dear Sir: 5 June 1985

A friend of mine gave me the little pamphlet on Ben Franklin and the Jews; I am well aware that a conspiracy exists, and I would love to own every book and pamphlet you sell. I want to make this very important comment at this time, along with placing an order. A friend loaned me one of your books, "The Iron Curtain over America" and I couldn't put it down until I finished reading the whole book. It's dynamite and very revealing. . . I am a member of the V.F.W. and I am going to place an order for ten of these books so that I can get them into the right hands of former Commanders-in-Chief of the V.F.W.

Respectfully yours,
P.R., California

* * * * *

Dear George: 29 May 1985

I hope that you and your loved ones are fine. Since you "hit the headlines" in the Pittsburgh paper I have less difficulty to loan my "Liberty Bell" to the people to read it. Hopefully, things will get tougher and will make our work easier among the "goy sheep." The old "rabbi" is doing remarkably on the radio talk shows. They keep cutting him off and even threatened him because of his strong pro-German views. Nothing can frighten the old man. The next day he comes on stronger. These rotten Yids know that OUR TIME WILL COME!

Please give my regards to your lovely wife.

Best wishes,
F.W., Pennsylvania

* * * * *

Dear George: 30 May 1985

My compliments on your July "Liberty Bell" and the article, "Russian Jews and Gentiles!"

Sincerely,
Dr. T.F., Virginia

* * * * *

Dear George: 31 May 1985

. . . It seems the Jews are working on "anti-hate" laws in Michigan now, which shouldn't surprise me. However, these two enclosed articles from two recent "handouts", sent by the

Wisconsin Lutheran Synod to students, did. My mother found our pastor undisturbed by the race-mixing article, except for the father. "sinning" by being concerned about his daughters morality, maybe. No verdict on the one equating queers with all us rotten sinners, yet.

I am letting you know this because I believe many of our comrades are adherents of Western Christianity, but may be taken by the "conservative" but respectable holy men who are slowly perverting Western Christianity towards Judaeo-Christianity, with the accompanying destruction of White civilization. I urge such comrades to ask how their churches stand on race-mixing, the Jewish threat, and other immoralities before continuing to finance their destruction voluntarily, as we must now do involuntarily through the wog-loving traitors in Washington, the District of Corruption.

Our ancestors fought the Persians at Thermopolae, the Moors in France, and the Huns in Eastern Europe. For the sake of all civilization, let us now unite against the Untermenschen that are invading at this moment, or watch civilization die! . . .

Our race is in your debt for your superhuman efforts to educate our people. Take care and good luck.

Hail Victory!
E.F., Michigan

* * * * *

Dear George: 8 June 1985

The article "Russian Jews and Gentiles" in the June "Liberty Bell" is most interesting, though awful long.

Best regards,
R.K., Colorado

* * * * *

Dear George: 11 June 1985

I had a wonderful visit with the Roeders in Germany! Saw Herr Manfred on Monday, 20 May, at Butzbach prison. Frau Traudel drove us there on the Autobahn and three of their children went along. The others were in school, and Albrecht, the oldest, is serving in the Bundeswehr.

Herr Manfred looked real good and was in a jovial mood. Of course he was surprised to see me and it was an honor to shake his hand and wish him well. Naturally he was disappointed that the prison authorities denied him his Christmas leave but he seemed optimistic that things would change for the better. He said they had asked him to do carpenter work for the prison. His wife later told me that this is just another of his talents. She

is such a gracious lady and so devoted to her husband and family. And the children all love and respect their parents. I'm so thankful to have had the opportunity to visit with them. I even helped prepare the "Rundbrief" for mailing. Also got a lot of practice speaking German with the family.

When I left, I was undecided where to go next so Frau Roeder suggested the town of Hannoversch-Muenden and also the city of Detmold and the "Hermannsdenkmal." Both were excellent choices. The "Fachwerkhaeuser" in Hann-Muenden were beautiful, and so many of them. It rained in Detmold, but I went to the top for a view. Also visited "Die Wacht am Rhein" at Ruedesheim. Had a great trip with many fond memories. I even went to Bitburg a week ahead of the President. There was much controversy over the visit in the controlled German press and so I went to take a look. Had to take a bus from Trier, then a cab out to the cemetery to pay my respects.

Had almost 7 weeks in Europe and enjoyed every minute of it! One of the highlights, naturally, was the visit with the Roeder family and I thought you would be interested. They both send their very best wishes to you for your good work, and so do I. I am enclosing check for \$25. to renew my subscription.

Alles Gute!
B.M., Georgia

* * * * *

Dear George:

11 June 1985

What a great Article "The Case Against the Holocaust" in your March issue of the "Liberty Bell" proved to be—a real knock-out. Enclosed find five bucks for several copies. Also enclosed, a real dynamite article from the May 3-9 issue of "Jewish World" concerning opinions of the Jew Yehuda Hellman. Even in Jew publications like this, one rarely encounters such candor.

O.E., New York

* * * * *

Dear Mr. Dietz:

12 June 1985

Enclosed one year's subscription to "Liberty Bell" magazine. I have received a few sample copies with my book orders; the information and method of writing is precious reading to me.

I wish to have all my family and friends subscribe, so I will pass my copies to them. Not all, just enough to let them read the truth and not believe everything they hear or read in the controlled media.

Respectfully,
Mrs. E.C., Pennsylvania

* * * * *

Hi George:

14 June 1985

Enclosed is a check for \$64 for my subscription renewal and a donation. Sometimes I can afford it, and sometimes I can't. But right now I can, so you can have some meat with your beans for a while!

How about Reagan visiting Bitburg after all? Even after Elie "Weasel" stamped his foot and yelled! First thing he's done right in 4½ years.

Best regards,
S.D., California

* * * * *

Dear Mr. Dietz:

14 June 1985

I've read about you and your organization in "A Legacy of Hate" by Ernest Volkman.

If Volkman and other Jews are critical of you and your publications, I figure you must be doing something right. I'd appreciate receiving a copy of your booklist.

Thank you and good luck!
J.V., Illinois

* * * * *

Dear Mr. Dietz:

17 June 1985

Enclosed is my contribution for June. . . On 26 May my mother was walking home from the bus stop at night and some blond junkie punk ran up to her from behind and grabbed her. "I've got a knife, and if you scream, I'll kill you." She screamed and he ran away. America the beautiful! Not one day goes by in which I do not regret Hitler's defeat in 1945. I had told my mother to call me up when she is coming home from work, so that I could meet her at the bus stop (I have to walk the doberman/labrador anyway).

My response? I am now the proud owner of a Harrington-Richardson .32 magnum revolver with a 4" barrel, and when the punk is identified, he and his family will pay the price.

Heil Hitler!
S.M., Wisconsin

* * * * *

Dear George:

20 June 1985

Donation enclosed. The last two Bells arrived and I was really enlightened by "Russian Jews and Gentiles." If you have that pamphlet in German, please send a copy.

My Best,
H.F., Illinois

* * * * *

Dear Kinsman:

25 June 1985

My renewal was in my last week's mailing. We are pleased that you are continuing L.B. R.P. Oliver's articles are always interesting and informative, and the article in the June L.B.—“Russian Jews and Gentiles”—was VERY informative and interesting. When one reads what “little” Free Press we have left, one understands why our enemies want our TRUE Free Press ended. Surely you must get a great satisfaction out of YOUR patriotic and courageous actions of informing your readers monthly of such truths! Surely you must be proud of your outstanding efforts to awaken our kinsmen to the fact that our Western heritage and culture, our White Race, is in a total war for survival! Your action proves YOUR HONOR—AND PATRIOTISM—is anything more important?

General R. Never, California

* * * * *

Dear George:

2 July 1985

Enclosed is my check for \$25 to renew my subscription.

To change the subject slightly, your last “Bell” with the Kahalla operations in Russia was more than of passing interest. The insights of the minds involved were like a floodlight put out into a great darkness. If you hadn't published anything else these past two years, that one article would have been ample compensation.

But that is not to denigrate anything else; Mr. Zuendel's trials and tribulations and his attitude as court jester (seems the Jews have no real sense of humor on sensitive things; on the other hand, we can and do laugh at our own foibles and make music out of it; Johann Strauss wrote music on talking ladies (Trish-Trash Polka), excursion trains (Excursion Train Polka) complete with sound effects, etc., etc., and so forth.) Your other writers and contributors, of course, make the “Bell” one of the best, and we really make up what White men really are. . .

For the furtherance of the Cause

I remain,
B.H., New York State

* * * * *

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ABOUT THE AUTHOR: Dr. Revilo Pendleton Oliver, Professor of the Classics at the University of Illinois for 32 years, is a scholar of international distinction who has written articles in four languages for the most prestigious academic publications in the United States and Europe.

During World War II, Dr. Oliver was Director of Research in a highly secret agency of the War Department, and was cited for outstanding service to his country.

One of the very few academicians who has been outspoken in his opposition to the progressive

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On Race: "We must further understand that all races naturally regard themselves as superior to all others. We think Congoids unintelligent, but they feel only contempt for a race so stupid or craven that it fawns on them, gives them votes, lavishly subsidizes them with its own earnings, and even oppresses its own people to curry their favor. We are a race as are the others. If we attribute to ourselves a superiority, intellectual, moral, or other, in terms of our own standards, we are simply indulging in a tautology. The only objective criterion of superiority, among human races as among all other species, is biological: the strong survive, the weak perish. The superior race of mankind today is the one that will emerge victorious—whether by its technology or its fecundity—from the proximate struggle for life on an overcrowded planet."

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POSTSCRIPTS, by Revilo P. Oliver: SALT ON THE BOOBY'S TAIL, page 1; ACQUIRED IMMUNITY DEFICIENCY AND RACE, page 5; PROPHETIC FICTION, page 8; A STRANGE BOOK, page 10. BOOK REVIEW: THE TRIAL OF THE GERMANS, page 20. "SEEDS OF HATE," page 23. THE CHARACTER OF YOUR NEWSPAPER, page 29. RACE OR RELIGION?, page 41. LETTERS TO THE EDITOR, page 53.

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Voice Of Thinking Americans

LIBERTY BELL

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The editor-publisher of *Liberty Bell* does not necessarily agree with each and every article in this magazine, nor does he subscribe to all conclusions arrived at by various writers; however, he does endeavor to permit the exposure of ideas suppressed by the controlled news media of this country.

It is, therefore, in the best tradition of America and of free men everywhere that *Liberty Bell* strives to give free reign to ideas, for ultimately it is ideas which rule the world and determine both the content and structure of culture.

We believe that we can and will change our society for the better. We declare our long-held view that no institution or government created by men, for men, is inviolable, incorruptible, and not subject to evolution, change or replacement by the will of the people.

To this we dedicate our lives and our work. No effort will be spared and no idea will be allowed to go unexpressed if we think it will benefit the *Thinking People*, not only of America, but the entire world.

George P. Dietz, Editor & Publisher

POSTSCRIPTS

by
Revalo P. Oliver

SALT ON THE BOOBY'S TAIL

Among the pests that afflict us in summer, and more annoying than flies and mosquitos, are swarms of addle-pated little zombies, hatched out in the public schools, who squawk as they "demonstrate" against nuclear weapons. It is unlikely the little creatures know what they are saying. They merely make a noise, and they can repeat any simple phrase their trainers teach them before sending out a swarm to distract attention. The zombies are squawking about nuclear weapons today; yesterday, they were making the same sounds about *apartheid* in South Africa; tomorrow, they may be screeching about "Nazis" or "abortions." I remember having seen a swarm of them scuttling and scrambling around a high school in southern California; they were "demonstrating," as I recall, against the Birch Society, but were noteworthy because their "Liberal" teachers had managed to scrub them and dress them in clean clothes before opening the doors of their zoo.

What is remarkable about these demonstrations of *Schwärmererei* is that so many Americans, instead of calling the fire department to hose off the street, seem to think that the squawking means something more than, say, the racket that comes from a frog pond in the evening.

Equally odd is the strange disposition of some Americans to pay attention to what are called "SALT talks" that have been going on for years in Geneva. The purpose of those talks is unknown. Some persons think the purpose is to reduce the risk of unemployment among the call girls of Geneva. Others think that it may be an elaborate psychological experiment to determine how long human beings can utter meaningless jabber without becoming certifiably mad. If one read the pontifications of the scribblers in newspapers or watched a song-and-dance act that is used to fill in idle moments on the White House show, one would suppose that the Americans and Russians who draw salaries to stay in Geneva were "negotiating" about

an agreement on the part of the Soviet to limit its manufacture of certain kinds of weapons. And while I try not to seem overly pessimistic in my estimates of my contemporaries, I must admit that there are indications that a considerable number of Americans believe such a thing to be possible. If that seems unlikely, remember there are Americans who believe in virgin births, ghosts that haunt houses, and the equality of races. If they can believe things like that, they can also believe in magic spells that would so enchant and stupefy the Soviets that they would not equip themselves with every kind of weapon they deem effective.

Now any intelligent man would know that the masters of the Soviet, not being nincompoops with skulls filled with drivel about "world peace" and "peaceful coexistence," are equipping themselves with every military weapon they deem effective and endeavoring to develop new and better ones.* It

(*) A publication called the *Washington Report* in its issue for August 1985 gives some details, partly from secret American documents recently declassified, of the enormous superiority of the Soviet over the United States in weapons now ready for use and the overwhelming superiority that will be attained by the proximate production of a large number of new and even more effective weapons devised by Soviets' scientific research (much of which, no doubt, has been done in the United States) for which there is no American counterpart. The *Washington Report* is the house-organ of the National Security Council, which, if you send them enough money, will try to talk the Congress into taxing you some more for weapons, since so much of the present Budget must go to finance the Jews' massacre of Semites in Asia Minor. The Council hopes to influence a Congress which has complacently watched while every administration in Washington, from Eisenhower to Reagan, has worked for the Soviets and carried out for them their encirclement of the United States, beginning with the establishment of a base in Cuba and continuing step-by-step to the recent transfer to the Soviets of strategically located islands off the coast of Alaska in preparation for the eventual occupation of Alaska. The Congress not only watched the Communist encirclement but took an active part in it by stripping the American boobs of their Panama Canal. The Council does not estimate how many tons of gold would be needed to buy a few ounces of patriotism from the Congress of the United States.

On the subject of our weapons, there is a book by Daniel Ford, *The Button*, published this month, which raises the question, "If the Soviets should attack the United States with intercontinental missiles, could the United States mount a counter attack?" Mr. Ford's answer: "Probably not." (What that suggests to him, naturally, is more gabble about world peace-posh.) It would be interesting to know how many of our enormously expensive missiles would really work. Some years ago, there was a test of the "Minuteman" missiles that were then touted as a sure-fire deterrent of the Soviet. It took the experts more than half an hour to get one of the things out of its underground silo in North Dakota. And before the

is also obvious that in devising new weapons they must make experiments which, given modern methods of detection, must be known to properly equipped observers in civilized nations. It therefore follows irrefragably that the Soviets' collaborators in Washington and the Jews' newspapers for *goyim* are simply lying when they pretend to know nothing of the ever increasing superiority of the Soviets in weapons. This may, however, be of little practical importance, since no matter what weapons the United States might have, the alien government of this country would never permit them to be used against the Soviets anyway.

About twenty years ago, seemingly reliable information from within the Soviet Union indicated that a place named Plesetsk, in sparsely inhabited territory about 125 miles due south of Archangel (the port on the White Sea), and perhaps at others, the Soviets were conducting intensive experiments to develop more effective nuclear weapons, although they cheerfully signed scraps of paper that purported to "outlaw" such research, since they were willing to humor nitwits when they could conveniently do so. There were efforts to give this information to the few Americans who are interested in the possible survival of their kind, but the reaction of "Liberal intellectuals" is as automatic as the reaction of chickens when a hawk flies above their pen, and it was authoritatively proclaimed that only "neo-Nazi alarmists" would spread such damnable falsehoods.

I now learn from the *Skeptical Inquirer* (Summer 1985) that as long ago as 1983 the official Soviet newspaper, *Pravda*, admitted the existence of the missile center at Plesetsk, and that late in 1984 two Russian scientists publicly admitted that such experimentation was in progress. Furthermore, in its issue for Spring 1983, the *Inquirer* reported (pp. 7 f.) the finding by James E. Oberg that many reported sightings of "flying saucers" (now called "unidentified flying objects," UFOs in the strange jargon of journalists, who imitate the Communists' use of acronyms) were really the reentry into the atmosphere of Soviet missiles designed to carry nuclear warheads in a coming war. Characteristically, the Soviets, who had signed a treaty that established an "international law" that "outlawed" such tests, had published in the hunk of well-printed propaganda that is

"Minuteman," there was the appallingly expensive "Titan," which was never intended to work at all, since, as one of the subcontractors disclosed before he was silenced, it was so designed that its fuel lines would almost certainly clog, if it were fired.

distributed to Americans at the expense of American taxpayers, *Soviet Life*, articles with "scientific" reports on "authentic" observations of "UFOs," and the Soviet Academy of Sciences published an elaborate report on such "authentic" but "unexplained" sightings of flying saucers, which excited and vastly elated Americans who want to believe in wizards from distant planets or want to make money out of suckers.

I was a little amused some years ago when I supplied a statement to a group of earnest people who were trying to discourage the wave of almost hysterical nonsense about "UFOs" at that time. I said that it was indubitable now that all reports of "flying saucers" are either hoaxes, optical illusions, hallucinations, or the lies that are told by inferior people who want to attract notice, *except* that certain sightings could well be of secret weapons produced experimentally by research technicians in Israel or the Soviet Union. My statement was used *except* my exception. The group evidently felt that it would be simply wicked to suggest that the saintly Jews or the high-minded Communists might be doing anything secretly. And they felt that, although I had merely named the two countries, and had left to intelligent readers to recognize them as enemies of the American people, although not of the American people's rulers, who rule in the interests of our evidently allied, if not identical, enemies.

On 16 March and 3 July 1984, huge clouds, glowing as though with reflected incandescence, appeared in the evening skies above Argentina and Chile, producing, of course, a great deal of excitement among mercurial people. The current *Skeptical Inquirer*, no doubt correctly, identified the phenomenon as caused by the firing of the fourth stage of a rocket carrying an intercontinental missile that the Soviet will equip with activated nuclear warheads when the time comes. I assure you that such missiles do not know they are "outlawed," and would not in the least deviate from their course if they did.

In the meantime, however, there is a very large number of Americans who believe in "international law," "flying saucers," "brotherhood," leprechauns, and ghosts. Even the most resolute optimist cannot deny that damning fact. And such persons naturally talk seriously about "negotiations" to "limit armaments" and "SALT agreements."

As Euphues said, "It is a foolish bird that stayeth the laying of salt on her tail." Hence our proverb, which, so far as I know, comes from Lyly, although we may doubt that there are such

birds.

There is, however, a species of small gannet, now nearing extinction, that is so extraordinarily stupid that sailors can entice one to alight on or near the deck of a ship, using almost any kind of lure, and then wring its neck. Now although the etymological dictionaries would have it the other way around, I am quite sure that sailors called those small gannets 'boobies' because of their obvious similarity to the boobs who people our great "democracy."

* * *

ACQUIRED IMMUNITY DEFICIENCY AND RACE

In *Liberty Bell* for May 1985, I commented on indications that the disease generally designated by the acronym AIDS, propagated by male homosexuals, seemed lethal only to our race and, probably, mongrels who had a significant admixture of our racial genes. In its August issue, *Instauration* publishes, from an unstated source, statistics that classify by race 4,943 "Americans" who, on 30 June 1984, had died or were then suffering from the disease. The percentages given are:

White	58.18%
Black	25.23%
Hispanic	14.44%
Other	0.32%
Unknown	1.82%

The Negro population in the United States, taken as a whole, contains from 20% to 25% of White blood, and includes many quadroons and octoroons, who are more White than Black (and correspondingly intelligent), and since 'Hispanic' is now misused to designate mestizos, who have White and Indian blood in varying proportions, the statistics are about what one would expect on an hypothesis that the disease, perhaps endemic in a milder form among pure-blooded Congoids, is made virulent by some genetic weakness peculiar to our race and transmitted by some of our racial genes. Other explanations are possible, of course, but, for the reasons stated in my "Postscript," are less plausible.

Statistics will become significant when the classification of the victims is made scientific. The term 'White' lumps together radically different races, Aryans, Jews, Semites,¹ and others; 1. It may be significant that there are no reports of an epidemic of Ac-
October 1985

and when we know what percentage of victims are Aryan, we shall then want to know how many are Nordic, Alpine, Mediterranean, or Dinaric-Baltic. Blacks and Mestizos should be classified by percentages of White blood, since it is unlikely that the racial component of the non-negro blood could be ascertained in many cases. Most anthropological determinations would be approximations and there would be a large margin of error, but even so the results would be significant, if a serious study of the malady is to be undertaken.

* * *

Reports of research on this malady seem to be somewhat less inhibited in England than in this country. Americans who spoke on the subject in Britain recently said that in the United States they were under great pressures to conceal the gravity of the growing epidemic, lest knowledge of the facts generate some prejudice against the darling perverts.² (It might even check the

quired Immunity Deficiency among the predominantly Semitic populations of the Near and Middle East, among whom homosexual perversion is, so to speak, practically normal. These are the countries that Sir Richard Burton, a diligent and experienced observer, called the "Sotadic zone," on which see his appendices to his translation of the *Arabian Nights*. There have been many attempts to discredit Sir Richard since he published a book in which he did not stand in awe of Jews (thus sacrificing his career in the British consular service), but tourists in those regions who look beneath the surface know that he was right. Sir Richard, it must be remembered, was so fluent in the various dialects of Arabic, so keen an observer of the mentality of the Semitic races, and so courageous that he traveled throughout part of the Orient disguised as an Arab and, posing as an orthodox Moslem, he entered even places, such as Mecca, where he would have been killed, had it been suspected that he was an Aryan. He started from India, where his fluency in Urdu enabled him to observe intimately the descendants of the predominantly Semitic hordes that followed Mahmud of Ghazni (A.D. 1001) and later conquerors into India. Probably no other member of our race could have observed so closely the mores and domestic life of the inhabitants of the "Sotadic zone."

2. Although some instances of male homosexuality are simply the results of biological degeneration, the perversion has been made so common in the United States and elsewhere by the intensive advertising campaign that is conducted through the press, the schools, and the pulpits. Even more fundamental as a causative factor is a society that has been so structured that many thoughtful and conscientious Aryan men refuse to engender children to suffer the horrors of the future that Americans are so zealously preparing for themselves. Incidentally, the articles in *Newsweek* that I mention below remind one again that the prostitutes of the press are willing to prostitute even their mother tongue by using the adjective 'gay'

campaign to make male homosexuality ever more fashionable among Aryans and especially Nordics, who are, of course, the target of the efforts to promote that form of race-suicide.)

The repression of which American research workers complained in England seems to have been discontinued, at least in part. The widely-read periodical, *Newsweek*, featured a series of articles on "AIDS" in its issue for 12 August 1985, making it clear that "no one has ever recovered from the disease," that "the number of cases is doubling each year," that an individual may be infected for many years before the disease becomes virulent and produces its first symptoms, and that "once infected, a person is infectuous for the rest of his life" and may even infect persons who will die of the disease before he is aware that he has it himself. The African origin of the malady was recognized, but there was, naturally, obfuscation to prevent recognition of racial differences. It was reported that a means of identifying infected blood and thus preventing transmission of the disease by transfusions in hospitals was *believed* to be accurate, but it was admitted that there was no certainty that the test was infallible. Females may be infected sexually by males or otherwise by contact with infected blood and then transmit the disease to a child in the womb.

The articles in *Newsweek* will augment the concern felt by many Americans, but the majority will doubtless react as they do to mention of their present national plight: they will try to avoid hearing or reading anything unpleasant or, if they cannot do that, will steadfastly refuse to think about it.

The October issue of the *Scientific American* is almost entirely devoted to articles about the "molecules of life," ribonucleic and deoxyribonucleic acids. One of these deals with the functioning of the immune system, of which the intricacy is baffling. No one seems to know, for example, how the lymphocytes produced by the thymus control the immune system—if they do! There is no mention of Acquired Immunity Deficiency, but the reader will infer that we do not even know what it is that the prion or virus of the disease destroys.

In Britain, concern over the smouldering epidemic has been greatly increased by the death in August of the Earl of Avon, who was the spokesman of Mrs. Thatcher's kosher government in the House of Lords. He was the son of Anthony Eden, for

to designate male homosexuals. Literate persons will not be deterred by the journalistic pimps and will continue to use English correctly.

whom the Earldom of Avon was created in 1961 as a reward for his work in hastening the dismemberment of the British Empire and the reduction of once Great Britain to the Little Britain of today. Although their title was of such recent creation, the Edens did have noble blood, since they were descended from a cadet line of the Barons Auckland. The death of Anthony Eden's son was immediately caused, according to the death certificate, by meningoencephalitis, a deadly inflammation of the brain that often follows Acquired Immunity Deficiency, and it was finally admitted that his death was really the result of that deficiency (see the Sunday edition of the (London) *Mail*, 25 August 1985). Baron Denham, who succeeded the Earl of Avon as Maggie Thatcher's spokesman in the House of Lords, told the press, when the real cause of death became known, that the deceased Earl had "a great number of friends who would be very upset." No wonder!

* * *

PROPHETIC FICTION

An odd coincidence has brought me *The "F" Certificate*, by David Gurney (London, Bernard Geis, s.a. [1968?]). It is not literature—but who would expect to find great art of any kind in the nightfall of civilization? It is what is called "a novel of suspense," vividly written and with a plot contrived to keep the reader in a suspense and emotional excitement to the very end, even if he realizes that the effect is obtained, as is inevitable in such stories, by sequences of improbable coincidences and odd blunders by intelligent characters. And, of course, the reader must be left with the satisfaction of a miraculously happy ending: But Gurney's book is much more than that.

The text is preceded by the notice, "The time of this story is the immediate future." That was true by extrapolation from the present when the book was written, and it will soon be true again. We are now only in the lull between two waves.

The protagonist is an Englishman of good family who has attained a considerable success as a producer of high-grade motion pictures, in partnership with a talented director, a "refugee" from *Mitteleuropa*. Although no one would dare say so explicitly, the partner is obviously a Kike, who naturally stabs the Englishman in the back financially, partly from greed, but primarily, as he confesses, because he *hates gentlemen*. He

plans to use the studios to produce films of the hardest "hard-core" pornography to induce and spread corruption by exciting the sexual urge that is innate in all viable species of mammals and in our species has been further acuminated by the Judaeo-Christian notion of sexual magic. Only the strongest minds can resist the corrosive effect of such morbid excitation. Greed does enter into the Yid's motives, but he is supplied with large sums of money from unidentified sources to achieve his purpose, which obviously cannot be that of capital investment. It is clear that his greed is merely superficial: he is driven by an innate lust to pollute, to defile, to destroy a civilization he instinctively hates, and to that end he is prepared to sacrifice everything, including his own children. In this part of the story there is a fundamental and timeless truth—a fact of life that it is suicidal to ignore.

The extrapolation from the present brings us to a time in which the "hippie culture," as it is called, has reached its natural result. And that result is, of course, the calculated product of the powerful but clandestine forces that created the "hippies" in our time, who, as everyone not befuddled by the press and boob-tubes must see, are a form of cunningly induced degeneracy. In the story, the nigger-noise, sometimes oddly called "rock music," has been reduced to its primitive essentials, a rhythm destructive of sanity and producing by itself the kind of addiction that we witness daily, when we see scantily clothed individuals out "jogging" but carrying tiny radio receivers to produce the din that keeps their minds in abeyance. The improved "hippies" of the story are equipped with such miniature noise-boxes, which also have a hole through which the victim can see "psychadelic" splinters of light that have an hypnotic effect.

The marijuana of today has been a little improved and is purveyed in pills that produce more vivid and constant hallucinations and are as addictive as heroin. The drugged creatures become mindless zombies with latent criminal instincts and are, of course, easily manipulated by their masters. The degenerates, known as "drummers" from the loud sounds produced by their noise-boxes, are, of course, nourished and fostered by the hellish travesty of a society called the "Welfare State." They are equipped with motor scooters and wander in packs. They have a distinctive "unisex" costume, so that males and females are indistinguishable in appearance, and they naturally include many specimens of physical degeneracy, flat-chested animals

that can be classified anatomically as female, and pudgy animals that have to be called male for want of a more specific word. Roaming in packs on their motor vehicles, they terrorize the countryside and population so rotted with humanitarian idiocy that individuals flee instead of simply shooting the creatures as one would shoot a rabid dog. In a sane world, shooting the anthropoid pests would be recognized as a duty civilized men owe to their society, but in a country as rotted as our own now is with the dregs of Christianity, people gabble about the "sanctity of human life." And when some of the creatures are arrested and put on trial for one of their killings on impulse, even more poisonous vermin appear in the guise of "sociological experts," complete with academic titles and honors, who argue that the degenerates "are not criminals. They are children lost in a hostile world." Whether the great sociologists are moronic or hired by the occult forces that are determined to abolish us, is always uncertain. There are doubtless both kinds, equally pernicious.

So there you have the substance of Mr. Gurney's astonishing book—astonishing because it could be published by a major publisher in England (though not in the United States) today. It is based on a fundamental fact of our dying civilization, and its "immediate future" is like the line of a graph that records an overall progression and is logically projected beyond the immediate present. If you want a vivid portrayal of what I have briefly described, or if you want only a tale of suspense that you will be compelled to read to its conclusion, read the book, but remember that the author had to sweeten it with some unwarranted optimism.

* * *

A STRANGE BOOK

War Cycles—Peace Cycles (Lynchburg, Virginia, Virginia Publishing Co., 1985) is a paperback volume of 250 pages printed by photo-offset from a good computer's print-out. Although the type is ordinary typewriter type with bold face produced by the usual overprinting, justified but without the ugly gaps between words that are so often found on such print-outs, the result is a readable text, almost as comfortable to one's eyes as normal printing. I thought this worth mentioning because this is the first successful use of this technique that I

have seen. It is certainly not to be preferred to orthodox printing, but it may be sufficiently more economical to justify its use for books that will have a *very* limited circulation. This is such a book.

It deals with a fundamental and crucial problem in political economy, and it furthermore offers an analysis of the present plight of the American people from which can be made a cogent extrapolation to forecast the immediate future of the nation and even probable trends in the stock and commodity markets, but it will have a very limited readership. I do not refer to the well-known fact that most Americans are determined to avoid the painful sensations in their cerebrum that would be caused by serious thought. I consider only the tiny minority that is not afraid of cerebration. Of that minority, approximately 0.2% will read beyond the first few pages or go far enough to find out what the book is really about. The author has seen to that. That is what makes the book so strange.

War Cycles—Peace Cycles is the work of Richard Kelly Hoskins, who will be remembered for *Our Nordic Race*, published in 1958. But he is a changed man. He tells us that at four o'clock in the afternoon of Wednesday, the twenty-eight of April, 1965, he got Jesus. And Jesus, I am sorry to say, got him.

When the reader reaches p. 3 of this book, he faces a salvo of four quotations from Holy Writ, which prove that usury is wrong because the god who dictated the passages from *Deuteronomy* and inspired the others said it was *streng verboten* to charge interest on loans to one's fellow tribesmen, although it was entirely proper to exact usury to exploit members of other races.¹ So at p. 3 rational men, who are always confronted

1. Mr. Hoskins properly restores the antithesis that is obscured in English Bibles by translating as 'brothers' words that mean 'kinsmen,' and translating as 'strangers' two entirely different sets of words, viz. (1) GR and TWSB, which designate racial kinsmen who reside in foreign lands, and (2) ZWR, NKR, and NKRY, which refer to members of alien and therefore enemy races. A quick check in a good lexicon, with reference to passages cited, will show that Mr. Hoskins is right, although there are some occurrences of GR and perhaps other words in contexts in which they, especially when applied to things, seem to mean only 'unfamiliar.' I should perhaps remark that I simply transliterate Hebrew words, whereas Mr. Hoskins uses the vowels that were consistently supplied in Biblical texts by the Jewish Massoretes in the Ninth and Tenth Centuries. Vowels were earlier indicated in a few proper names to make them misleading, e.g., 'Jesus' was converted into 'Joshua' when the failure of the christ bearing that extremely common name made it unpopular in Jewry, and YHWH, which we know to have been pronounced *Yahweh* at one time, was changed to

with many more books of possible interest than one human being could find time to read, exclaim "Jesus, a christ!" while Mr. Hoskin's book is describing an arc into the waste basket. And they never find out what it is about.

Quotations from Scripture make Christians purr, of course, and they read on eagerly, but even they are a little worried by p. 3. Some of them believe that although their god helped his pet tribe of swindlers and killers prey on the rest of mankind in "Old-Testament" times, he became peeved when they crucified and temporarily killed a big piece of him, and seeing he had made a big mistake in ever trusting them, he wrote them off as a loss and decided to try "converted" *goyim* for a while. So what he said in *Deuteronomy et alibi* is obsolete. Other Christians, however, wooed by Jerry Falwell and the other Jesus-jerks who perform on the Jews' boob-tubes, believe their god still dearly loves his old pets and will slap down nations that wickedly imagine it isn't a privilege to have their lowly blood sucked out by divinely ordained vampires. So they will wonder why Mr. Hoskins thinks it wrong for the Jews to use usury on us.

Christians read on in ever greater perplexity until they discover that their god's pet freebooters were not Jews at all. They were the Israelites; they were, in fact, our Nordic ancestors. You see, the temperamental old god up in the clouds got into a huff one day and let Babylonians and Assyrians carry our ancestors into exile farther east. Thence, most of them headed for Northern Europe, including Scandinavia and the British Isles, and their descendants flourished there in ignorance of their exalted ancestry until it was revealed to them in 1822 by a certain Richard Brothers, who, by a genealogy I cannot trace, was God's Nephew.²

Most Christians have never even heard of "British Israel" and "Identity," but they have been well trained, and they sense

Yēhōvāh, whence the 'Jehovah' found in English Bibles. The origin of YHWH is obscure; it may have been devised by the Jews when they decided to become henotheists and venerate only one tribal god, to modify the name of their chief male god, whom they had called Y', a word which, as we know from transliterations into languages that wrote vowels, was pronounced *Ya'ō*. Henotheism seems to have spread among the Jews in the fifth century B.C., although it was doubtless advocated by some 'prophets' earlier. It made possible the later audacious change from henotheism to monotheism when it became advantageous to emulate Graeco-Roman Stoicism.

2. I commented briefly on "British Israel" in *'Populism' and 'Élitism'*, pp. 65 f.

that the idea smacks of "racism," the kind of wickedness that pretends that Aryans are not a species of inferior beings created by Yahweh to serve not only Jews, but niggers and wogs and mongrels from Mexico and Indo-China. Most Christians who have heard of "British Israel" and "Identity," have been told by their dervishes that those are damnable heresies that seduce souls for Satan's psychic barbeques, so they hastily put *War Cycles—Peace Cycles* in the garbage pail and hasten to cleanse their polluted hands with their favorite germicide.

The readership is now down to the faithful of the strange cults for which educated Aryans must feel a kind of compassionate sympathy, wishing their doctrines were not so historically preposterous. But even veteran devotees of the cults will read Mr. Hoskins with misgivings. He assures us that "everyone knows that the God of Israel is not 'harsh,' but gentle and long-suffering." And he proves it by quoting from *Numbers* and *Deuteronomy* passages in which our god explicitly commands us to drive out, without hesitation or mercy, all the inhabitants of countries we take over for ourselves; not only must we drive out every last one of the natives, but we are explicitly ordered that in the lands we occupy, "thou shalt save alive nothing that breatheth: but shall utterly destroy them," as, indeed, we did when we occupied Canaan and slew not only all human beings but also the cattle and the dogs and everything that lived and moved. Now that divine commandment makes Aryans uneasy. Granting that we sinned grievously in God's sight when we occupied North America and did not simply exterminate all the aborigines, and granting that we have been chastised for that sin, for the Indians that we so sinfully spared have been a perpetual nuisance, as God warned us they would be, still we cannot quite bring ourselves to believe that it was also our duty to exterminate all the deer and the buffalo and the wolves (animals especially dear to our race)³ and the pigeons and the song birds and just everything else that was alive and breathed. I am sorry. It may be just proof that we are a weak people who find it hard to keep God's Commandments and deserve his favor, but while we may see the wisdom of obeying him and exterminating other races, who are necessarily our enemies and should not be tolerated in lands that we have taken for our

3. Many of us bear such personal names as Ralph, Randolph, Adolph, Bartolph, Wolfgang, Wolfram, etc., and occasionally obsolete names, such as Beowulf and Cynewulf, are given to children today.

own, and while we may furthermore have no reluctance about exterminating animals that are useful to us or that we instinctively like. So even "British Israelites" who persevere and read Mr. Hoskins' book, will do so uneasily, wishing they had not been reminded of religious duties they would prefer to forget.

All this is a great pity, because the barrage laid down by Jesus-Yahweh's howitzers will exclude from the book's pages almost all of the persons (including a few Christians) who could understand Mr. Hoskins' real subject and appreciate the learning and prudential judgement he brings to it.

We must charitably disregard Mr. Hoskins' strange notions that the Jews are the descendants of the Samaritans (!) and of the various other peoples who occupied the land left vacant by the deportation of the Nordic Israelites, and the Jews were later augmented by the too famous Khazars, and we must ignore the even stranger modification of this revelation by the claim that while most of the Nordics transported themselves in some way to the Northland,⁴ a passel of them remained in Babylon and later (after they had betrayed that city and empire to Cyrus the Great) returned to Jerusalem, where, alas! they were called Jews because they lived in Judaea and were confused with the real Jews. (This makes it possible to make Jesus-God our Nordic relative, but it reminds one of some of the most disgusting canards that have been excited by a yen to make that transformation.⁵) But when we have shoveled away the last layer of

4. The "British Israelites," if I am not mistaken, offer no explanation of the great mass-migration of our ancestors. Since the Orient Express was not running in those days, the homing Nordics' trek overland must have been a memorable event, with old Yahweh perhaps leading His People in person, disguised as a cloud by day and a pillar of fire by night. Some Israelites might have taken passage on the first ship sailing to London or Bremen or Oslo, but the majority must have had to march overland. It is a pity that no early "British Israelite" had the happy idea of composing a gospel, an *Ephodus*, that could have begun with a stirring account of how our valiant ancestors escaped from the Assyrians who had taken them captive. Some good gospels were composed in the Nineteenth Century; I mentioned a few in *Liberty Bell*, February 1984, p. 2.

5. I cannot begin to say how weary I am of the old chestnut, which I recently saw hauled out again in an item in a periodical I respect, that there is no mention of 'Jews' in the original texts of the Bible; that is, of course, perfectly correct, and it is also true that there is no mention of God or sin or righteousness or even a person named 'Jesus' (pronounced 'Gee-sus'). That, of course, is obvious, since the texts were written in Hebrew, Aramaic, and Greek, and nothing *could* have been written in modern English until after the time of Chaucer, at the very earliest. 'Jew'

Jesus-jargon, we find that Mr. Hoskins gives a succinct account of the ways in which the Jews preyed upon our race in Europe after the fall of the Roman Empire—an account that is historically accurate, except for a few slight slips and oversights.⁶

The Jews did not invent usury, but that has always been their principal means of predation. So long as Europe was Christian and usury was forbidden to Christians by the Church, the Jews had a monopoly of banking; except insofar as some Christians may have been willing to realize profits at the cost of being damned forever.

This takes the author to a consideration of the disastrous effects of usury on an organized society and of the sheer fatuity of an economic system based on debt. It has now reached sheer lunacy, since everyone knows the aggregate indebtedness, public and private, in the United States will never be paid—never could be paid, since it not only exceeds by many thousandfold the amount of available currency, but greatly exceeds the total value of all property, public and private.

A people that tolerates usury is automatically reduced to serfdom, since "the borrower is the servant of the lender," and the great international bankers, the Jews and the unscupulous Aryans whom they find expedient to take as confederates for protective covering, now have all Americans by the neck and can do whatever they wish with the tax-paying animals. They compel all corporations and businesses to pay them usurious

is simply the modern derivative of *Iūdaeus*, the Latin form of the Greek word for that strange people. I am also heartily sick of the snide evasion that *Iūdaeus* meant a 'Judaean,' not a 'Jew.' The noun *Iūdaea* simply means 'land of the *Iūdaei*,' and those people were so called because they gave themselves that name, the Greek being derived from Hebrew YHWDH, which seems to have been pronounced something like *Yehūdāh*, and was contracted to YDH, *Yūdāh*, applied to the descendants of the famous Jacob, who swindled his brother Esau by the well-known trick by which he cheated his blind father. 'Judah', as a personal name, becomes 'Judas' in English. I know that it is absurd to expect simple honesty of holy men, but I do wish they would make their impostures on the ignorance of their congregations less crude.

6. E.g., although he is well aware of Marranos in Spain and elsewhere, he tells us that when 16,000 of the pests were run out of England in 1290, "this handful was all there were," and he does not see that many Jews must have had themselves sloshed with holy water and remained in England to prey on the natives and genetically pollute their race.

tribute,⁷ and at times they encourage the multiplication of small independent banks for the express purpose of later, by financial manipulations, gobbling them up at the expense of the unfortunate depositors or the stupid taxpayers.

This crazy system can be maintained only by periodically producing world wars to increase the supply of currency by ruthlessly plundering the befuddled belligerents and squandering the accumulated surplus of foods and manufactured goods. The author, by a detailed examination of events from 1763 to the present with a projection to c. 1988-1992, identifies the regular succession of war cycles, marked by a large-scale war between major military powers, and peace cycles, which are the intervals between major wars, with only a continual succession of local wars. In the planned "peace cycles" the economy, crushed by accumulated usury, climaxes in a period of ruin and destitution, which is then relieved by the war cycle, when an enormous squandering of resources and enormous borrowing to create a fresh supply of fake currency, produces a boom.

In his projection of the immediate future, Mr. Hoskins differs from most Americans, who assume that the big counterfeiting ring will just go on printing paper currency until the stuff becomes worthless and, as happened in Germany and Hungary under Jewish ownership, we will reach a time when a few billion dollars will suffice to buy a palatable meal. Mr. Hoskins believes

7. Years ago, a friend of mine, conversing with one of the proprietors of what may be the largest privately held corporation left in this country, was told that the proprietors had to exercise extreme care to avoid offending the Jews, because if they incurred Jewish displeasure, all their bank loans would be immediately called and they would become insolvent. My friend, knowing that the proprietors were all wealthy men and women, probably with good incomes from other investments, asked why they did not forego part of their dividends each year until they were able to operate without paying high interest on loans from the banks. The man replied that they could easily become thus independent of the banks, but that as soon as they tried to do so, their prosperous business would be totally ruined in one way or another. I seem to remember that one of the ways in which the business would be destroyed would be by use of governmental agencies and the press to assure the public that the corporation's products were noxious and unsafe. If my friend reported the conversation correctly, this is a neat example of the financial lords' axaction of tribute from every business, large and small. One hears vague and unverifiable rumors that pressure from the banks forces some corporations to show greater favor to homosexuals, "minorities," and the like, and to advertise their degradation, as they go even beyond what they are required to do by the alien and effectively tyrannical government in Washington.

that the plan is to produce a return to 1933.⁸ This will permit the total ruin of American farmers and the transfer of the land they now precariously hold to large corporations, mostly foreign; this will in turn permit the equivalent of the Jewish capture of Russia in 1917, by which a country that exported a large agricultural surplus was transformed into one that could not provide sufficient food for its own population. Thus the American imbeciles can be starved delightfully, increasing, if possible, their abject submission to their masters. Furthermore, the Jews are determined to annihilate the Semites of Asia Minor, especially the Arabs in the oil-producing countries, whom the Jewish governments in Washington and London incited years ago to take over the oil fields that Aryans had opened in those countries. This may be done by driving herds of American cattle, pepped up, as usual, with righteousness and blood-lust, into the Near East to destroy the oil fields, thus putting on the boobs the squeeze for which all preparations have been made by making virtually the whole of the American economy depend in one way or another on imported oil. The miserable nitwits will find their automobiles and buses useless, and will have to learn to walk again, and, of course, most farms will become inoperable, thus helping consume the present surplus of largely devitalized food and hasten starvation.

As for the next war, Mr. Hoskins believes that it is unlikely to

8. Mr. Hoskins specifically foresees default by municipalities on their bonded indebtedness, thus making worthless the tax-free bonds in which prosperous individuals invest to reduce the exactions of Infernal Revenue, and he advises such investors to dispose of their tax-free holdings at the next and perhaps last opportunity to do so, a rally in the market for such bonds in the immediate future. Mr. Hoskins, it should be noted, is a veteran of the brokerage business, now manages portfolios for investors, and publishes Portfolios Investment Advisory, P.O. Box 997, Lynchburg, Virginia, of which he offers a specimen copy to readers of his book. His analyses of the market, one may be sure, do not incorporate advice from Jesus. I disclaim competence in financial matters, and on that understanding I will remark that the only flaw I can see in Mr. Hoskins' extrapolations is that they assume a continuation of the cycles he identifies, and that depends on what the Jews will decide to do to inflict maximum suffering on the Americans who so stupidly let them occupy the United States. Mr. Hoskins, for example, foresees the reënactment of 1933 in 1988 or soon thereafter, i.e., the bottom of the "economic depression" engineered by the Federal Reserve and its accomplices. But 1933 was a major step in the Jews' capture of the United States, and now their ownership of the country is virtually complete and they may think it time for a new tactic, perhaps the race war that Mr. Hoskins also foresees, which would cancel all calculations based on a continuation of the cycle.

be one arranged with the Soviet Union. The encirclement of the United States by the alien government in Washington, begun by establishing a huge Soviet military base in Cuba, carried on by stripping the mindless wights of their Panama Canal, and to be completed by "fighting Communism" in Central America with the result, as in Vietnam, of turning the whole area over to Soviet dominion—this encirclement, he evidently believes, is merely a precaution to make sure that the dumb brutes do not get out of control. An armed invasion of the United States could be mounted promptly, if perchance that should be necessary. It is more probable that the next war will be the civil one for which Washington is preparing so assiduously by importing hordes of our enemies from Mexico, Indo-China, and elsewhere to supplement the vast number of niggers and Jews already here. Our domestic enemies, Mr. Hoskins estimates, now number almost half of the total population and soon will number two-thirds. They can start the joyous work of putting the White nincompoops in their place, doubtless using a large proportion of them as fertilizer on the land, and running the rest into pens in which they will work for their masters and perhaps remember the tales told by their fathers about a time when White men had such fabulous food as porterhouse steaks and apple pies.

Mr. Hoskins' extrapolations, which I do not have time to criticize in detail, are certainly plausible and persuasive. If one accepts them, the future is indeed utterly hopeless and one can only conclude that the dim-witted Aryans are no longer a viable form of mammalian life. But at the end, good old Jesus pops up again. Mr. Hoskins bids us be of good cheer. Two-thirds of us will perish, of course, but Yahweh has promised that he will preserve one-third of us nice Israelites. See *Zechariah*, 13.8.

So we end where we started. I went through this book for your sake, dear reader, but don't ask me to do it again. □

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BOOK REVIEW

THE TRIAL OF THE GERMANS, by Eugene Davidson. New York: The McMillan Company, 1966. Reviewed by Major Donald Vincent Clerkin.

Although the book here reviewed was published in 1966 and is no longer in print, and although its author endorses the Jews' implacable hatred of the German people and the Aryan race, it contains some significant admissions, made at a time when the infamous Holochoax was, for all practical purposes, still unexposed in publications reaching the public. Major Clerkin's new review of it is therefore of current interest. —*Editor*.

This is an account of the twenty-two defendants before the International Military Tribunal at Nuremberg, usually known as the "Nuremberg Trials" though there were two sets of trials that generally go by that name, the IMT just mentioned and the Nuremberg Military Tribunals (NMT), which were run by the Americans and tried the second echelon of German military and SS leaders.

Davidson dedicated his book to those who conspired against Adolf Hitler in the plot to kill the German leader of July 20th, 1944, which, to the uninitiated, is the case of the briefcase bomb placed next to Hitler's legs in a military conference room in East Prussia. Thus, one gets the idea right off where Mr. Davidson is coming from, and that little that is good will be said of Germany, Germans, and the National Socialist government.

Some facts are brought out which help to clarify the true intent and meaning of the Nuremberg Trials. Each of the jurists who listened to the 'evidence' as presented by the Allied prosecutors had read *Hitlerite Responsibility Under Criminal Law*, by the Soviet professor of law, A. N. Trainin. In fact, Justice Robert Jackson, the American judge at the Nuremberg Trials, followed very closely Professor Trainin's book in his rulings on defense arguments and motions (p. 14, note), which should give some indication of how 'objective' were the trials of the German leaders. Trainin called the Germans "brigands," and stated that the Soviet Union "would not permit herself to be restricted by traditional legalisms." This was obviously the true spirit of

the Nuremberg Trials, where thinking bad thoughts about the Jews and Communism had suddenly become a punishable crime. Nearly everything that Trainin had called for was implemented by the Trials, which were Soviet-style *show trials* from start to finish.

The American supporters of such 'war crimes' trials thought that this particular international court had ushered in a new world order. The Soviets, who already were aware that the One World ploy was on the agenda of the Western plutocrats, used the trials to pillory their foremost anti-Communist foes, the Germans.

The procedures of the trials were simply this: The Germans were 'guilty' of "crimes against humanity," "crimes against peace," of waging "aggressive war," etc. The Germans were to be declared 'guilty' after the formalism of a trial in which torture had been used to compel testimony by witnesses. German soldiers of the highest ranks were not allowed to wear insignia of rank, so as to preclude enforcement of Geneva Conventions against holding prisoners of war in solitary confinement (p. 21). This was the same, identical procedure used by the North Vietnamese against downed American pilots. It also provided the reason for having Field Marshal Keitel and Colonel General Jodl hanged, not shot, and their cremated remains dumped down a privy at Spandau; though not before Jew members of the 'American' prosecution staff had an opportunity to urinate and defecate on the ashes in the latrine. Jewish hatred and spite knows no limits!

Witnesses who were not indicted by the Nuremberg tribunal often found themselves behind bars for either refusing to answer questions which might incriminate others, or for trying to say too much in defense of the defendants. Consider the case of German Colonel Sottmann, who was willing to testify as to what he knew of British plans to occupy Norway, which Germany managed to pre-empt by just a few hours. Sottmann was locked up and did not get a chance to present this evidence in defense of Admirals Raeder and Doenitz, Field Marshal Keitel, and Colonel General Jodl. (p. 28)

Like the practices of the U.S. Department of Justice and the FBI today, the Nuremberg prosecution frequently locked up wives of the major defendants, so as to force compliance with demands that the defendants confess and give 'evidence' against others. (p. 30)

Defense counsels were not allowed to see documentary

evidence before its presentation in court by the prosecution. The court ordered the files of the prosecution to be made available to defense attorneys, but the prosecution staff did everything they could to thwart this order, against which the court did nothing. Allied files on their conduct of the war were not open to the defense at Nuremberg; consequently defense arguments that German troops did no more nor less than Allied troops were challenged as being unsupportable with firm evidence. This was explained away with the blithe statement that the Allies were not on trial at Nuremberg. The victorious Allies felt no obligation to provide fair trials to the defeated Germans. What the Allies had done to the German people in the course of the war was not admissible; the treatment of ethnic Germans in occupied Europe just after the conclusion of hostilities was held to be not germane to the "issues" at hand before the Nuremberg tribunal. And while these trials progressed against the lawful government of the German Reich, the German people were systematically frozen and starved to death under the brutal "Morgenthau Plan."

So the next time someone claims that the Nuremberg trials 'proved' anything against the Germans, remind them of what really went on there. *The Trials of the Germans* is recommended, but the intelligent Aryan reader must carefully read between the spiteful lines to get the BIG PICTURE. The historical view in the book is distorted by the author's idea that the German National Socialist government was a criminal venture from the beginning. That more than 70 millions of Germans did not agree is little matter to the author, Eugene Davidson. The character studies of the German defendants at Nuremberg are detailed, though highly prejudiced, which reminds us that the most interesting people in the world are old National Socialists—at least in the minds of the neurotic Jew. If you decide to read *The Trial of the Germans*, then read it for what it tacitly reveals about the motives of the victorious Allies. □

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ABC's 20/20 Myopic In "SEEDS OF HATE" REPORT On Farmers And Identity

by
Michael A. Hoffman II

On 15 August 1985, ABC's 20/20 TV news magazine aired a 22 minute special investigative report, "Seeds of Hate," about the alliance of bankrupt American farmers with the Christian Identity movement. It was anchored by Geraldo Rivera whose chief claim to fame thus far has been his status as an obsequious camp follower of splatter-rock video star Mick Jagger and as the producer of a whitewashing 20/20 report of the Israeli atrocities in Lebanon.

"Seeds of Hate" opened with Rivera giving the ZOG version of the murder of populist farmer Arthur Kirk. Kirk's widow, as well as independent investigators, say that Kirk was shot to death in cold blood by a Nebraska SWAT team who also left behind a possible token of satanical ritual, the remains of the family cat which bore marks of torture.

But instead of giving Mrs. Kirk's version of the events or making any mention of the fact that reporters were not allowed on the scene while Kirk's house was under siege (a *modus operandi* of Israeli army forces in Lebanon), Rivera mindlessly painted Mr. Kirk as a gun-crazy madman. This is the racist stereotype of American farmers, who won't acquiesce to the theft of their birthright, painted by ABC. Had Kirk been a Black South African militant shot by the police, we can be sure Rivera would have cast serious doubt on the police version of events. But in the assassination of an American patriot and farmer, the cop's account of the shooting is the only account Rivera gives. Rivera is as transparent and phony as the absurd farmer-chic clothing he felt compelled to sport while reporting "down on the farm."

In order to give his report the air of a scoop, Rivera falsely reported that he had made an important "discovery" heretofore unknown. While doing his report on farmers in distress, the hot-shot reporter supposedly learned from his outstanding

research methods that there was a mind-blowing link between Christian Identity and the farmers. Rivera got this bit of late-breaking news from Gary Lee Yarbrough, a White Power activist and Christian Identity believer now in prison.

But who is Rivera trying to kid? The connection between the farmers and identity was made by Cable News Network in late 1984 and broadcast nationwide on 30 December in a CNN "Special Assignment" report. In fact, Rivera even used some of the footage from the CNN report for his 20/20 broadcast even as he claimed that his smearing of the farmers and the Christians was a groundbreaking scoop.

This wasn't the only falsehood the comically mustachioed ABC reporter committed in his exercise in left-wing McCarthyism. In a mini-debate on the Holofoax with a defiant Identity minister, who insisted that Christians died in greater numbers than Jews in the Third Reich, Rivera pompously waved a pornographic photo of a pile of naked corpses from Buchenwald at the minister. "Those are dead Jews," Rivera pontificated. But Buchenwald was one of the camps in Germany proper that interned mostly native Germans—Protestant and Catholic dissenters, Jehovah's Witnesses, petty criminals, and similar non-Jews. The actual Jewish population at Buchenwald was a minority. The Identity minister was right, the photo was of mostly Christians. Rivera was the ignorant one.

If the grievances of the farmers and the Christians are really so "sick," "stupid," and "paranoid" as Rivera claims, why did he feel compelled to omit the central thesis of their grievance against Zionism? Rivera permitted Mrs. Kirk to refer to a plot against farmers on the part of Zionist bankers, to buy up and control the farms. He allowed this statement the better to paint Mrs. Kirk as a paranoid who is fantasizing plots and imaginary scapegoats, thus fitting her into the neat ZOG stereotype available for dismissing inconvenient facts and ideas. But in point of fact, what Mrs. Kirk was intimating—that multinational agribusiness cartels controlled by Zionists as well as their cronies, White Christian renegades, seek to destroy the family farm in order to obtain monopoly control of the food supply—was correct. Rivera could have had that corroborated among populist farm economists in the Midwest. But it was also only part of the story. The best and most telling aspect of the tale was, typically, omitted by ABC TV.

The omission consisted of the overwhelmingly obvious and damning fact that American taxpayers are being forced by a

craven, sycophantic Israel-first Congress to pour billions of dollars down the Israeli war machine's rat hole while informing America's farmers that the destruction of their essentially yeoman way of life—the backbone of the Jeffersonian ideal for these United States—is just tough luck.

Rivera couldn't even hint at this reality because it would have shown how understandable it is for American farmers to be exactly what they are—mad as hell. If Rivera and his Zionist paymasters at Capital Cities/ABC Inc. (Leonard Goldenson is chairman of the executive committee), had really wanted to defuse tension, they could have advocated that American taxpayers stop subsidizing the state of Israel with welfare payments that amount to \$3,400 for every Israeli family, and use that money to maintain the credit of our American farmers.

While the media engage in their favorite sport of White Patriot baiting, reveling in depictions of our people as blind bigots and ignorant killers, the ominous spectre of Jewish terrorism and religious extremism is on the rise as never before. When will ABC see fit to broadcast a "Seeds of Hate" expose on the West Bank settlers groups like *Gush Emunin*, whose rabbis recently proclaimed, according to Noam Chomsky, that it is a *mitzvah* (an act pleasing to their god) to kill *Amalek* (i.e., Gentiles)? When will they expose Rabbi Kahane and his decree that Jews are superior to *goyim* and when will this religious extremism be linked to the Jewish "Defense" League terrorists in the U.S. who bomb and bully anyone who disagrees with their version of World War II history or their policy decisions for the Middle East? These reports are not being broadcast because the racist hatemongers who control Hollywood are only interested in promoting stereotypes: White Patriots as haters, Jews as victims, even when the reality is something else.

This writer is not a follower of Christian Identity, although I admire their tenacity and fortitude. But if we must subscribe to a chosen people concept, I nominate America's farmers for that honor. These are the men and women who feed all of our own people, most of Russia, and half of the Third World. They are the most productive people on earth, yet they are a dying breed. Supporting their right to live and flourish is an infinitely more worthy endeavor than bankrolling a foreign nation of Khazar usurpers from Eastern Europe who masquerade as Biblical "Israel."*

* One of the most astonishing and crucial books written about the so-called "Jews", and the occult books they revere, is Theodore Winston Pike's

It is a matter of simple justice and not hate that is the issue. Hate only develops as a natural consequence of injustice and the withholding of the truth, as ABC withheld it on 15 August in a nationwide broadcast.

Israel, Our Duty, Our Dilemma. This book offers outstanding documentation on neo-Zionist hate literature. White Christian truth literature is routinely and boringly referred to with the pejorative, knee-jerk "hate literature" label to prevent compassionate and idealistic Whites from reading it. But the actual existence of a hideous *corpus* of Zionist hate literature is glossed over by the Swaggarts and the Falwells. Author Pike provides a devastating analysis of these Zionist tomes in his book which ought to be brought to the attention of every Christian who follows along with Swaggart and Falwell for their anti-pornography and anti-abortion stands, but who misses the hidden hook in their idolatry of the state of Israel, a secular political entity on a par with the Old Testament golden calf. Pike's book is available for \$10 plus \$1 postage from Liberty Bell Publications, Box 21, Reedy WV 25270.



Publisher Ernst Zündel leaving the Toronto courthouse after a day of testimony.

THE GREAT HOLOCAUST TRIAL

Michael A. Hoffman II

In the catalogue of heresies, none is regarded by the modern secular-liberal state as more pernicious or offensive than the denial of the Jewish "Holocaust," as dissident German-Canadian publisher Ernst Zündel discovered in the fateful Orwellian year of 1984.

In that year, Zündel was prosecuted for publishing a pamphlet of "Holocaust" revisionism. The ensuing show trial in Toronto in 1985 occupied front pages and television screens throughout Canada and was widely reported in the U.S. and Europe. Surprising admissions from "Holocaust survivors" and historians, and testimony from a world-wide gathering of revisionist scholars, turned the trial away from the objective of the state—to showcase a formal judicial anathema of a 20th Century equivalent of flat-earth advocacy—into the first-ever trial of the extermination allegations. In this remarkable and historic turnabout, the Zündel inquisition became a trial of the "Holocaust" itself.

In this study, journalist Michael A. Hoffman II sketches Zündel's life and evolution as a German human rights activist and provides an intense account of the spectacular trial proceedings, which he recorded as a member of the press gallery. In the book's final section, Mr. Hoffman critiques the Establishment media in terms of the consignment of important trial facts and participants to the "memory hole."

THE GREAT HOLOCAUST TRIAL

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Israeli Aid

What It Costs Americans

by

Robert G. Hazo

reprinted from *Arab Perspectives*, May 1985

When Israeli Prime Minister Shimon Peres visited the United States some months ago, he said that there would come a time when Israel would no longer need American aid. Viewed in the context of Israel's current, desperate economic plight, the statement has to be seen as an instance of ingenuous stroking or, if disingenuous, then as little more than a pious hope. There is certainly no known Israeli plan for achieving economic self-sufficiency, nor can there be one for the foreseeable future.

Many reasons are offered for the dire Israeli crisis. One is the cost of replacing the huge losses in planes and tanks in the October 1973 war, particularly since the new weapons systems proved to be so much more expensive than the ones lost. A Phantom jet, which used to be the mainstay of the Israeli air force, cost \$2.4 million. By contrast, an F-15 now goes for \$24 million.

Another factor, clear now in hindsight, was the Menachem Begin government's election-inspired increase in government subsidies for various commodities that totaled \$1.5 billion, a burden inherited by the Peres government. Equally important was the Begin government's removal of currency controls that led to an adverse balance of payments which rapidly drained the Israeli foreign currency reserves and brought the country to the point of bankruptcy.

The cost of the abortive invasion and three-year occupation of Lebanon, conservatively estimated at \$3.5 billion, also has played a decisive rôle, as has the continuing expenditure for West Bank settlements. Indexing prices to a rate of inflation that, at times, rose as high as 1,000 per cent per annum only exacerbated the problem.

continued on page 33

The Character Of Your Newspaper

How about your press, is it honest? The shocking but truthful answer to that question was given by John Swinton, one of the best-loved newspaper men in the United States, the dean of his profession. At the annual dinner of the American Press Association in 1914, John Swinton, the one-time editor of the *New York Times*, a Jewish-owned paper, when called upon for a toast to journalism and the press of America, responded as follows:

"There is no such thing as an independent press in America, if we except those of the little country towns. You know this and I know it. Not a man among you dares to utter his honest opinion. Were you to utter it, you know beforehand that it would never appear in print. Anyone who was so foolish as to write his honest opinion would soon be out on the street looking for another job. I am paid \$150 a week for keeping my honest opinion out of the paper with which I am connected. You are paid similar salaries for similar conduct and if you or I allowed your honest opinions to appear in one issue of our papers, before twenty-four hours had elapsed we would be out on the street looking for another job and our occupation would be gone. It is the duty of the New York journalist to destroy the truth, to lie, to pervert, to revile, to vilify, to toady and fawn at the feet of mammon, and to sell his country and his race for his daily bread or, what amounts to the same thing, his salary. You know it and I know it, and what folly it is for us to be here today toasting to an independent press. We are the tools and vassals of the rich behind the scenes. We are jumping jacks, marionettes. These men pull the strings and we dance. Our time, our talents, our capacities, and our lives are all the property of these men. We are intellectual prostitutes."

WORLD PRESS CONTROL

While John Swinton was referring to the New York press and in general to the American press, it is not generally known that

October 1985

virtually all forms of the news media and of general public education such as the press, the magazines, the radio, television, book publishing, textbook publishing, the motion pictures and the theater, are owned or controlled by Jews, and that through this control of all forms of the media the mind of the public is controlled. In general, the American public is conditioned to do what the Jews tell them to do, but, of course, that public is too ignorant and stupid to realize it. While that is the situation today in America, and it is the situation as it has existed in the nation for the past sixty years, what is the situation throughout the world concerning the matter of press control? The answer to that question was given at a meeting held in 1897 at Basel, Switzerland. That meeting in 1897, which was held under the sponsorship of Lord Edmond Rothschild of London and Jacob Schiff of New York, Mr. Theodor Herzl, author of the book, *The Jewish State*, which has been referred to as the Zionists' Guide to World Conquest, arranged for the World Zionist Congress at which 197 delegates met for world planning. At that meeting Mr. Herzl stated:

"We are neither American nor Russian Jews, but only Jews, and our aim is to establish Jewish power throughout the world, and to achieve that goal it is our intention to obtain and maintain Jewish control of the press of the world and thus of the public mind."

Mr. Herzl also stated at that meeting that,

"In the furtherance of that objective, I may note at this time that, with a few exceptions that do not figure at all, the entire press of the world is in our hands."

*Theodore G. Morgan, Ph.D.,
President, American Citizen Council*

This article appeared in the October 1985 issue of *Liberty Bell*. Subscription for 12 hard-hitting, fact-packed issues \$25.00. Reprints of this article available at these prices: 20/\$1.50; 100/\$6.00; 500/\$25.00; 1,000/\$40.00. Please add \$1.00 for orders under \$10.00, 10% for orders over \$10.00 for postage and handling. Order No.: 31037. Order from: Liberty Bell Publications, Box 21, Reedy WV 25270 USA



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ISRAELI AID: What it Costs Americans, continued from page 28

Behind the figures, however, is a much more fundamental cause of the Israeli predicament. Israel always has lived beyond its means and, since 1973, way beyond its means. It was in those years that Israel acquired the bulk of its national debt of \$22.5 billion, the rough equivalent of the current national budget as well as its current GNP, and the highest debt per capita in the world.

Arguing that a third of its budget must go to defense, a major portion for debt servicing and the rest for everything else, Israel has made only token gestures of austerity in slightly reducing subsidies and, thus, allowing prices to rise while putting a ceiling on wages. Since the result in savings was not even within hailing distance of a solution to the problem, Israel asked the United States for more than \$4 billion in military and economic assistance for Fiscal Year 1986, plus a one-time emergency fix of \$800 million in 1985, over and above the \$2.6 billion it has already received this fiscal year. That made a total of nearly \$5 billion over the next 18 months, virtually double the 1985 aid level.

In addition, Israel has indicated it will need a hefty \$4 billion-plus from the U.S. for each of the subsequent two years, meaning that it was seeking a staggering \$15 to \$16 billion over the years 1985-1988. Since all of this aid is now in free grants that do not have to be repaid, no one seriously expects that the billions Israel owes from previous years will ever be paid back to the U.S.

Israel's request means, in effect, that it not only proposes to go on living beyond *its* means but, given the huge \$200 billion or more deficit projected for the U.S. budget, that it intends to live way beyond *America's* means.

The response of the United States to this dramatic increase in Israeli aid requests was disturbing, to say the least. The Congress was all for granting Israel everything it wanted and more. The Reagan Administration, and specifically Secretary of State George P. Shultz, stalled for several months while Shultz, a noted economist and former Treasury Secretary, insisted that Israel come up with meaningful fiscal and economic reforms to bring its resources in line with its needs. In early May, the administration caved in to congressional pressure and approved almost all of the Israeli request, lamely citing a letter from Peres to Shultz detailing certain reforms that fell far short of what

earlier had been described as a must.

Instead of the \$800 million emergency additional aid in 1985, Israel will now get \$1.5 billion spread out over 1985 and 1986, while economic and military assistance for 1986 will reach \$3 billion, a total for the two years of \$7.1 billion, which is just a couple of hundred million short of Israel's original request. It should be made clear that neither the Reagan Administration nor the Congress has slammed the door on additional requests for 1986, an election year when Republicans and Democrats traditionally vie with each other in loading Israel with gifts.

All this while Israel continues in its spendthrift ways. Imports generally exceed exports by a wide margin. There are now more autos in Israel, which has no auto industry, than ever before, despite a 100 per cent import tariff. Employment remains high, dropping only slightly from the full employment figure of some 96 per cent, partly because a bloated 40 per cent of the labor force works for the government. A freeze on West Bank settlements is not contemplated. A serious reduction in defense expenditures also does not appear to be in the offing.

Even though the problem is one of guns or butter, the intention of the Israeli government seems to be to avoid that choice. As Peres said when he visited the United States: "Our own problem is to make Israel weak militarily and strong economically, or to sustain our military posture and try to look for economic assistance." In other words, guns *and* butter, with an increasingly generous bailout from Uncle Sam.

Favors given regularly over a period of time come to be taken as a right and it is hardly stretching credibility to believe that the Israeli government fully expects the aid figures it has projected to 1988 to be granted, since the U.S. Congress frequently has increased the administration's proposals for Israeli aid.

Seeing how Israel is getting what it wanted through 1986, there is no reason to doubt that assistance in 1987 and 1988 will be at the \$4-billion level. That will confirm the widely held belief that U.S. support for Israel goes beyond the declarations of moral commitment, certainly beyond what the United States would do for any other ally.

Since the Israeli economic situation is more than likely to worsen, many already conclude that the U.S. will pay whatever subsidy proves necessary to keep Israel viable and militarily strong. Such a conclusion, in the Arab world and elsewhere,

simply means that Israel is being maintained as an extension of U.S. policy, a strategic asset that is not merely, as is claimed, an obstacle in the path of "Soviet expansion," but an effective tool in U.S. dealings with other countries of the region, which long have believed Israel to be America's proxy.

The amounts are substantial. Quite apart from the increases being granted, the \$2.6 billion Israel has already received so far this year is more than all the money the U.S. government spends on efforts to purify the environment, and as much as it spends on the State Department, the Peace Corps and the United Nations combined.

For openers, the additional \$4.5 billion through 1986 comes to almost a full 10 per cent of all the budget cuts or eliminations proposed by the Reagan Administration in its compromise agreement with Senate Republican leaders in all federal programs. In other words, it is readily apparent that aid to Israel, whatever the final figure will be, will come at the expense of American deprivation.

There are many ways to quantify that deprivation, of which the following examples are only some of the most obvious:

It was estimated that the originally contemplated freeze on Social Security and welfare cost of living increases would save \$6.6 billion in 1986, but at the cost of pushing 530,000 Americans below the poverty line over several years. The initial one-year loss would be compounded since the figures for the subsequent years of 1987 and 1988 on which cost-of-living increases would be added would be reduced from what they would have been, as a result of the 1986 freeze. The total loss to the recipients for those three years was estimated at \$20 billion-plus and is approximately the same figure that results from the compromise plan which spreads the grief by allowing for only a 2 per cent increase for each of the three years (assuming inflation does not go above 4 per cent). Senator Patrick Moynihan, Democrat of New York, has declared that over a million Americans would be forced below the poverty line by the end of the decade under the compromise plan. What is clear is that the neediest in U.S. society will be the most hurt by cost-of-living increases not keeping pace with inflation, and that a diversion of the \$15 billion Israel is likely to receive over the next three years to Social Security and welfare costs would go a long way in reducing the hardship the proposed cuts would work on the recipients and prevent hundreds of thousands of them from going into poverty.

Under the compromise plan, federal employees and very likely those in military service will be asked to take a one-year wage freeze in 1986, for a savings of \$3.2 billion. That figure is almost the same as aid to Israel in 1986.

The best estimates by educators are that an additional \$1 billion is required to fully meet the overall financial need of students for loans. Instead, the \$8 billion set aside by Congress in 1985 for student loans (an increase of 20 per cent over the previous year) is slated for a cut. The original ceilings placed on the amount of aid a student can get plus the income eligibility ceilings placed on students and their families, coupled with other measures, were estimated to reduce the number of student awards by a million, or 10 per cent of the total. Over three years the proposed cuts were to save \$4 billion. The compromise plan with its more liberal ceilings will yield \$2.6 billion in savings. Even though the compromise plan will cut less and allows for more affluent families to borrow money through another program at a higher rate of interest, hundreds of thousands of American students, perhaps half a million, will be prevented from, or delayed in, getting higher education. Again, the \$2.6 billion saving over three years is what Israel has already received this year and about a third of what Israel stands to get by the end of 1986.

The cuts in Medicare and Medicaid proposed under the compromise plan are \$4 billion and \$750 million respectively for 1986. The total of \$4.5 billion almost equals the total of the extra \$1.5 billion Israel is getting in an emergency grant now and the \$3 billion it will get in 1986.

The \$15 billion or more Israel may receive over the period 1985-88 could provide the strapped American farmer with much needed relief. The compromise cuts in farm-price support and credit programs will come to \$3 billion in 1986, less than half the \$7.1 billion Israel is getting in 1985-86, and will amount to \$14.9 billion over the next three years, which is less than what Israel is more than likely to end up with by 1988.

In 1985 the federal government is spending about \$700 in American tax dollars on each Israeli, or about 25 per cent of what it spends on individual Americans. With the additional aid through 1986, and with the U.S. budget in the vicinity of \$900 billion, the U.S. spending on each man, woman and child in Israel will more than double to nearly \$1,500, as compared with \$3,700 for every American, an increase in ratio from about 25 per cent to around 40 per cent. If Israel gets the billions re-

quested in one lump sum at the beginning of each year rather than in quarterly payments, that 40 per cent ratio will rise, due to the millions in interest income Israel will gain and the U.S. will lose.

More important, the U.S. government will be giving almost \$1,500 to every Israeli at the same time it is loading onto every American an additional \$1,000 of the 1986 deficit, thus increasing the huge debt every American already bears.

Poor families in the U.S. get around \$3,000 a year in food stamps. Combined with Aid to Families with Dependent Children, the 1984 average was nearly \$7,000; in view of the proposed cuts, the average figure is not expected to go above \$7,000 in 1986, and may even dip below that. Compare that to the \$7,500 every Israeli family of five will be getting from the U.S. next year.

In addition to the deprivation resulting from the proposed termination of programs such as Job Corps, Urban Development, Rural Housing and Electrification, Small Business Administration, etc. (and the many cuts or freezes in various others), the one close-out that is sure to cost the American wage earner additional expense is General Revenue Sharing. To compensate for this lost revenue, state governments must look to an increase in state taxes, as many have already. The billions Israel is getting clearly would not preclude such increases if it were distributed for state services through Revenue Sharing, but it is equally clear that the U.S. largess to Israel is misplaced in these hard times for Americans at the federal, state, and local levels.

In the new and rapidly developing U.S. economic relationship with Israel, American jobs are clearly being lost. Normally, U.S. military aid is given with the stipulation that it must be used to buy American arms. In the current year, \$250 million was exempted from this requirement and Israel was allowed to use it to buy its own defense products for the development of the Lavi aircraft. Since the U.S. Commerce Department estimates that 24,000 jobs are generated for every billion dollars in U.S. exports, America lost 6,000 jobs this year because of the Israeli exemption. If the \$400 million earmarked for the Lavi next year is approved, another 9,600 American jobs will be lost. Since the entire Lavi project is estimated to end up costing anywhere from \$6 to \$9 billion, a great deal more American unemployment will result from the continued and increased funding of the project. Joblessness in U.S. aerospace and related industries will be compounded when the Lavi is sold on the world market in direct competition with American produced

planes. It does not take a great deal of imagination to see that the U.S. is in the process of exporting American jobs in this area as elsewhere.

Additional U.S. unemployment is likely to result from the implementation of the Free Trade Agreement with Israel, whereby Israeli goods (particularly in the area of high technology where Israel is strong) will be sold duty-free in direct competition with U.S. products in the American market. No one can quantify the total loss in U.S. employment that will result from the long-range flow of large grants, the subsidization of Israeli industry with both public and private funds from the U.S. and the opening of duty-free trade with Israel. But it is hardly daring to claim that it will be substantial and may even be enormous. In the view of some, it is already so. Both Joseph C. Harsh in the *Christian Science Monitor* and Washington lawyer Fred Dutton, in testimony before Congress, have claimed that, including direct costs, Israel right now, before the increase in aid, is costing the United States well in excess of \$10 billion per year.

What, Peres was asked during his visit here, has the U.S. been getting and will it get for the large price tag? His answer: "Imagine the Middle East without Israel." Israeli President Chaim Herzog came more directly to the point when queried on television recently about the massive aid request. He said flatly that the U.S. would be getting a "bargain" because such subsidy has been and will be made in America's own geopolitical interest to support a strategic asset and, as is so often said, its "only reliable ally in the Middle East."

An ally, particularly a client ally, presumably supports in a general way the policy of its sponsor and at least consults with or informs that sponsor when it plans controversial moves in order to retain the subsidy. In fact, contemporary Middle East history is littered with examples of Israel doing just the opposite. The following are only some of the more obvious examples:

In 1956, President Dwight D. Eisenhower condemned the Israeli-British-French invasion of Egypt.

In 1967, Israel attacked the U.S.S. Liberty, killing 34 and wounding many other American sailors. No serious student of that event now believes it was a case of mistaken identity, as Israel claimed.

Since 1967 Israel has diverted hundreds of millions in U.S. aid to create settlements in the occupied Arab territories, which every American administration since has declared illegal or at

least an obstacle to peace. Israel's response to President Reagan's peace initiative in 1982, which envisioned the West Bank as a homeland for the Palestinians, was not only immediately to reject it but to reiterate its claim to sovereignty over that area and announce the building of new settlements in defiance of America.

Following the 1967 war, Israel annexed East Jerusalem and its suburbs despite condemnation by the U.S. and the unanimous condemnation by the U.N. More recently, it reaffirmed its sovereign claim.

In 1981, Israel used American weaponry to destroy a nuclear reactor in Baghdad, an action deplored by the U.S. government.

In 1981, Israel annexed the Golan Heights, an action again condemned by the U.S. Israel's response was to excoriate the American administration in terms that can only be called contemptuous.

In 1982, Israel launched an unprovoked and savage invasion of Lebanon and violated U.S. law, which stipulates that U.S. arms can only be used for defensive purposes. The U.S. deplored the invasion and the wanton slaughter of civilians, particularly with the use of cluster bombs and incendiary devices. As a result of the chaos and carnage produced by the three-month siege of Beirut, the U.S. felt compelled to send troops to separate the combatants. In the end, 261 American marines lost their lives.

It is hardly surprising that U.S. tolerance of these and other Israeli actions and the continuous funding and supply of Israel have alienated many in the Middle East and beyond and made the situation very difficult for those who still want to retain U.S. friendship in the area.

Indeed, some Arab countries provide lucrative and much needed markets for American goods, given the growing U.S. balance of trade deficit. Over the last decade, Saudi Arabia alone has purchased \$40 billion in American goods. In a good year, such as 1982, the U.S. enjoyed a trade surplus of \$1.5 billion with Saudi Arabia and a \$4.6 billion surplus with the Arab world in total. In the same exports to all Arab countries were over \$18.5 billion, which generated some 600,000 jobs in the United States. Unconditional U.S. support of Israel jeopardizes the U.S. position in Arab markets.

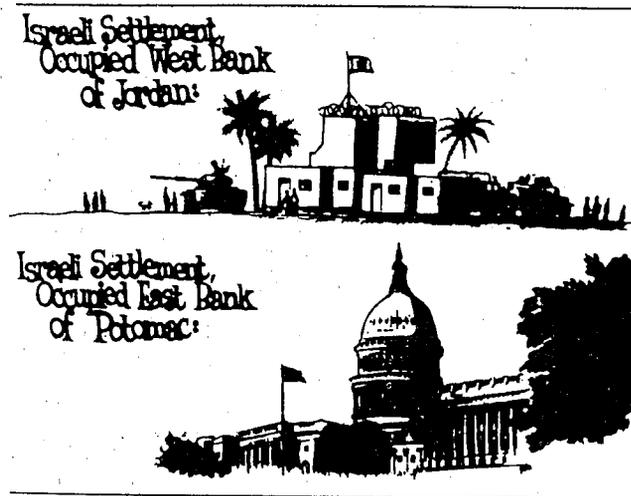
Despite Israel having demonstrated again and again that it does not hesitate to undermine and thwart U.S. foreign policy in the Middle East, many argue for its continued support as a

bastion against communist encroachment. This is a dubious proposition at best, given Israel's opportunistic bent. In any case, it behooves those who make this argument to remember that not one country in the Middle East, not even Israel, looks upon Soviet aggression or communist subversion as a primary danger.

The fact is that U.S. foreign policy has little to do with the realities of the Middle East and even less with Israel's frequent hostile and impertinent behavior. It is dictated in large measure by domestic forces, working with a very potent political lobby. How else can we explain a superpower such as the U.S. being manipulated so frequently by Israel? How else can we explain Israel doing what it wants and getting what it wants no matter what it does?

A new factor, however, has entered the domestic equation, a qualitative difference that is the result of quantitative changes. While virtually every American is being asked to take less, Israel is asking for a double helping. For the first time a mass audience can be shown, and is beginning to see, that the average American's economic self interest is in direct and self evident conflict with the interest of Israel. It is, therefore, more than a hope to suggest that, more likely sooner rather than later, the result of that growing perception will be an American-Israeli relationship that would be built on U.S. rather than Israeli interests. Such a relationship would be spectacularly different from the one with which we are all too familiar. □

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RACE OR RELIGION?

by
Wodenson

Race or Religion? This is the most fundamental problem of our age. Since the majority of the remnant of the White Aryan Race at least nominally supports some branch of the Christian religion, and since the Christian churches have made it their fondest hope and fervent duty to mix, mongrelize, and murder this remnant, the Race or Religion issue is literally the choice between life and death for the White man and the type of civilization which he alone designed and which he alone can maintain.

The concept of a superior being, i.e., "God," (something I refer to as either the "Godforce" or the "Godsense") is as old and pervasive as the Aryan race itself. Some would say as old as all so-called humans, but it is my guess that any "Godsense" among the primitives is simply a memory of contact with the "White Gods" described in so many tribal cults. At any rate, this "Godsense" exists among our people, and while it could be used to secure our existence, it is currently being used to destroy us.

The conflict between "reason," which now tells the rational White man that his dominant religion is suicidal, and his inherent "Godsense" is forcing thinking Whites in several directions. Some simply abandon any belief in a higher moral power altogether. Others abandon their race and a future for their children by choosing to remain with the suicidal religion. Another group has returned to the nature-based religion of their Teutonic and Norse ancestors. Still others have chosen the "Identity Christian" option. Messrs. Butler, Miles, Emry, and Gayman are the leading teachers of this Identity faith. I have met and spent time with most of these Identity teachers. They are all men of the utmost racial loyalty. Richard Butler in particular, with whom I have spent much time and for whom I have the highest respect, has attempted to teach his followers the eternal and unyielding laws of nature.

For myself personally, however, my beliefs must coincide with both the facts and the realities. The Identity teaching is

that the Caucasian Race are the descendants of the "lost tribes of Israel," and so must follow the Old Testament laws of racial separation and survival. This was apparently the belief of a great many of our American ancestors as they spread across the continent, establishing a White Nation and singing hymns such as "Ye sacred seed of Jacob's Race." Apparently, from an objective study of history, neither facts nor realities have anything to do with the success of a religion. This is determined by the motives of its founders and the fanaticism of its adherents. If indeed this religion can preserve the White Race on planet earth, then we should all promote it with the zeal of the desperate. After all, religions evolve and change just as do political and economic systems, and ultimate truth can be taught at a later date. Only the pollution of our blood and the death of our Race cannot be undone, once accomplished.

If, however, the success of a movement is based on fact, truth, and reason, then we must look elsewhere for our salvation. It is a fact that Stonehenge predates Abraham, the supposed founder of Israel, by hundreds of years. So do the once White civilizations of Egypt, Sumeria, Minoa, and others. Furthermore, the Patriarchs of Israel far more resemble the evil tribe that has been working toward our destruction than they do us. Note here that when I use the word "evil" it is not meant as the subjective term common to religion. To me, "evil" is that which contravenes nature's eternal laws and thereby destroys nature's highest creation. To those who have studied history and are aware of Jewry's unique rôle as the catalyst and engine in the decomposition and destruction of every civilization the White man has created, the word "evil" is appropriate, though an understatement, as there exist no words to properly condemn this seemingly eternal, parasitic pestilence.

Here I should like to take a moment and detail some of the characteristics of the Hebrew patriarchs. As a child, I was raised in a Christian family that forced me to attend Sunday School and venerate those deviates. I resent that to this day. My first example is my favorite since I was named after this character and since the tale of desiring another man's wife is common to many, including myself.

In the second book of Samuel, in the 11th chapter, we find the story of David and Bathsheba. Now King David was the all-time favorite of the Hebrew God and supposedly the direct ancestor of Jesus Christ. One day King David sees a beautiful married woman next door and decides he wants to have sex

with her. He promptly sends for her and enjoys her favors. As things turn out, however, he not only gets her pregnant but it seems she is the wife of his most loyal servant and general, Uriah. This is no problem for the resourceful King David though; he just murders his faithful general, and steals his wife. This story sort of hits home with me personally, because I, too, have loved a kinsman's wife for some time. However, instead of murdering my kinsman and trying to steal his wife, I moved to the other end of the country so as not to cause problems in his family. I believe the difference is not personal but is a racial trait. Perhaps even more indicative of the Jewish nature of King David is the phallic worship found in first Samuel, chapter 18. Here we find that David slays 200 male Philistines and brings their foreskins to King Saul as a dowry. I cannot imagine a mentally healthy Aryan lopping off the ends of 200 penises for a present, nor can I conceive of an Aryan king degenerate enough to want them. In the first book of Kings, in the first chapter, we find that King David is getting old and stricken with years. The old leacher was close to his death, but he was still trying for a new lease on life. He sent his servant out to find the fairest young virgin in the land that she might lay with the king. Finally they found a sexy young virgin named Abishag. She used all her charms but the old goat just couldn't perform, and shortly thereafter he passed on to the great Jew money bank in the sky.

The next King of Israel is David's son Solomon, who was given a blessing by the Hebrew God which made him the wisest man who ever lived. The story of his first act on becoming king is found in the second chapter of First Kings. It seems that Solomon and another of King David's sons, Adonijah, both lusted after the fair young virgin named Abishag, who had been procured to put some life into old King David. Now Solomon was his father's son, heart and soul. Apparently he took careful note of how his daddy disposed of his faithful servant, Uriah, in order to steal beautiful Bathsheba. Therefore we read in the second chapter of First Kings how Solomon's first act as king was to murder his brother to get the woman Abishag. This was apparently pleasing in the sight of the Lord, for he gave Solomon 700 wives, 300 concubines, and made him the richest man in the world.

We would be remiss if we didn't mention the story of Lot, whom the Lord considered the most righteous man in the city of Sodom. In the 19th chapter of Genesis we read that Lot

offered his two virgin daughters to a mob of perverts, then, later, gets drunk and sleeps with them himself. Of course, Lot was a piker compared to his uncle Abraham, from whom he must have learned the joys of incest. In Genesis, chapters 12 and 20, we read of how Abraham married his own sister, Sarah, and how twice he pimped her off on Egyptian Pharaohs in order to steal the cattle, silver, and gold of the land. Later, in Genesis, we find the story of Judah who sold his own brother into slavery. In Esther we have the story of a Jewess pimped off on the King of Persia in order to eventually allow the slaughter of 75,000 Persians, which happy event the Jews still celebrate to this day in their feast of Purim.

In the 47th chapter of Genesis, we can find another revealing story. It seems that a large number of the Israelites had come into Egypt and now managed all the affairs of state. Now we read in the 14th verse, "and Joseph gathered up all the money that was found in the land of Egypt," and in the 15th verse, "for the money failed," and in the 16th verse, "and Joseph said, 'give me your cattle and I will give you for your cattle if money fail.'" It seems that the International Jew Banker is an everlasting plague. I am tempted to continue, but a whole book could be written on the subject, and in any event, I could not do a better job of exposing these perverts than Ben Klassen has already done in his excellent, *Nature's Eternal Religion* (available from Liberty Bell Publications; \$8.00).

It may well be that since a large part of the White Race has been raised to venerate these degenerates that only the "Identity" teachings can preserve our people at this time. I, however, cannot accept that I am a descendant of these perverts, nor can I compromise with historical inaccuracies. For the vast majority of our people who at least nominally embrace the Christian faith, neither the racial nor moral aspects of their heroes is of any importance. All that matters to them is that every semblance of reason, and all understanding of Race in the events of history, as well as the future of higher man, must be mercilessly stamped out. To understand the implacable hatred that Christianity has for all that is beautiful and superior, it is necessary that we not only study its deeds but also ascertain its origins.

By the time of Julius Caesar (100 to 44 B.C.), Rome was already 700 years old. From the statues and busts we can tell that the founders were Nordics. The first beginnings of racial decay were recognized and condemned by far-thinking leaders, but as always, they were ignored or silenced by those who had

the power of money and would sell their race for immediate gratification. At this time, Caesar and his contemporary, Cato, discussed the possibilities of a common religion to unite the factions, races, and cults of the Empire. Octavius, later to become Augustus Caesar, also discussed this with Cato around 42 B.C. It is probable that Cato was even commissioned to do what today we call a "feasibility study" on the subject. It was somewhere around 42 B.C. that Cato issued his now famous declaration on the subject: *expedit esse deos, et ut expedit esse putemus*, "it is convenient that there be Gods, and that we should think that they exist." Cato, of course, is renowned as history's greatest cynic, so we can forgive him for failing to differentiate between the "Godsense" and the obviously man-made religious Gods. It does show, however, that the question of a superior force, as well as the possibility of uniting the Empire through a common religion, was a topic at that time. This attempt to consolidate the many Gods of the Empire continued through the reign of Augustus and, intermittently, for the next 300 years. Finally, under Constantine and at the Nicea council, a new religion was established which formed the basis for the Holy Roman Empire.

In order to gain acceptance among the diverse cults of the Empire, a multitude of concessions had to be made in the new religion. Over the last several hundred years, the primary Roman God, Jupiter, had been merged with the Greek God Zeus, and Zeus was then the primary Roman God to the time of the Nicea council and, as we shall soon see, he still is. The second major God of this era, and the primary God of the Legionaries, was the sun God called Mithra. A giant temple was erected to Mithra on the field of Mars in the year 215 A.D. Every year a huge festival was held at this temple on the 25th of December to celebrate the birth of the sun God. The date December 25th being Christmas is no coincidence either:

The name "Jesus" is further proof that the new religion of 325 A.D. was completely contrived and formed by powerful men of that time, using the currently popular Gods. By 325 A.D., the cult of Chrestus, i.e., Christ (Chrestus was the individual name given to the teachings of the Essenes), was ranked behind only Zeus and Mithra in acceptance by the populace. The problem was to combine the three major religions. The solution they used was to change the name of Chrestus to Zeus, or perhaps more correctly, to 'the same as Zeus.' In Spanish, Italian, and most importantly in Latin, Jesus is pronounced

'aa-zoos.' Zeus is pronounced 'Zoos.' Furthermore, the Latin spelling of Jesus is 'Iesus.' 'I.E.' is the short form for 'Id Est,' in Latin meaning 'the same as.' Thus we find the new God is named, 'the same as Zeus Chrestus,' or in English, Jesus Christ. The major concession to Mithra was to make the birthday of the new God fall on the same day as the Legionaires celebrated the birth of the sun God.

But now let's see how this explains the pathological hatred that Christians have for the beautiful and the superior human being. Religions reflect both the racial soul of the people that adopt them and the historical era in which they are created. The religions of a hardy, independent, and expanding Aryan nation worship Gods of strength and beauty, such as Appollo, Woden, Zeus, and Thor.

However, when the nation becomes sedentary, and especially after it has come close to being all powerful, then the rulers begin to desire a less aggressive populace. In addition, although the nation is created by strong Aryan stock, the fully developed nation inevitably submits to the subtle takeover by Jewry. There are those who claim that Julius Caesar was surrounded and controlled by Jews and that is why patriotic senators found it necessary to get rid of him. I have no reason to doubt this. Already 400 years earlier, the Greeks had complained bitterly that no commerce could be carried on anywhere in the world without first paying the Jews their accursed usury. We know also that the Roman historian Josephus was a Jew. Poppea, the wife of Nero, was a Jewess. Probably all affairs of state were already dominated by the tribe. The best interests of both the race traitor nobility and of the Jews was then best served by the introduction of a pacifist religion. Let's break the train of thought here for a moment and define that term "pacifist religion."

In no way is the religion meant to be passive or tolerant in defense of itself. The whole idea is to be totally intolerant of all ideas which are not beneficial to the founders and promoters of the religion. "Resist not evil," "turn the other cheek," and "love your enemies," were meant for the destruction of those who would defend their race, nation, and culture. Luke 19, verse 27: "Those that would not that I reign over them, bring them hither before me and slay them," was the creed of those who would benefit from the new religion.

The Gods who inspired the Legionaires as they conquered most of the known world were no longer necessary. There was,

to be sure, the problem of the still free Germanic tribes and their neighbors to the north. These people would have to be conquered by subversion, though. This was demonstrated when Hermann destroyed the Legions invading central Europe in 9 A.D. The religion of the fiercely independent men of the North was unstructured but functional. The Gods developed from the Norsemen's observance of nature and all its laws. As such, their Gods furthered their sense of kinship and gave them a realistic attitude towards both life and death. The defense of one's territory, kinfolk, and family, were exalted as life's greatest duty and honor. In accordance with nature's laws, reverence for the beautiful and the superior was never questioned.

Into this harmonious and natural society the new religion struck like a berserk buzz bomb. Priests of this new religion roamed the land teaching that healthy and natural instincts were now something called sin. Where once the pride and duty of a man was to have and defend a large and beautiful family, now this priest taught the words of 'St. Paul,' namely, that only men who had never slept with a women would be the highest in some life in the hereafter. Where once a man was revered for his courage in defense of kin and culture, now he was admonished to "love his enemies," and soon the words of the new religion, "I have come to turn father against son," came all too true. In fact, in the name of this new God, more White men would slaughter each other in the next several centuries than had been killed from all causes in the known history of the race. Soon reverence for beauty and knowledge became crimes even among the Aryan remnants in Greece, as exemplified by the story of Hypathia. By orders of Cyril, the Archbishop of Alexandria, in the year 415 A.D., a Christian mob dragged a woman named Hypathia from her coach and, with typical Christian zeal, used oyster shells to scrape every ounce of skin and flesh from her still living body. Her crimes were twofold. First, she was reputed to be the most beautiful woman in Greece. Second, she taught the works of Plato at the University. The Christian God decreed, however, that every two-legged creature on this planet is equal in his eyes, and if an individual or a Race is so obviously superior that the Christian cannot deny the evidence of his own eyes, then he must either destroy the superior beings or admit that his God is a liar and his religion is a hoax.

At this point it is necessary to discuss the reasons why the unnatural sexual repression and hatred of beauty were incorporated into the new religion. In the entire history of our people

there has never been anybody that defended their heritage, culture, territory, and kinfolk with the courage, wisdom, and determination of the Spartans of ancient Greece. The tales of homosexuality among the Spartans are a base canard and a Jewish lie. A Spartan soldier was not even permitted to go into battle until he had fathered a child. If there is one period in history where it can be said that our people loved and promoted their own kind, this is it. In art and sport, this extended to a visual appreciation of bodies. Sex was recognized as a natural, pleasurable, and necessary part of life. That the male is stimulated visually to perform sexual union, and that there is no higher calling than the perpetuation of their species, was recognized as a fact of nature. No White man except one that is racially dead, i.e., mentally ill, can deny that the White woman is the standard of beauty over every female creature on earth. Nature made her so in order to inspire the White man to perform otherwise undreamed of deeds of aggression and heroism in the pursuit of sexual union and in defense of this female treasure. Nature has, likewise, decreed that it is the duty as well as pleasure of the woman to reveal the charms of her body in the subtle and mysterious ways which I, as a mere male, do not understand but by which I have been conquered on numerous occasions. We can conclude then that the stimulation of a beautiful, provocative, and sexual woman is both healthy and necessary for the life of a people. We can also conclude that no red-blooded young White man who has ever studied the charms of a nude White woman is going to be persuaded by any amount of either Christian or Communistic equality garbage, that his woman is of no more value or beauty than a central African negress. The founders of the new religion even then were promoting their "one race," "one religion," "one world government," where all are exactly equal except, of course, for themselves, who would reign over the muddy brown, ignorant *Goyim*. Incidentally, for those who don't already know, the Jews refer to a White woman as *Shiksa*. The literal definition of *Shiksa* is "unclean piece of meat;" so next time you see a Jew, think about what he calls your daughter, wife, and mother. Anyway, as I was saying, the founders of the new religion knew that a nation of sexually healthy and aggressive White males could not be conquered by force of arms, so sexual repression and hatred of beauty became integral parts of the faith.

But hatred of beauty was far from being the only trait of the new religion, nor was it confined to the formative years. On

16 February 1600, one Giordano Bruno was dragged to the center of Rome. There the Christian guards of the Vatican burned him at the stake. His crime: he refused to recant his belief that the earth revolved around the sun. The life of the Christian Church, of course, is founded on the absolute suppression of "Reason." Any evidence of the surfacing of reason among the masses, even on unrelated subjects, is dangerous and must be ruthlessly and quickly suppressed. For anyone who thinks that this is a thing of the past, I might point out that no group on this earth more frantically desires and promotes the death of the White Race than the Christian churches.

A detailed history of the expansion of Christianity from 325 A.D. to the present time would fill many volumes, so here I shall detail just a few of the tactics.

The conversion of the White man to the new Eastern religion was accomplished in three ways. First was conversion by the sword. Either you were baptized or you got your head lopped off. Charlemagne, in the late 8th and early 9th centuries, was a leading practitioner of this method. Second was subversion of reason by the priests. This laid the groundwork for the great civil wars, which were the biggest cause of bloodshed. In the Thirty Years War alone, one third of the people of Europe slaughtered each other in the name of Christ. In addition, five-sixths of the housing in Europe was destroyed in this war. This same war is, of course, still being fought in Ireland today.

The third method of conversion was economic oppression; this method was used successfully in the conversion of the Scandinavian countries in the 12th and 13th centuries.

So what have we gained by this study of the formation of the Christian religion? Hopefully, knowledge of both, who is destroying us, and how to build a defense. Why do we need to know more about those who would destroy us? Primarily because we need to end any illusions that we may harbor about neutralizing the Christian monolith by force of reason. Our numbers and our time are too scarce and too valuable to be wasted on "dead-end streets." Except for the few who can be converted to "Identity," they are totally, if unknowingly, dedicated to the murder of their own Race. The unholy Three-C triumvirate of Christianity, Communism, and Capitalism share a common disregard, and often hatred, of all that is wisdom, beauty, reason, and superiority. Do not doubt that if and when the time comes that the last White men who care about the life of their Race gather into small communities, both here and

abroad, that it will be the Christians, many of them White Race Traitors, flying the star spangled banner, and singing "Onward Christian Soldiers," who will come to slaughter the last hope of their own kind. With the same fervor they scraped the flesh from the body of the beautiful Hypathia for being too beautiful, with the same fervor they burned Bruno alive for being too wise, with this same fervor they will murder the last searchers for beauty, truth, and wisdom. Do not waste your time seeking recruits among the Christians.

Potential recruits for the White survival movement will come from among the already disillusioned and disenfranchised. The "Godsense" exists among our people and millions of them are searching for answers. A total unity of belief will not be attained among our people at this time. Rather, we must strive for the common goal, which is the survival of our people. Race is the issue and all other issues are secondary. For those who retain the "Godsense" but cannot accept "Identity," there are other alternatives. To be sure, there are those who have forsaken all belief in a higher power and some of them function extremely well in the White survival movement. The majority of us, and I include myself, while basing our actions on reason alone, retain a conviction that there exists a higher power, some greater order, some cosmic purpose, that I define as the "Godsense" or "Godforce."

From time to time, throughout history, a truly superior man appears. It has not been given to mortal man at this time to know if supernatural or as yet undiscovered natural forces cause their appearance. If courage, honor, intelligence, leadership, sacrifice, truth, and perseverance are attributes of a God, then on the 20th day of April, 1889, at a place called Braunau on the Inn, on the German-Austrian border, the nearest image of a God yet seen on earth was born. While he was known as the "Leader," he made no claim to be a God, and often spoke of one greater than himself who was yet to come. According to Savitri Devi, who studied the ancient Sanskrit writings, the "Leader" was the last divine image before the coming of Kalki, the final avenger. I am not a student of the ancient Sanskrit writings, but if Kalki can bring on Ragnarok before the last Whites have been either mongrelized or murdered, then I pray for Kalki.

At any rate, the "Leader" made a statement that relates to the "Godsense."

"When human hearts break and human souls despair, then from the twilight of the past the great conquerors of distress

and care, of disgrace and misery, of spiritual slavery and physical compulsion, look down on them and hold out their eternal hands to the despairing mortals. Woe to the people that is ashamed to take them."

When I despair for the life of my people, when I am near conceding victory to the Jewish Hydra, I often go out alone to a forest or hilltop. There, as I contemplate the vast expanse of the universe, the exact interplay of all the forces of nature, I marvel at the perfect order. It doesn't take long to realize that whatever force or power might have been involved in the originating of this expanse is far beyond the ability of mortal man to describe. No wonder all religions are man-made, and since any definition of the "Godforce" is limited by the knowledge and vocabulary of mortals, no wonder these religions are imperfect. To stand in awe of nature, and to obey her exact, perfect, and eternal laws, is my best understanding of the "Godforce."

For those who feel the need for the trappings and rituals of a religion to enhance or express their "Godsense," there is, of course, the old Germanic and Norse Odinit faith. I confess an affinity for this religion since, as far as I know, it is the only one developed solely by and for our people. It evolved from a study of nature and it fits our Racial Soul.

The greatest White man it has ever been my privilege to personally know was Bob Matthews. He was slain in a gun battle with 1700 agents of the Z.O.G. (Zionist Occupation Government) of the United States on the 8th day of December 1984. He was a devotee of the Odinit faith and his favorite quotation came from an old Icelandic saga: Cattle die, kinsmen die, we, too, will die, the only thing I know that does not die is the fame of dead men's deeds. To die a noble warrior in defense of Race, Nation, or Family, gives eternal life in the hearts of our kinfolk. This is the religion of the Norseman.

Compare that with the alternatives offered by the Judaeo-Christian. The best that can happen is an eternity of untold trillions of years sitting on a cloud, playing a harp, and shouting "Jehovah is Great." If, however, you miss out on this deal, you get to be the hotdog at a divine and eternal Wiener roast.

Some might say that in this dissertation I have discussed too much the insanity of the Christian religion to the near exclusion of the real menace of Jewry. Be assured that the author is well aware that the unholy Three-C triumvirate of Christianity, Communism, and Capitalism are composed of a blind mass of *Goyim* being led to the slaughter house by the hidden Jew.

What I wish to point out is that the human mind has a limitless capacity to rationalize, and to deceive itself when in the short term it appears beneficial to do so. Therefore, the recruits necessary for the defense of our Racial existence will not be found in the Christian community. These people are already dead, and I mean that in the almost literal sense. They have traded the future of their children and their Race for a religion of death. Complete peace of mind can be found only in the complete absence of thought. The Christian is fond of saying, "I found peace when I found Jesus." This is absolutely true. There is peace of mind for those that abandon all reason. It is the same peace of mind that comes to the dead. These people are 'brain dead; they have deliberately short-circuited and disconnected any mental process that might conflict with their safe, profitable, and respectable religion.

Before I sum up the points I've been trying to make, I want to head off a pointless debate that the Christians like to bring up. Those Christians who are aware of the evil of Jewry inevitably bring up some of the statements in the New Testament condemning Jews. Let me remind them that Jewry has always led the "Loyal Opposition." Jewry runs Communism and Capitalism. Jewry runs the Democratic Party and the Republican Party. Jewry leads the Liberals to victory and Jewry leads Conservatives to defeat—but Jewry leads. There is absolutely no defense against Jewry except to call our sons back to a pride in their Race.

What, then, can we conclude from this study of Race and Religion?

First of all, that in the majority of our people the "Godsense" exists and must be accommodated. Second, that the "Godsense" and religion are exclusive and different entities. Third, that, except in the highly unlikely event that the majority of our people were to return to the form of Christianity called "Identity," the Christian religion is our deadly enemy. Fourth, that our religion must not contravene natural law, or rational thought. Fifth, that the Gods of a healthy Racial organism must represent beauty, strength, wisdom, heroism, honor, vengeance, duty, and natural law. Sixth, that the Norse religion of Odinism is the only one designed exclusively by and for our people through their observance of the laws of Nature.

Odin or Woden, also known as All-Father, has wisdom and strength. Thor defends the Nation. Freya represents fertility. Heimdal represents loyalty. Loki represents the court Jew,

forever the chameleon subverting from within. Tyr represents sacrifice, honor, and heroism. Valhalla rewards courage. As a man of reason, I, of course, realize that even this religion is an attempt to define the "Godsense." Nonetheless, these are the Gods of my fathers, the expression of my Racial Soul; they are the Gods of my people and no other, and to them I shall be true. I pray for the day when Woden's sons, led by Thor and his mighty hammer, Mjollner, smash the false temples of Judaeo-Christianity and lead my people out of this dark age.

Only then will the words of the Leader come true: "My spirit will rise from the grave and my people shall know I was right."

Letters to the Editor

Dear George:

5 July 1985

Here is a \$30 Donation. The Jews pushing their Holocaust myth everyday on the boob tube is backfiring. I heard 8 guys at work discussing the TV over-exposure of the "Holy Hoax" during lunch break. And they all said basically that they are sick and tired of the kikes' belly-aching.

Best regards,
D.M., Michigan

* * * * *

Racist Greetings, Herr Dietz:

13 July 1985

The enclosed is for a one year renewal subscription to the best publication in print today. Hard-hitting, informative articles by Dr. Oliver, Dr. Weber, and John Tyndall (just to name a few) will undoubtedly have a long-range effect in convincing more Aryans that we must get the Jews off our backs permanently in order to survive racially.

Tyndall's article in July's "Liberty Bell" is one of the most thought-provoking arguments against so-called Democracy I have ever read. The points discussed can easily be utilized to blow the liberal thinkers right out of the water:

Sieg Heil!
H.A., Wisconsin

* * * * *

Dear Landsmann:

20 July 1985

Really enjoyed your last "Liberty Bell," especially the quote
October 1985

on why Democracy always fails. Applying that to our present situation makes it clear that the real political struggle now is what sort of dictatorship will replace the present Jewocracy. One of your books commented that Communism is really State Capitalism. All property is in the hands of the State, meaning the group that controls the state. In post-1917 Russia, this was the Jews and they clearly intend to repeat the process here. The alternative to this messianic Jewish slave state would be a National Socialist state. The Jews will do everything to prevent this, but they were unsuccessful in Germany and seem to be losing some of their grip in Russia as well. The fact is that their Communism is getting old and feeble. It only survives in America as a theory because of the multitude of Jews here and their non-stop propagandising.

President Reagan seems to have received his reward for being a good Shabbaz Goy. What a fool he was to go to Bethesda Navy Hospital and let a Jew operate on him! The Jew that announced his cancer claimed that "We got it all." Well, one of Dr. Kelly's early discoveries was that cancerous tumors always occur in threes. Thus, Reagan has at least two more growing in him. This provides a good test of my views vs. the Jew AMA's. If I am right, then Reagan will soon be found to have further tumors.

Actually, I have no doubt that Reagan is as good as dead as the survival rate for those who get the Jew's cut-and-burn cancer "treatment" is virtually zero. This will facilitate the mideast war now being planned. Contacts of mine within the US Army have told me that mobilization of the RDF began 48 hours after the TWA hijacking and still continues. We are now in the 5th week of mobilization and two divisions have already been moved to Egypt for "exercises." The mobilization will be complete by 5 August. I don't know if the forces mobilized will be used or not, but I know another oil war is intended. We will see whether it comes off or not. One thing is sure, if something does not happen soon to prop up the oil price, the entire banking system will collapse. The failure of Bank America or a half dozen Texa banks or another 50 midwest banks would break the FDIC, leaving the whole nation in the position of Ohio and Maryland before their banking collapse.

Yours truly,
R.S., New York State

* * * * *

Dear George:

54

23 July 1985

Liberty Bell

They say that the rock 'n roll debacle called "USA for Africa" will raise \$70 million for those lovable Ethiopians. One of the "performers," Bob Dylan (real name Zimmerman), who claims to have renounced Judaism since being 'born again,' announced on stage that he hopes "one or two million" will be used to help American farmers pay off their debts to the banks. As you know, the great majority of American farmers are Anglo-Saxons, Germans, and Scandinavians. Several years ago, when questioned about his Jewishness, he replied, "I have blue eyes—I don't know how Jewish that is." This Mr. Dylan, who clearly does not like Jews—and who has millions of fanatical followers—needs a gift subscription to "Liberty Bell." Is there a reader (wealthier than I) in search of a worthy cause?

Best regards,
T.T. North Carolina

* * * * *

Dear Mr. Dietz:

15 July 1985

Although the Jewish community in this country raised a howl about President Regan's visit to Bitburg in the Spring, the Jews have failed to denounce a secret letter, recently made public, by Dr. J. Oppenheimer (a Jew who was head of the Manhattan A-Bomb project in World War II) in which he discussed a plan to poison hundreds of thousands of enemy forces with radioactive strontium!

This information was disclosed in the 19 April 1985 issue of the "New York Times" (page 20A) which stated that Oppenheimer's letter was written on 23 May 1943 to Dr. Enrico Fermi. The letter, originally published in the prestigious Massachusetts Institute of Technology's "Technology Review" magazine, stated that Fermi should delay and further work on the mass poisoning scheme until "we can poison food sufficient to kill half a million men."

I have written to prominent Jewish breast-beaters, such as the author who refused to accompany Reagan, asking them to disavow Oppenheimer's view, but no one has done so to date. Perhaps you can shame them into admitting that the Jews are as strong for genocide as anyone, as shown by their refusal to denounce their very own Dr. Oppenheimer for even considering the use of radiation for mass extermination via food poisoning.

Yours truly,
W.W.H., Virginia

* * * * *

Dear Mr. Dietz:

October 1985

22 July 1985

55

I enclose my check for \$25 for a renewal of my subscription to "Liberty Bell." You get lots of things in it that will wake people up and keep them moving. I, of course, find Dr. Oliver's articles very illuminating and stirring.

Sincerely,
William G. Simpson, New York State
* * * * *

Sir: 14 August 1985

The outlines of a sinister plot are presently emerging, whereby Israeli scientists, physicians, and secret-service personnel are authorized by the Bonn government to carry out medical and armament research in this country, using "anti-Semitic" Germans as human guinea pigs. Experiments range from common-cold research over various types of radiation and their effect on the human body, right up to complex microwave processes, brain-wave manipulation and—this is the very latest discovery—mind-reading. To camouflage the human-experiment aspect, victims are tortured, making it appear that torture is the real and ultimate aim. As a useful sideline, West Germany's Jewish population is called in as helpers, being taught to handle modern armament and torture devices in preparation for 1-W-Day.

Experiments mostly concern radiation (laser rays, supersonic waves, microwaves), and the Jews can therefore operate from neighboring houses or flats. The police has strict orders to steer clear of Mossad operations, and the hundreds (some say: thousands) of Mossad victims have become resigned to their appeals for help being shrugged off as imagination by the pro-Zionist authorities.

I myself have been maltreated since the early sixties. Jewish-born and a convert to Christianity, I believed all these years that I was being tortured out of sheer spitefulness. It was only in August 1984, that a letter arrived from Ernst Zuendel, Toronto, telling me that I should get in touch with two (Aryan) Germans (Dipl.-Ing. Willy Hammon, Nordhellen 14, D-5882 Meinerzhagen, and Theodor Schuermann, Fuerstenbergstrasse 17, D-4740 Oelde 1) who were being maltreated in exactly the same manner as myself. From then on, things began to unravel. What had seemed to be an internal Jewish matter, suddenly took on general, political significance. Only then did I discover that, cleverly disguised underneath the torture palliation, medical and armament experiments were being carried out on literally hundreds, some even say thousands, of Germans. The millions of squandermaniaqued dollars—spent mainly on palm-oiling

neighbors and one of the greatest riddles so far—now turned out to be armament money.

For almost a year now, I have done little else but to try to mobilize editors into revealing this well-guarded secret to an unaware public, but in vain. All of our publications turned away, refused to tackle the subject which, some editors explained, would mean their being driven out of business by the pro-Zionist Bonn rulers. From a revisionist friend, I got a list of what he calls "right-wing groups and publications," and it is to these that I now turn in quest for help. Help not so much for myself but to get this story of confirmed and verifiable Zionist atrocities to the public at large and into the history books. For how shall we ever counter the tall fabrications levelled against us, if we fail to bring factual Jewish misdeeds such as this into the open?

Though from a distance, Ernst Zuendel has long been an observer of these goings on. As you probably know, he is forbidden by court order to take part in any anti-Zionist activities, but I am sure he will be able to confirm to you what has been said above. He has read my book in both German and English, which will be sent to you on request against non-profit recompense of Deutschmark 20.00 for the German, or Deutschmark 10.00 for the English version.

Three parts of the 250-page German version describing the two decades of torture were written before receipt of the August 1984 letter from Zuendel, i.e., before learning that I was just one of hundreds of Mossad victims. When that transpired, part IV was added to the hectographed German version. The English version, which is printed, still lacks these very latest developments.

Needless to say that I am available for reporters' interviews, recordings for broadcasts, etc., the object being to either promote the sale of my book or, better still, to get an overseas publication interested in the story.

When writing to me, please keep in mind that the Federal Republic of Germany is a near-police-state with mail and phone censorship. All mail will be answered by me, hence, if no answer is forthcoming, it means that the censor has been active again. Sending mail registered will help prevent its "getting lost."

Once again: If ever there was an opportunity for hitting back at the atrocity-propaganda world-champions: this is it!

Sincerely,
Hans Kaufmann

Kraepelinstrasse 51, D-8000 Muenchen 40

* * * * *

Dear Mr. Dietz:

12 August 1985

We now appear to be approaching an even more terrible time in history than all that which has passed; the forces of evil have full control of every scrap of the news media.

We hardly ever see any of our own kind of people on TV; all we ever see are Artificial Aryans and other kinds of odd characters.

I enjoy reading "Liberty Bell," it's a breath of fresh air beside all the other muck that passes as news programmes and entertainment; every bastion of Western Society has been taken over by those dedicated to our destruction. How else could one describe the ongoing degeneration throughout the whole western world? It is a completely different world now compared to that when I was born in 1907. Oh, yes, there had always been some kind of on-going warfare between the European countries; but there was never the degree of bitterness and outright hatred which exists these days and is constantly encouraged to grow and spread to all corners of the world. I do not believe that the disaster which is right now destroying South Africa could have happened without being planned by certain elements of the International News Media.

Unless we chuck all the outdated chattels of Christian-Democracy, the Aryan race will disappear from the face of the earth.

My subscription renewal and a donation enclosed. My very best wishes to all concerned with "Liberty Bell."

Sincerely yours,
J.G.L. New Zealand

* * * * *

Dear George:

12 August 1985

Received August "Liberty Bell" and read it tonight. Enclosed is my answer in the form of a \$40 donation to Religious Kooks and other degenerates. Keep it up, George.

M.K., Arizona

* * * * *

Dear Mr. Dietz:

20 August 1985

Please send 6 copies of Kaufman's genocidal book "Germany Must Perish." I am appalled by the number of concerned, "informed" Americans who have never heard of, let alone read, this vile plan, published prior to our involvement in World War II, which called for the eradication from the earth of all the German people.

If every subscriber to "Liberty Bell" would distribute one copy of this monstrous book, it would not remain hidden from the public eye for long. Due to the cost, I am limited to the number I can distribute. This plea is repetitious I know, but won't some of your subscribers lend a helping hand in making the general public aware of this former, 44-year-old "best-seller"?

Sincerely,
Mrs. P.L.R., Washington

* * * * *

Dear George:

27 August 1985

I have been a steady customer and supporter of yours for nearly a year now. Ever since your last fund appeal in November 1984, I have regularly received your literature. At first I didn't know if my money would just be going down the drain for a dying cause or if there was hope for the "Liberty Bell." It appears that the "Liberty Bell" made it.

Not only has L.B. continued to ring, but I have discovered a virtual wealth of spiritual and intellectual worth in your publications. When I hunger for intelligent material to feed my mind, I merely turn a few pages written by Henry Ford or R.P. Oliver and I can go away feeling satisfied.

I wish you and your wife much prosperity and luck. Keep on fighting, George, for our Aryan Race!

1st Lt. G.B., US Army, Europe

* * * * *

Dear Friends:

12 September 1985

Due to the recent course of events that have disrupted my life, I am literally forced to turn to YOU, the readers of this publication, with a plea for financial aid that I need desperately.

On 26 July 1985, I was innocently accused by the U.S. Federal Government of crimes supposedly committed during WWII. According to their allegations, I am to have guarded inmates at the concentration camp at Majdanek, Poland. This is not true. At that time I was stationed on the Hungarian front, where I was severely wounded and taken to a military hospital in Austria. Here I remained till February 1945.

My dear friends, I find myself in a very frightening and dangerous situation at the present time. My Social Security pension is \$660 a month, not nearly enough an amount to cover living expenses and defend myself in a Federal Court. I need your Help! I ask all contributions for my defense be sent to: Chester Wojciechowski, 14317 McKinley Ave., Posen IL 60469

FUTURA

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REVILLO P. OLIVER

ABOUT THE AUTHOR: Dr. Revilo Pendleton Oliver, Professor of the Classics at the University of Illinois for 32 years, is a scholar of international distinction who has written articles in four languages for the most prestigious academic publications in the United States and Europe.

During World War II, Dr. Oliver was Director of Research in a highly secret agency of the War Department, and was cited for outstanding service to his country.

One of the very few academicians who has been outspoken in his opposition to the progressive defacement of our civilization, Dr. Oliver has long insisted that the fate of his countrymen hangs on their willingness to subordinate their doctrinal differences to the tough but idealistic solidarity which is the prerequisite of a Majority resurgence.

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On Race: "We must further understand that all races naturally regard themselves as superior to all others. We think Congoids unintelligent, but they feel only contempt for a race so stupid or craven that it fawns on them, gives them votes, lavishly subsidizes them with its own earnings, and even oppresses its own people to curry their favor. We are a race as are the others. If we attribute to ourselves a superiority, intellectual, moral, or other, in terms of our own standards, we are simply indulging in a tautology. The only objective criterion of superiority, among human races as among all other species, is biological: the strong survive, the weak perish. The superior race of mankind today is the one that will emerge victorious—whether by its technology or its fecundity—from the proximate struggle for life on an overcrowded planet."

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THE POLITICAL SOLDIER

page 31

ALSO IN THIS ISSUE:

POSTSCRIPTS, by Professor Revilo P. Oliver: High Ideals, page 1; New Hoaxes for Old, page 3; The Exemplary Jews, page 12; Mutton from Mutton-Heads, page 14; God's Will, page 15; Brothers Under the Skin, page 16; The Jewish Psyche, page 17; The Miraculous Needle's Eye, page 19; Innovative Salesmanship, page 22; Gladder Tidings for Christians, page 23; A Discrepancy, page 24; THE ROLE OF THE AMERICAN ASSOCIATION OF TEACHERS OF GERMAN AS A CONVEYER OF ANTI-GERMAN HATE PROPAGANDA, by Dr. Charles E. Weber, page 48. RACE, RELIGION & SAMISDAT, by Eric Thomson, page 53. COLLIE LABOR, by Major Donald Vincent Clerkin, page 58.

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Voice Of Thinking Americans

LIBERTY BELL

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The editor-publisher of *Liberty Bell* does not necessarily agree with each and every article in this magazine, nor does he subscribe to all conclusions arrived at by various writers; however, he does endeavor to permit the exposure of ideas suppressed by the controlled news media of this country.

It is, therefore, in the best tradition of America and of free men everywhere that *Liberty Bell* strives to give free reign to ideas, for ultimately it is ideas which rule the world and determine both the content and structure of culture.

We believe that we can and will change our society for the better. We declare our long-held view that no institution or government created by men, for men, is inviolable, incorruptible, and not subject to evolution, change or replacement by the will of the people.

To this we dedicate our lives and our work. No effort will be spared and no idea will be allowed to go unexpressed if we think it will benefit the *Thinking People*, not only of America, but the entire world.

George P. Dietz, Editor & Publisher

POSTSCRIPTS

by
Revalo P. Oliver

HIGH IDEALS

According to the *Washington Post* (11 September 1985) six men and one woman, all now in their early thirties, have filed suit against a long-haired, long-bearded swami who does business under the name Maharishi Mahesh Yogi, each asking damages of \$9,000,000 for physical and mental harm sustained during the ten years or more during which they were such suckers that they were taken in by his spiritual claptrap. All seven were students in colleges in or near Philadelphia in the early 1970s and so ignorant and stupid that they swallowed sucker-bait about "spiritual values" and transferred themselves to a pest hole in Fairfield, Iowa, that is called the Maharishi International University. There they learned the sublime science of "transcendental meditation," a system of auto-hypnosis that can be guaranteed to produce simpering idiocy. They believed that by paralyzing what brains they had they would become "Masters of Creation," able to transcend the laws of physics not only by using thought waves to bend spoons but by soaring aloft to frolic with the birds and play hide-and-seek among the clouds.

After assiduously practicing frog-leaps for a decade, while keeping their minds stuffed with transcendental garbage, they still had enough glimmerings of thought left to come at last to the conclusion that holiness cannot overcome gravity and that they would never experience the exhilaration of becoming oversized skylarks. From that, they were able to reason to the logical conclusion that they had wasted a large and precious part of their lives. So they are asking damages from the hokum-peddler who, having turned his "university" of mind-addling over to understudies, has, it is said, retired to the security of a luxurious life in Switzerland, enjoying transcendent peace and comfort, far from the brawling of court rooms.

November 1985

One wishes the plaintiffs well, of course, for their own sake and even more for the sake of society. The *Christian News* (10 June 1985) reports that a jury in the Federal Court in Portland, Oregon, awarded \$2,850,000 to a woman who had been cozened by the particularly malodorous Saviour (*Bhagwan*) who moved his cosmic copulation parlors from India to Oregon (see *Liberty Bell*, March 1981; cf. *Is there Intelligent Life on Earth?*, pp. 24 f.). About the same time, another jury in Oregon awarded \$39,000,000 to a lady who had been diddled by the Church of Scientology, which learned enough to settle immediately for \$150,000 a suit in Massachusetts, rather than face trial on a charge of having harassed a fish who broke the hook and escaped from their line. According to a despatch from St. Paul, Minnesota, (3 July 1985), a Mr. and Mrs. Anderson are suing the Worldwide Church of God for \$6,000,000 damages for a swindle carried out when God's witch-doctors convinced them that God said that Germany (!) was going to destroy the United States in 1975 and they could save their lives only by fleeing to the famous ruins of Petra in what is now Jordan. This case, so far as I have heard, has not yet come to trial.

A few more large verdicts will probably convince the innovative salvation-mongers of the wisdom of the old-fashioned and orthodox Christian marabouts, who promise their customers only that they will have a high old time with Jesus *after* they die. Such canny dervishes have never been sued by a dissatisfied customer.

Now I see from the *Washington Post* (19 August 1985) that a supple actor named Pat Robertson, who expertly pitches the Jesus-jabber to the boobs over the Jews' boob-tubes, boasts that he's the top man in the racket and extracts \$230,000,000 a year from the nitwits. According to the newspaper, he tells his customers that Yahweh pays off financially to people who give Robertson a tenth of their income. I wonder whether some disappointed investor in heavenly fools' gold will ask the courts to give him part of the \$230,000,000 as compensation for having had a tenth of his income taken for some years by a fast-talking salesman who sold him worthless stock in Jesus & Co. with a guarantee that it would promptly pay dividends in cash.

The suit that I really want to see, however, will be brought by a "creation scientist" who has sobered up. He will sue the National Education Association and the public schools he attended for ten or twenty million dollars as compensation for

their having so soaked his brain in "One World" swill and hogwash about the equality of races that he was left with so little intelligence that he could believe the creation-myth in the Jew book and make a fool of himself publicly.

That will be the day!

* * *

NEW HOAXES FOR OLD

In the April issue of *Liberty Bell* (pp. 15-20), commenting on an article by the Reverend Mr. L. F. de Boer, I discussed briefly the activity of Unitarians in spreading superstition and subversion to incite the revolution that irreparably destroyed the American Republic in 1861. That many Unitarians promoted that calamitous and crazed agitation is indubitable. It is, of course, most unlikely that all of them did. And, so far as I know, there are no statistics to show whether the agitators formed a majority or a minority in the Unitarian churches at that time.

A number of readers have written me about that little article. Several justly observed that the Unitarian doctrine, which denies that the Jesus of the "New Testament" was a piece of the Christian god, was far from being a heresy, as Mr. de Boer supposed, but was, instead, the belief of the earliest Christian sects; it is thus more authentically Christian than the Trinitarian nonsense. That, of course, is quite true. Historically, the absurd notion of a three-in-one god was excogitated by a pack of holy men, led by an agitator named Athanasius, who wanted to have both Yahweh and Jesus as gods, but wanted also to be able to claim that their cult was a monotheism. It required a century of frantic persecution and slaughter to compel a majority of the Christians to pretend to believe anything so absurd as the doctrine stated in what is called the "Athanasian Creed." (No one who knows anything about the history of Christianity will need to be told that the text of that creed, so commonly recited in churches today, was not written by Athanasius; it was, naturally, a later forgery under his name, although it incorporates, with some modifications, the Trinitarian unreason that he championed.)

There is nothing remarkable about a trinity of gods. Everyone thinks at once of the Hindu *Trimūrti* (Brahman, Vishnu, Siva), the Capitoline Triad at Rome (originally, Jupiter, Quirinus,

Mars; later, Jupiter, Juno, Minerva), and the three gods who shared the great temple at Uppsala (Odin, Thor, Frey). A pantheon headed by a trinity of major gods is the natural form of an Aryan religion, and Dumézil is doubtless right in believing that such a pantheon is required by the tripartite thinking that is inherent in the Aryan mentality.¹ Thus a trinity would make a new religion appeal to Aryans by satisfying this subconscious proclivity, and Jesus could have been represented as an avatar of the second of the three gods, just as Krishna was an avatar of Vishnu.²

The wily Fathers of the Church, however, did have a rather difficult problem in formulating their doctrine. Their most urgent task was to exterminate the numerous Christian sects, including the Marcionists (probably the largest of all Christian sects at that time), who rejected the Jews' ferocious god, and who did regard Jesus as the avatar of a much greater and nobler god. So the Fathers had to canonize the Jew-book as an "Old Testament" to bring in Yahweh, and they couldn't describe Jesus as just an avatar, because that was what was said by the Christians whom they were going to slaughter as soon as they got their hands on the powers of government. And a trinity could be filled out by including that vaporous figure of legend,

1. Perhaps the most convenient introduction to the work of Georges Dumézil available in English is his *Gods of the Ancient Northmen*, translated under the supervision of Professor Einar Haugen, with two scholarly introductions, by C. Scott Littleton and Udo Strutynski, which will give a fairly complete account of Dumézil's many other writings (Berkeley, University of California Press, 1973; paperback, 1977). The tripartite form of Aryan thinking appears in everything from fairy tales, in which it is always the third attempt that is successful, to the Hegelian model, thesis, antithesis, and synthesis. When Christianity was first peddled to the Norse, they were quite willing to add another god to their pantheon, and seem to have admitted Jesus to the Trinity in place of Frey (see the *Eyrbyggja Saga*, which, so far as I know, has not been translated; there is an edition by Einar Sveinsson in the Icelandic *Fornrit*).—Incidentally, let me remark here that when we speak of the first god in the Hindu Trinity, we should always spell his name Brahman (masculine) to distinguish it from Brahma (neuter), the impersonal force that is the origin of the cosmos and all in it.

2. As is well known, quite a few details of the Jesus-myth were taken from the story of Krishna, and it is not a coincidence that the long interpolation in the *Mahābhārata* called the *Bhagavadgītā*, a lecture by Krishna, is the work of Sanskrit literature that most strongly appeals to modern readers who may know nothing of the rest of that literature. It seems "Christian" to them, although it is, of course, much older than the tales in the "New Testament."

the Holy Ghost, whom they chose to regard as male instead of female, as a few Christian sects believed it to be. But a simple trinity wouldn't do, because the Jews had by this time had the brilliant idea of stealing Graeco-Roman Stoicism by claiming to be monotheists also. The Fathers' solution was to squash the three gods into one, although even so they couldn't quite make the cult a monotheism, because they needed an anti-god, called Satan, to explain their chosen myths.

What makes the Fathers' attempt to have everything both ways at the same time so offensive to rational men is the claim that the three gods are one and the same, existing from all eternity as parts of a single whole, but that one-third of the compound, Yahweh, became the daddy of another third, Jesus, vicariously (!), sending the third piece of himself, the Holy Ghost, to seduce and impregnate a human virgin. That, of course, is simply incomprehensible, but, as that sleazy old shyster, Tertullian, brazenly boasted, Christians must believe such poppycock precisely because it is absurd and impossible. Good Christians should have bird-brains, as they were instructed to have by Jesus in the ranting that Perier aptly calls the Drivel on the Mount, and just stop thinking. If one can suspend thought to believe the "Divine Mystery," he could also believe the story that Jack climbed the beanstalk to the ogre's castle in the clouds, but poor Jack does not have swarms of shamans to excite Faith in that Mystery. (If the beanstalk is an impediment, it could be advantageously replaced by one of the ladders on which, as all Christians are taught by their "inerrant" Holy Book, angels climb down to earth for wrestling-matches.)³

Needless to say, there have always been Christians who do not turn off their minds, as they were ordered to do; they could not stomach the Trinitarian rubbish of Athanasius and his successors, and if they were not cowed by the Orthodox threat of fire and sword, they kept executioners and sometimes armies busy during the Dark and Middle Ages, as the Establishment had to suppress heresy after heresy. The Arians and many

3. According to the version of the tale in *Genesis*, 32.24-30, it was old Yahweh himself on whom Jakob tried to get a half-nelson, and Yahweh won the bout by a foul, trying to cripple his opponent. Yahweh would automatically have been declared the loser and disqualified from further competitions by a modern referee and judges' committee, but the rules of the sport had not been codified at that early date. Whether Yahweh climbed down the ladder or came down by a different route is not stated, so True Believers must be content with another Mystery at that point.

others could be called "Unitarians," but it is best to reserve that name for the theological movement that began in Poland with the dissident holy men who identified their doctrine by calling themselves *Unitarii* and so coining the name by which their theological position has subsequently been known in a cult that more or less directly descended from their writings.⁴

The early Unitarians claimed—I know not how sincerely—to be expounding the true meaning of Holy Writ, the infallible Word of God, and quibbled (as did Socinus) about the kind of religious respect that should be shown to Jesus, but Aryans whose moral sense has not been anaesthetized are naturally repelled by the Jewish ethics of the "Old Testament," e.g., by

4. The term *Unitarii* first appears on a collection of tractates by Crellius, Socinus, and quite a few other "Unitarians" in Poland, published at Amsterdam as the *Bibliotheca fratrum Polonorum quos Unitarios vocant* in 8 volumes, 1665-1669. In the turmoil that followed the great schism of Luther, a considerable latitude of theological opinions was temporarily and precariously possible in Poland, thanks to the power of the nobility and the weakness of the central government, until the intrigues of the Jesuits put a stop to it. Persons interested in that period would do well to read the *De republica* and other writings of Andreas Fricius Modrevius, whose *Opera omnia* were collected and reprinted by the Polish Academy in Warsaw, 1954-1958. They are particularly instructive because Fricius was neither an ecclesiastic nor an amateur dervish; he was a landed gentleman, whose principal interest was in devising some sort of compromise that would end or at least abate the endless logomachies and furious *disputailerie* of the many individuals whose imaginations had severally disclosed to them what old Yahweh really had in mind.—It may be significant that Unitarianism seems to have been sparked by the treatise *De operibus Dei* (Argentorati, 1527), written by Cellarius but often supposed to represent the acroamatic teaching of his master, Johan Reuchlin (Johannes Capnio or Capnio Phorcensis), the eminent Humanist who unfortunately became acquainted with Giovanni Pico della Mirandola, whose heavy purse had been lightened and whose brain had been addled by the Jewish colony in Florence. Reuchlin was infected with a belief in Kabbalistic hocus-pocus by Pico, and it was through Reuchlin that the Kabbalah exerted so great an influence over Protestant theologians and clergymen. We should remember that without Reuchlin, Luther's Reformation would probably have been squelched in short order. The Dominicans' ruthless persecution of Reuchlin aroused his admiring and grateful pupil, Ulrich von Hutten, who probably cared much more for Ciceronian diction than for theological fantasies, and it was to defend Reuchlin that von Hutten not only wrote a large part of the *Epistolae obscurorum virorum* but used his position as a military adviser to lead Franz von Sickingen and the whole Ritterstand in on the Protestant side. Nice arguments are good, but first-rate fighting men are better.

the shocking tale that when the Israelites were running out of Egypt, laden with all the loot they had obtained by pilfering and swindling the stupid Egyptians who had trusted them, their accomplice up in the welkin not only miraculously parted the waters of the Red Sea and instantly dried the mud on its bottom to help his pets escape, but used his miracle as a trap to drown all the pursuing Egyptians, who were trying to recover their stolen property, thus providing a lesson for *goyim* who are so filled with prejudice that they do not appreciate the honor of being robbed by Jews. So vicious a god is unacceptable to our moral standards, and the Unitarians soon came to a position of Deism, retaining a tenuous link with Christianity by according to selected tales in the Holy Book the value of moral stories that convey ethical lessons and examples. That is obviously what Thomas Jefferson understood Unitarianism to be.

I do not know whether it would be possible to trace precisely the development of Unitarian doctrine from a Scriptural exegesis to a complete Deism, modified only by a rather sentimental esteem for the morally acceptable parts of the pronouncements attributed to the protagonist of the "New Testament." The English Unitarians moved most rapidly toward Deism, but a prudent concern for avoiding persecution, legal and social, and a constantly increasing tendency to let doctrine depend on the individual's conscience and reason, make it hard to be certain how far toward unmitigated Deism a given individual went.

From England, Unitarianism spread rapidly to the Puritans of New England with the decay of their Calvinism and the loss of faith in strict predestination. By c. 1810, Unitarians, nominally Puritans, controlled almost all the churches in Boston and the theological studies at Harvard. A noted Unitarian, said to have had great influence, was the Reverend "Dr." Theodore Parker, the well-known conspirator and sponsor of the much-admired homicidal maniac, John Brown. Parker never stated his religious doctrine explicitly, as he could have in one sentence: "There is but one god, the one who has wisely given his power-of-attorney to Theodore Parker."

In sum, since the tradition of Western Christianity made Jesus a god, Mr. de Boer is entirely correct in regarding the Unitarians of New England as heretical. But since they rejected the authority of the "New Testament," they are saved from the guilt of calculated deceit, of which we must convict all the Abolitionists who were Protestants and claimed to base their doctrines on the text of the "New Testament," but pretended mendaciously that

their god had not specifically authorized slavery.⁵

Two of the persons who wrote me were particularly interested in the status of the Unitarians today. They visited local Unitarian churches and asked friends in other parts of the country to do likewise. The reports agree that congregations are small and probably declining; that the members represent a level of education and social decorum markedly higher than could be found in other churches; that there is nothing of the proselytism that makes other cults so often offensive; and that the clergy are civilized men who pointedly abstain from fanaticism and such vulgarity as that of the holy men who are constantly agitating for free advertising of their businesses in the schools ("prayers"). There is no talk about gods and other holy spooks; and wedding ceremonies, for example, do not pretend that some supernatural being is authorizing the marriage. The anthems are based on the traditional ones, the words being rewritten to eliminate "the usual nonsense." The ministers were generally praised as "a gentleman," "an extremely well-educated scholar," "a fine man," etc. The emphasis of sermons was heavily on brotherhood, "love," and good relations between people. Biological evolution was generally accepted, and there was never a hint of the tomfoolery called "creation science." And despite the prevailing notion about "brotherhood," one clergyman deprecated the activity of the pulpit punks who are committing treason by reviving the "underground railways" of the Abolitionist conspirators and using them to import enemy aliens and give them "sanctuary" by a fraudulent pretense they are reviving the practices of Mediaeval Catholicism.

One report was extremely interesting, and I have mentioned contemporary Unitarianism here as an introduction to consideration of it. It comes from a man who had obviously never heard of *Liberty Bell* and probably had never seen any publication of what is called the "right wing." He was, however, a man of native intelligence.

He was much pleased by the learning and civility of the

5. There can be no question about what the "New Testament" says on this point, on which I touched briefly in *Liberty Bell*, April 1985, p. 19. In the period before 1860 and even thereafter, there were many honest clergymen who admitted that the "New Testament" explicitly sanctions slavery as an institution, which must therefore be approved by all Christians, but in the Northern states they were howled down by the revolutionary agitators, who lied brazenly, if they claimed religious sanction of their subversion of the Republic.

Unitarian minister, whom he met before attending a service in the church, and by the assurance he would hear nothing about God, Jesus, or similar nonsense. But when he attended the service on Sunday, "it happened to be some sort of anniversary or other of what the Jews have called the Holocaust, when Hitler murdered some six million of them." Accordingly, "the minister preached a sermon on the inhumanity of the Nazis and the tortures inflicted on the Jews. He had everyone practically in tears as he described the atrocities. At the end, everyone was simply oozing with pity and sympathy for the poor persecuted race. On the face of it, that was logical and natural and I was sympathetic and realized, as I always have, that that was no way for the Nazis to behave, in the name of common decency and humanity."

So far, the writer of the letter and the minister are on the same footing. Obviously, neither had ever heard of Professor Butz's definitive *Hoax of the Twentieth Century* or any of the many books and articles that tell the truth about what happened to the Jews during the National Socialist régime in Germany. That is not remarkable. The Jews are using every resource from open terrorism to their control of all the media of communication to force their Aryan cattle to believe their great hoax. And whenever there are any indications that White Americans might be beginning to use their brains, the word goes out to the media of communication, "The swine are becoming restless. Man the pumps and squirt more sludge in the faces of the dumb brutes." And well-coached "survivors" appear from the woodwork to tell everyone how they saw their dear poppas and mamas and their so sweet Schwesterlein and all their so innocent uncles and aunts and dear little cousins stuffed into the ovens by the horrid Nazis, who, unaccountably, overlooked the Sheeny who "survived" and is now wailing in public. And there are even Germans so despicable that they perform for the Jews on well-paid lecture-circuits and beat their breasts on the stage as they confess to collective guilt for having killed all of the six million Jews who are now in the United States and paying them to lie to the stupid *goyim*. In Canada, the courts are already being used to teach Aryan curs that they must not presume to have thoughts that do not bear the Kosher seal of approval, and pseudo-legal terrorism is already well under way in the United States. Most Americans have the stinking swill squirted in their faces every day, and it is not remarkable that they believe at least some part of what they are not only told but are shown in

motion pictures produced with all the technical expertise of Hollywood. Few even notice that the actors who impersonate the poor, brave, persecuted Jews are Aryans, whereas the actors who impersonate the nasty Nazis are Kikes who have only to exhibit their natural personalities to seem repulsive and inhuman.

Both the writer of the report and the minister believed that the Holohoax was not just a filthy fiction, but was instead a veracious account of what had actually happened. Neither noticed that the hoax describes events that are physically and chemically impossible; one needs a little knowledge about poison gases and cremation of bodies to see that. But there was a great intellectual difference between the two men. At that point, the minister turned off his mind and started emoting. The other man did not. "I could not help thinking," he said, "that Hitler *must* have had some reason for what he did. *Why* did he do it? Then the answer struck me: the Jews are the last word in clannishness. Jews usually intermarry, to the extent that there are some specific illnesses among them due to inbreeding. All else being equal, a Jew will only do business with another Jew. All Jews feel that first they are Jews and only incidentally citizens of their country. But if I state some of these things, I will instantly set off screams of 'Racist!' The Jews are a power-hungry and money-hungry race. That sort of minority is not good for any country, and Hitler decided to do something about it. Most emphatically I disagree with his methods, but still I can see his reason for them. Regardless of whether we consider Hitler a genius, a lunatic, an evil aggressor, or whatever, he certainly needed a united Germany to attain his ends, and I can see clearly that he must have figured that with such a clan as the Jews in the country, Germany could never be united, especially as the Jews had probably cornered most of the wealth in Germany and would undoubtedly have tried to corner the remainder in the turmoil of a war. It is well-known that the Jews grabbed vast amounts of wealth in Central Europe over the centuries.

"If six million Jews were slaughtered in Germany, what about all the other fine people who were killed in the lunacy of that war? Several nations participating in the Second World War lost several million people each, in addition to vast numbers who were wounded and maimed, for whom life was hardly worth living thereafter. Maybe someone should remember them as having given their sweet lives for nothing in a war which

solved no problems but only left the world much worse than before."

The writer went on to protest that he did not hate Jews and to mention Einstein, Disraeli, and others as great men. He even added, "I have several good Jewish friends who are quite willing to admit that the Jewish attitude may some day mean the end of their race, but, once again, that seems to be one of the things that everyone agrees is wrong but nobody does anything about."

The foregoing is an object lesson that we must all perpend. It is, in a way, an epitome of our racial dilemma. We have here two men of our race, equally uninformed, equally ignorant of the historical facts, equally deceived by the intensive brainwashing to which the Jews subject Americans from the cradle to the grave.

The Unitarian minister is an intelligent man. He's much too intelligent to believe in the foolish miracles of Christian mythology—too intelligent to take seriously the great hoax called the "New Testament." But he gullibly accepted an equally flagrant hoax. It is true that he evidently did not have the very elementary knowledge of chemistry and physics that would have shown him that the Jews' tales about their "Holocaust" were as physically impossible as a claim that a man who had been very dead for three days was able to sneak out of his tomb when no one was looking, but he presumably had the common sense that prevents a rational man from believing that Satan picked up Jesus, a piece of God, carried him to the top of a mountain, and tempted him by offering a lot of money and a job as a king. But the minister's common sense did not warn him that if Hitler did try to rid Germany of Jews, he, a man of great and undeniable accomplishments, which presuppose a very high degree of prudence and practical knowledge amounting to genius, must have done so for rational and cogent reasons, and not because Satan inspired him to slay a Holy and Blameless Race.

The minister must have shut up his common sense in a closet and locked the door before he started orating to whip up the blind emotions of his captive audience. He might as well have stirred them up with rhetoric about how Jesus-God had himself killed so that he would not punish them for the sins they were going to commit after they were born, two thousand years later. One subject is as useful as the other for exciting mindless emotions, and I have seen a salvation-huckster reduce the females in his congregation to sobs as he intoxicated their imaginations with artfully rhetorical embellishments of the silly

story. If that had been the Unitarian's purpose, he would have done better to stick to the old hokum, but given the high opinion of him expressed by an intelligent man, we may assume that the preacher was sincere and really believed that the Holofoax had actually happened, contrary to all of human experience, and so presumably through some supernatural agency!

How shall we explain the startling contrast between the preacher and the man who heard him but had not left his own common sense in the deep freezer at home? Needless to say, we may not generalize from a single instance, but I shall suggest a tentative hypothesis. The preacher had emancipated himself from most of the Christian superstitions, but he had retained a blind and unthinking faith in what may be the most pernicious of all of them, the illusion of a "brotherhood" that denies the biological facts of race and implies something so patently absurd as the equality of races and even the equality of individuals, since the great difference between individuals is attributed to what they have been taught, not to genetically innate qualities. And, as I have so often remarked, a person who narcotizes his common sense so that he can enjoy undisturbed the comforting hallucinations that human beings are not subject to the laws of biology, has so weakened his mind that he can also believe any kind of hokum for which clever con men whet his appetite.

* * *

THE EXEMPLARY JEWS

Americans differ about the propriety and expediency of taking a large part of Palestine from the Arabs and giving it to the Jews to have as their own country, the state now called Israel. They often deplore the action by which the British government betrayed the Arabs, whom they had promised that region as one of the inducements to persuade them to revolt against Turkey, and promised it to the Jews in return for American troops and munitions, which the Jews' puppet in the White House would supply to save Britain from a crushing defeat in her war against Germany. The Balfour Declaration, so called because it was signed by the Foreign Minister in Lloyd George's government, was really the work of Lord Milner (on whom, see part II of my *'Populism' and 'Élitism'*). We cannot tell what was in his mind. It is not inconceivable that, in ad-

dition to the urgent need to buy large amounts of American cannonfodder, he had in mind the promise implied by early Zionist propaganda, that if the Jews were given the "homeland" they wanted, all the Jews of Europe would flock to it, and Great Britain would at last be *Judenfrei*.

All these considerations, however, are water that has long since gone over the Niagara of history. Whether or not it should have been done, it was done. The Jews now have a country that is theirs, Israel, which they are expanding as rapidly as American resources permit.

Now I learn from a despatch from the United Press, which appeared in *Detroit News* on 19 July, that the Mormons want to establish an "academic center" (whatever that is) in Israel. I cannot imagine what possessed the Mormons to want to do anything so foolish,* but that is irrelevant here. What is significant is that the project aroused immediate *and justified* resentment in Israel. Rabbis thundered in alarm; thousands of Jews ran to their Wailing Wall to wail; and Rabbi Meir Kahane, a member of the Israeli government who often says aloud what his more discreet colleagues only think in silence, issued an ultimatum. He has vowed to drive all the Semites (often called "Arabs" because they speak dialects of Arabic) from the territory the Jews now hold or will occupy in the future, as, indeed, his religion requires Jews to do under penalty of severe chastisement from Yahweh, if they disobey his commands. Kahane, naturally, could not tolerate an invasion of his country by aliens, American *goyim*. He bluntly told the Mormons: "Get out or we will throw you out."

No American in his senses can blame Kahane for loyalty to his race or for an intelligent understanding of what constitutes a nation. On the contrary, we must recognize in him a clear-sighted and sagacious patriot in his own country, a man who has set us an example that we should take to heart and emulate in our country—ours in the sense that we could recover possession of it, if we had the courage and intelligence, i.e., if we are still a

* Although there are many signs of incipient decay and eventual collapse, the principal Mormon sect, with headquarters in Salt Lake City, is still the most cohesive and flourishing Christian church in the United States. As everyone knows, it supplements the Christian Bible with much improved gospels, composed by Joseph Smith. It has kept a great deal of Christian terminology, with some interpretation of its own, and I remember that years ago, when I was lecturing in Salt Lake City, one of my hosts, an eminent Mormon, pointed out to me the curious fact that Utah is the only place in the world where Jews are Gentiles.

viable people.

If we Aryans are not hopelessly degenerate, we will claim the United States as our own country, and we will tell all the pestiferous and pullulant swarms of aliens now squatting on our soil, "Get out or we will throw you out."

* * *

MUTTON FROM MUTTON-HEADS

I learn from the *Jewish Press*, 14 June 1985, p. 44, that some citizens of San Angelo, Texas, full of Christian luff for God's People, selected twenty-seven choice sheep and shipped them, at "enormous cost," by chartered airplane as a gift to a small agricultural commune, or *kibbutz*, south of Jerusalem. San Angelo is a town of perhaps 80,000 in west central Texas, about 150 miles north of the Rio Grande. Six Christian holy men whooped it up for the great airlift, and funds were collected from local *goyim*. The sheep were of a special breed, called Rambouillet, produced by the ordinary techniques of genetics to yield superior wool and mutton. The sheep were not bred for intelligence. Neither were the mutton-heads who shipped them.

* * *

GOD'S WILL

I learn from the *Christian News* that more than six hundred pious Christians, of the varieties that a friend of mine likes to call "funny-mentalists," met in Basel in the hall that was made sacred when the first publicly announced Zionist Congress met in it eighty-eight years ago. The god-fearing folk were representatives of various churches in Europe and America and pledged themselves to make their churches understand that it is God's will that all Christians dedicate themselves, body and soul, to helping God's People exterminate the Semites in at least part of Asia Minor. Their "inerrant" Bible, they said, imposes on all *goyim* a "philosophical [*sic!*] mandate" to venerate, love, and serve God's Own.

In addition to the various sects of "funny-mentalists," the Roman Catholics were represented by some of their high-pressure theologians, including a professor from the Catholic University of Tilburg, who deplored the failure of his Pope to

coöperate closely with the holy folk who are at present terrorizing and butchering the inhabitants of Lebanon, in accordance with the will of their blood-thirsty god. The professor knew somehow that "Jesus prayed for unity between Jews and Christians." Since Jesus is at least a piece of God himself, Jesus must have been praying to himself in a kind of divine soliloquy, and although the professor did not disclose the time at which the praying was done, Jesus must obviously have done it when back home in his Heaven, and one wonders what the sanctified souls of Martin Luther and a hundred other holy men, now revered by Fundamentalists, thought when they heard Jesus contradict what he had told them.

I know there are many Christians who will dissent from the pronouncements of their delegates in Basel, but unfortunately they are trapped in a dilemma. If their Bible is "inerrant," as they claim, no sophistries can avail against Yahweh's explicit and repeated promise that he will help his ferocious pets annihilate by stages *all* the inhabitants of all the countries they invade. More than that, he has laid upon his People the absolute duty to exterminate not only all anthropoids in the countries they take over, but every animal: "thou shalt save alive nothing that breatheth" (*Deuteron*, 20.16; 7.16); although at other times Yahweh seems to be content with less blood: "ye shall drive out all the inhabitants of the land from before you . . . and ye shall dispossess them" (*Numer*. 33.52-53), and at other times he promised his Chosen that the *goyim* would be their slaves (*Isaias* 61.5). And the Christians can't pretend that their god changed his mind, because their Jesus emphatically stated that he was interested only in Jews and called non-Jews dogs (*Matt*. 15.24-26; 10.6). So Christians, if their Bible is "inerrant," had better hasten to do obeisance to their god-given masters. And if it isn't "inerrant," but is just a story-book full of nonsense, their religion has no basis at all and is certainly less entertaining than the *Arabian Nights* or the *Kathāsaritsāgara*.

I am sincerely sorry for the poor folk who are impaled on the horns of that dilemma, but there is no escape from it. The Jews are foreclosing their mortgage on their Christian subsidiary, and that should be no surprise. It was in 1886 that Rabbi Solomon Schindler told a Christian congregation in Boston that Christianity was just a wayward daughter, who was out having her fling, but would have to come home to her nice Jewish mama and beg to be forgiven.

The only question is whether the American delegates in
November 1985

Basel, in their preoccupation with what the Jews are doing again in their old Canaan, quite perpended the fact that they, like the other Americans, are the inhabitants of the New Canaan and can learn from the passages in their Bible that I cited above just what is in store for them.

* * *

BROTHERS UNDER THE SKIN

The Religious News Service reports from Vatican City on the latest promotional work of John Paul II, Vice-President in Charge of Sales in the Catholic Corporation. (The President, a Jew named Jesus, has retired to his home in the clouds, and does not visit the office.) After having tried to tap the huge market in China without much success, John Paul paid a visit to King Hassan II of Morocco, who claims to be a descendant of Mahomet. The Pope told the Moslems that they all worshipped the same god and that the only obstacle to a merger of two great corporations was a trifling difference of opinion, the question whether old Jesus was a piece of Allah or simply a divinely-inspired precursor of Mahomet.

That proposition would have left dumbfounded all the heroes of Western Christianity, from the legendary Roland to the historical Charles Martel, Godefroy de Bouillon, and the thousand other leaders of the millions of Christians who, during thirteen centuries, smote the paynim hip and thigh and died on behalf of a god whom they called Christ, incidentally saving Europe from conquest by Semites and asserting the valor and power of our race. Had they known what John Paul, in his official capacity as their God's Vicar on Earth, was going to tell King Hassan, they would have hanged their priests on Odin's tree and our civilization would not have flowered with a lethal canker in its heart.

There are today many literate Christians, who have read both their Bible and the Koran (*Qur'ān*, 'the Reader,' edited by Mahomet from the text in Heaven). They have probably heard of John Paul's sales talk to Mahomet's great³³-grandson, but I don't know whether they threw both books into the trash-bin or retired with a quart or two of Glenlivet to think things over.

There could be no better proof that Western Christianity is dead and gone. It was part of a great era in our history and deserves an honorable burial.

L'ENVOI

I have had frequently to discuss in these pages what appears to me to be the crux of our race's dilemma and the prime cause of its prostration, religion. I have often spoken of it unsympathetically, but not without a latent regret for a past for which we may all feel a hopeless nostalgia. One aspect of it, I think was most concisely expressed by Sir William Watson in his well-known poem, "The Churchyard":

I wandered far in the wold,
And after the heat and glare,
I came at eve to a churchyard old:
The yew-trees seemed at prayer.

And around me was dust in dust;
And the fleeting light; and Repose;
And the infinite pathos of human trust
In a God whom no man knows:

* * *

THE JEWISH PSYCHE

It is always extremely difficult for a member of one race to understand, or even to appraise fairly, the mentality of another race. I have often commented on a puzzling aspect of the Jewish mind, the strange *désinvolture*—no, it's more than that: the downright negligence with which they perpetrate hoaxes that an Aryan would not attempt without spending an hour or two to make sure that his canard was plausible. (I gave some examples in *Liberty Bell*, November 1984, pp. 8-17.)

Consider, for example, a booklet, *The True Authorship of the New Testament*, written by a Jew who uses the pseudonym Abelard Reuchlin, and published by the Abelard Reuchlin Foundation in Kent, Washington.

Everyone who has even a superficial knowledge of Roman history knows of the conspiracy to overthrow Nero that was led by C. Calpurnius Piso, a scion of one of Rome's greatest families, and included Lucan (M. Annaeus Lucanus), one of Rome's greatest poets. Nero has always been regarded tenderly by the Jews, because, after he murdered his mother and his first wife, he married one of his mistresses, the aristocratic Poppaea

Sabina, who was either a Jewess through some Jewish contamination of her family line, such as is so common in the remnants of the British aristocracy today, or a light-headed and exhibitionistic female, like so many wealthy women who today take up bizarre and exotic religions to nurture their astral souls.* Presumably under her influence, Nero showed great favor to the Jews, and that, in Jewish estimation, seems to outweigh actions to which they might object: when a swarm of Jewish Bolsheviks (called *Chrestiani*, just as their modern successors are called Marxists) confessed to having set the great conflagration that destroyed a large part of Rome, he had them executed with notable cruelty; and when the Jews in Palestine attempted another revolt, he sent a few legions to put them down in a peace-keeping operation that resulted, after his death, in the siege and capture of Jerusalem. They even forgave him for having killed Poppaea Sabina by kicking her in the belly when she was pregnant.

Now the tale imagined by "Abelard Reuchlin" and presented as historical is that under Nero all the Romans were about to recognize the supremacy of the Jew god, Yahweh, and the race he had Chosen to rule the earth, but C. Calpurnius Piso was a very wicked *goy*, a 'Nazi' by anticipation, who conspired against Nero to prevent the world from being blessed by the Jews. When he failed, his vile son carried on his dastardly work by forging the "New Testament" and all the writings of Josephus to slander and defame God's People.

The story, set forth with elaborate and absurd pseudo-historical argument, is so preposterous it isn't even funny, and I mention it here only for the name its author chose for his imaginary son of the historical Calpurnius Piso: Arius Calpurnius Piso. He intends us to believe that the son's praenomen was 'Arius,' just as the father's was Gaius (for which *C.* is the standard abbreviation).

Now ten minutes in a respectable library would have informed "Abelard Reuchlin" that the Romans used a very limited number of given names, and he could have found a complete list of them in any one of a score of standard reference works, e.g., Egbert's *Introduction to the Study of Latin Inscriptions*. The great families of the aristocracy each limited themselves to a

*I gave here a commonly accepted story about Poppaea Sabina, which is presupposed in the booklet I am discussing, but I must *not* be thought to guarantee its authenticity. Many historians regard the story about her Judaism as just another Jewish hoax, and I am inclined to agree with them.

very small range of given names for their children, and a reference to the index to Broughton's *Magistrates of the Roman Republic* would have shown that the Calpurnii gave to each son one of six praenomina, of which the Calpurnii Pisones used only five: Gaius, Gnaeus, Lucius, Marcus, and Quintus. That a member of the family could have been given the name 'Arius' is a fiction so preposterous that is not even ludicrous: it is merely contemptible.

If you and I were to devise some hoax to trap boobies that involved inventing a son for George Washington, we would probably call that son George, Jr., and if we didn't do that, we certainly wouldn't imagine a son named Igor Washington or Texas Washington or Sitting Bull Washington or Mohammed Washington. And if we were so ignorant that we thought such a name acceptable, we, being Aryans, would spend a few minutes in a library, discover why such a name was utterly impossible, and revise our fiction to make it at least superficially credible. But Jews never spend the few minutes. I don't know whether that is because truth to the Jewish mind is whatever is Good for the Jewish People, or because they have such sovereign contempt for a race that has been willing to put faith in tales about virgin births and dead men who sneak out of their tombs after three days, or because they like to show their dominion over their vassals by making the cringing creatures profess to believe fictions that were designedly made preposterous, such as the famous "Holocaust."

* * *

THE MIRACULOUS NEEDLE'S EYE

The late H. L. Hunt was one of the eight or ten men whom journalists liked to call "the richest man in the U.S." He was noted for his eccentricities, parsimony, and dogmatism, which he often supported with lavish subsidies. He tried to arrest the continuing Communization of the United States with a well-printed and ably edited magazine that brought to prominence the late Dan Smoot (the author of *The Invisible Government*), and then he liquidated it overnight on what was evidently a sudden whim. He published under his name an odd work of fiction about an imaginary country called *Alpaca*, for which he devised an ideal constitution (his ideal, of course). And in his later years he financed a very expensive radio program that

tried to make an emulsion out of Jesus, free enterprise, and capitalism as Hunt understood it.

H. L. Hunt's most prominent heir is Nelson Bunker Hunt, who attained some notoriety with temerarious speculations in silver, and more recently adorned with his visage the cover of the *Saturday Evening Post* for January-February 1985. He is, of course, an extremely rich man and not without some cultivation, for he has an extensive collection of Greek vases, coins, and bronzes, but according to the article in the *Post*, he regards Christianity as his "greatest investment." Aside from a trifling \$5,500,000 for a movie about the famous Jesus, he promotes such wealthy showmen as Robertson and Falwell, who so lucratively pitch the woo for Jesus and the Jews over the boob-tubes, and he rejoices that Falwell's collegiate incubator is hatching out two hundred and fifty fast-talking theologians every year to "fight agnosticism and atheism" with clever gabble to stun the simpleminded. He finances a Campus Crusade to make college students even more superstitious than the public schools have made them. And he has his god's spiel, brought up-to-date in Hollywood with all the tricks of the cinema business, spread "world-wide" in "60 or 80 languages" to induce all kinds of fuzzy-wuzzies to lease apartments in the mansions that old Jesus is said to be building someplace up there in the clouds. The article does not venture to guess how many scores of millions N. B. Hunt must dispense each year to promote mental fixations on Jewish myths.

The only interesting thing is that this egregious billionaire professes belief in the Bible and must have read, in his favorite King James Version, the tales in which Jesus ben Yahweh loudly proclaims, thrice for emphasis, "It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God." Now since this Jesus is a god or at least one-third of one, he must be presumed to know what he is talking about, especially on a point like this, which he makes over and over and without contradicting himself, as he so often does when he hasn't thought things out clearly. So Jesus has most emphatically assured N. B. Hunt that he, the aforesaid N. B. Hunt, is going to be broiled for millions and billions of years and thereafter for all eternity on a red-hot griddle somewhere under the ground and yet where the happy ghosts of trillions of squalid and malicious proletarians can gloat over his sufferings. And yet N. B. Hunt is spending millions and millions to glorify the celestial monster who is going to torture him for all eternity!

It doesn't make sense, and since we must credit Hunt with some intelligence, it follows that he must have been convinced by some slick holy man that Jesus didn't mean what he said. That should be hard to do, since there is no possible mistake about what Jesus meant by the standard rhetorical figure of *adynaton* (*reductio ad impossibile*). The tales are full of his assertions that people who own property must sell it and give to the poor, i.e., poor holy men, and everyone knows that the economics of the gospels are pure Communism, so that one could infer that Jesus must have been reading Karl Marx's piffle, if there were no chronological difficulties in the way.

God's con men, however, can talk their way out of any logical impasse, and when they find a rich sucker to milk they usually resort to one of four standard ploys to convince him that they can keep him off the red-hot griddle even if he doesn't make himself a pauper, and they commonly use good capitalist bait by promising that what he gives them is an A-1 investment, guaranteed by old Jesus in person to yield 10,000% profit plus a bonus of "everlasting life" in Jesus's great retirement home upstairs. The profit, by the way, can be collected only after death, and it is a fact that no investor's ghost has ever sued a salvation-huckster for fraud or misleading promises. Christians think this a proof that the game is on the up-and-up.

I don't know which of the standard ploys was used to dazzle N. B. Hunt into making his "greatest investment," on which he is to collect the 10,000% after his funeral, so I list all four of them:

(1) The most common trick of all, perhaps, is to claim that there was in Jerusalem at the time of the story a gate called "The Needle's Eye," so narrow that a laden camel had to be led carefully to get through it. This, of course, is simply a lie, but how could there have been a Christianity to begin with, if the story-tellers had told the truth?

(2) A slightly subtler dodge is to claim that the word 'camel' in the original really means a kind of thin rope or pack thread which can be threaded through the eye of a large needle by a clever seamstress. That's another lie, of course, but few of the con man's prospects would be able to check his statement in a dictionary, and by the time they've heard the rest of his spiel, they are so dazzled they stop thinking anyway.

(3) One argument is that old Jesus didn't mean that all rich must fry—just that they were likely to, if they didn't mind their *p*'s and *q*'s and stay in good with the dervishes. In other words,

god on earth was just trying to scare the suckers into signing on the dotted line and getting their souls renovated by professionals.

(4) Some enterprising salesmen in the soul-laundering business simply quote another remark attributed to Jesus: "With God all things are possible." This is taken to mean that if old Yahweh put his mind to it, the largest Bactrian camel could zip through the eye of the needle in your wife's sewing machine as easily as Jesus walked on water or puffed himself up to float up into the clouds, where his daddy was waiting for him. By that rule, of course, one can believe that the whale swallowed Jonah and the wolf swallowed Little Red Riding Hood's grandmother. And if Yahweh took a notion to play hob with arithmetic, why $2 + 2$ could equal 5.65 or 1.82 or anything else. Needless to say, that means there is no reality, and it would be much more reasonable to go all the way and adopt the Hindu doctrine that the material universe is only *Mahā Māyā*, the Great Illusion, and nothing is real. But the salesmen for Yahweh & Son, Inc., never mention the advantages of competing wares.

I can't tell you which bit of hokum convinced Nelson Bunker Hunt that his soul could eventually flit up to Jesus unsinged, and there is the further possibility that what really convinced him was the argument, so widely accepted a century ago, that Christianity can be used to bolster our racial morality, which it boldly expropriated centuries ago and actually undermined. I cannot remember now whether it was Wyndham Lewis or one of his contemporaries who remarked that in the Nineteenth Century the Christianity of the upper classes consisted in pretending to believe what they hoped the lower classes would believe.

* * *

INNOVATIVE SALESMANSHIP

I learn from the press that a salvation-salesman in Belleville, Michigan, has invented a new way of attracting customers and reports that it is highly successful. He has leased a "drive-in" theater in which he exhibits nightly, free of charge, godly films, such as *The Cross and the Switchblade*. During an intermission, he makes his pitch for Yahweh & Son's exclusive merchandise. So now you can repent of your sins and get a dose of Jesus while sitting comfortably in your automobile and fondling the female you have chosen for the evening. It looks as though

the United States is fast becoming a Christian nation.

* * *

GLADDER TIDINGS FOR CHRISTIANS

Some of the more intelligent among the True Believers have wondered why Christians have been praying away for almost two thousand years without ever having a single prayer answered by their deity. Now, at last, their dubeity is ended by a pronouncement from an unimpeachable source. The answer is simple. They have been barking up the wrong tree.

Their god's real name is *Yah-weh*, which means 'Daddy Yah,' and he is peeved, if you call him by any other name. He had a son, the Saviour, whose name, naturally, is *Yah-shua*, which means, 'Yah's son,' just as *Jacobson* means 'Jacob's son.' You must never, never call him 'Jesus,' because that is the name of a Greek god, Zeus, mispronounced. So when you prey to 'Jesus,' you are really praying to Zeus, and no wonder he won't have anything to do with you.

Yah-shua was born in 68 B.C. on October 13, so that's the day you ought to celebrate, not the pagan festival of the Winter Solstice. He was never crucified. The stupid Jews arrested the wrong guy. Yah's son became a world traveler, lived until he was 110, and was buried in the Great Pyramid at Gizeh. He is to be worshipped on the True Sabbath, which begins at sundown on Thursday and lasts until sunset on Friday. That is because the day is Friday, which means 'Free Day,' although wicked philologists pretend that the name is Anglo-Saxon *Frigedæg*, 'Frigg's Day.'

There can be no possible doubt about this, and I hope no Christians will condemn themselves by being wicked sceptics, when they believe so many more improbable things every time they go to church. You see, Yah's son got himself born again on earth just to save the pious from their fatal blunder. He calls himself Dr. Joseph Jeffers, and he runs the Kingdom of Yahweh, Inc., in Sun City West, Arizona (P.O. Box 5115). Christians who mean business about getting themselves Born Again had better hot-foot it to the real Messiah while there's time.

* * *

A DISCREPANCY

The editor of *Liberty Bell* noticed the discrepancy between the spelling of 'Maranos' in my quotation from the Jewish encyclopaedia on p. 7 of the June issue and the form 'Marranos' in my comments and in a quotation from a later Jewish compilation. The distinction is one that I should perhaps have explained in a footnote, so I remedy the omission here.

It is commonly but incorrectly said that the Jews were expelled from Spain in 1492. The only Jews who were expelled at that time were Jews who refused to be sprinkled with the Christians' magic water and outwardly adopt Christian practices by attending Christian churches, having their children baptized, etc. The many Jews who professed to be Christians but practiced Jewish rites in secret were not disturbed by the Spanish government in 1492, and the Jews who had theretofore practiced Jewish rites publicly were permitted to remain in Spain if they were willing to be "converted." Only the Jews who refused to profess Christianity were expelled by the decree of Ferdinand and Isabella in 1492.

It is true that the Spanish Inquisition was established for the primary purpose of detecting and punishing Jews who professed to be Christians but secretly continued to perform Jewish rites. This was a perfectly legitimate exercise of governmental power in terms of both Christian and Jewish religious principles. Jews who profess their tribal religion cannot logically object to the Inquisition as politically improper, but only that it was wrongly directed against them. Modern Christians, who apologize for the Inquisition and often describe it as a special wickedness of the Roman Catholic Church, must do so on the supposition that their supposedly omniscient god changed his mind about what he wanted, perhaps at the time that he realized he had made an awful mistake in loving Jews and hating the rest of mankind for several thousand years (4004 B.C. to A.D. 30 or thereabouts).

Since the Fathers of the Church succeeded in exterminating all the other Christian sects, all Christians, with the exception of a very few heretics, have based their faith on a holy book that included what is called the "Old Testament," which teaches, over and over again, the lesson that old Yahweh punished the tribe that he loved for tolerating in their territory persons who did not scrupulously observe the barbaric rites and customs he ordained. It was the responsibility of the tribe or nation to see to it that no individual in their power transgressed the rules that

the whim of the big Jew in the clouds had imposed on his Chosen Pets, and if the tribe failed to do so and permitted some person to violate the rules in secret, the vicious old god punished the whole tribe for its negligence in not detecting secret sins. That is the whole burden of the Christians' Jew-book, and according to all Christian theory, after old Yahweh became peeved with the Jews for killing a piece of him, he decided to try the Christians as his pets, and while he changed some of the rules (e.g., about circumcision) for their convenience, it was reasonable to assume that he continued to govern according to his principle of collective responsibility. That has been the belief on which all Christian legislation has been based. It is assumed that old Yahweh is irritated when he sees people dancing on Sunday or watches a woman have an abortion or beholds some other conduct which, according to his dervishes, will get him hot under the collar. Now old Yahweh will grab the transgressors after they die and have them fried in eternal flames for hundreds, thousands, millions, and billions of years, and some of you may think that such endless torture of the offenders should be sufficient to vent his ire. But no, according to Christian doctrine, old Yahweh treats his new pets just as he treated the old, and he will inflict terrible chastisement on the nation that didn't prevent persons from dancing on Sunday or prevent a woman from having an abortion, even if the accursed sinners did so so covertly that no one else could have known about it. Old Yahweh is indeed a terrible god, and it is no wonder that pious Christians live in constant fear of what he may do next.

For fifteen centuries, Christians have been yelling for legislation to force everyone within the nation's borders to do what will please old Yahweh, as determined by the holy men who are in vogue in the given nation at the given time. And Christians have always got the legislation they wanted wherever one of their sects succeeded in dominating the country. And even today they are clamoring for legislation, e.g., to forbid abortions, on the grounds that old Yahweh or some piece of him will smite whole nations that permit conduct he doesn't like. (Abortions are, of course, a racial problem, but Christians can never think about anything rationally, so they squawk about what they think their god thinks about such things.) At the present time, the Christian witch-doctors who put out their bait on the Jews' boob-tubes have been assuring the suckers that old Yahweh didn't really change his mind about the Kikes and will do awful things to nations so wicked they don't submit to his

Master Race, but before the Jewish occupation of Western nations, Christians chose to believe the parts of the Jesus-story according to which the incarnate third of their god called his erstwhile pets a "synagogue of Satan" and promised to have them fried in Hell for not guessing who he was in his human disguise.

According to this long unquestioned principle of Christian theology, old Yahweh would afflict all the Spaniards in the Spanish peninsula if they did not prevent Jews from performing in secret the rites which, after the Crucifixion, he began to abominate. The Inquisition was therefore an act of national defense, defense not against human enemies, over whom courage and arms might prevail, but against an irresistible supernatural power that could and would destroy the entire nation, if irritated. To the Spaniards, terror-stricken by their Christian faith, the Inquisition was a solemn duty incumbent on their government. Persons who do not understand that and censure the Spanish people or the Spanish monarchy instead of their Christian superstition are irrationally unjust. After every Jew who practiced openly the religion that had become offensive to old Yahweh had been run out of the country, there were left the many, many thousands of Jews who professed to be Christians but secretly continued to perform the rites to which old Yahweh had taken such vehement dislike. And since old Yahweh was keeping his eye on everyone, every time he saw a Jew try to please him in the ways he liked before he changed his mind about them, old Yahweh was irritated, and if he saw such forbidden conduct very often, and especially if the Spaniards had not shown the utmost diligence in trying to root out the damned Jews, Yahweh was likely to lose his temper and squash Spain as one squashes a cockroach by stepping on it. The Inquisition was Spain's one hope of escaping perdition. The Spanish people, being good Christians, naturally endorsed and supported the Inquisition, and it was only natural for them to hate the perfidious Jews who were endangering the whole nation and might any day destroy it by annoying old Yahweh.

It is true that the Inquisition did not work very well. For one thing, it is simply impossible for any human agency to keep everyone under surveillance all the time. Yahweh, of course, can watch everyone all the time and he does. (You remember that in the old days of the "Old Testament," he, who obviously has the latrine-mentality of the Jews, used to watch them to make sure that they defecated and urinated in Kosher style to entertain

him.) Despite the Inquisition and all its spies, who tried to spy on everyone, as does our F.B.I.-Mossad combination, but without modern means of electronic surveillance, disguised Jews who exercised a modicum of circumspection could meet in secret and perform their ancestral rites with very little risk, whenever they wanted to affirm their faith or exercise their contempt for the stupid *goyim*. And doubtless many Jews no more believed their mythology than do the Zionists today, and thought that the fun of thumbing their nose at the half-witted Aryans in secret wasn't worth the trouble. They, of course, were perfectly safe.

The Inquisition, furthermore, became almost as corrupt as is the American government today. Jews, disguised as Christians, penetrated and perhaps controlled it from the very first. Torquemada is said to have been a Jew himself; his successor as Grand Inquisitor almost certainly was. The Inquisitors did have to punish Jews who became slap-happy or had bad luck and displayed too publicly their contempt for the religion they professed, but the Inquisition was gradually deflected to pursuit of rational men who did not conceal their scepticism, of Christians suspected of Protestant or other heretical thoughts, of unlicensed astrologers and other adventurers who performed magic in competition with the Church, and to in-fighting within the Church, especially between the Dominicans and the Jesuits. The Inquisition was also used to protect political corruption. When one considers the tragic fate of Juan de Mariana, for example, it is almost impossible to determine the relative importance of the venomous hatred of the Dominicans for the Jesuits as opposed to the influence of Spain's Prime Minister, who became righteously wroth because Mariana accused him of doing what he was actually doing but hoped the boobs were too stupid to notice. (He was doing what the Federal Reserve and Congress are doing today.)

In the meantime, Jews who pretended to be Christians penetrated and gained control of the Church in Spain by becoming Bishops and Archbishops; of the aristocracy, chiefly by marrying richly-endowed Jewesses to impoverished or greedy noblemen and thus polluting the aristocracy genetically, as they have done in Britain today; and of the government, by placing Jews in positions of administrative power or, even better, appointing them as *letrados* to advise and direct stupid *goyim* in high office, as they do in the United States. Jews have sometimes boasted that they thus ruined Spain to punish the nation

for the decree of 1492, the Jews in Spain acting in concert with the Jews ensconced in other nations to undermine the nation. At all events, Spain did not long remain the dominant world-power, and Jews could gloat over her decadence, whether or not they had conspiratorially engineered it.

Let me repeat emphatically that no Jew was ever expelled from Spain or harassed for being a Jew—only for performing Jewish rites and thus putting the entire nation in peril. No doubt, a few crypto-Jews became tired of keeping up the masquerade or overestimated the risk of being detected by the Inquisition, and accordingly left Spain, especially if they saw an opportunity of greater pickings elsewhere, but they emigrated voluntarily, not under compulsion of any kind.

So much for the Inquisition, which, to a considerable extent, actually protected the crypto-Jews. Before it was established, a luckless Jew sometimes was caught in, or suspected of, some act that might set off old Yahweh, and the scared Spanish populace broke out in riots in which many Jews were killed, despite efforts of Church and State to protect them. After the Inquisition was charged with the responsibility for keeping watch on the Jews, popular indignation or alarm resulted in only a denunciation of the suspected individual to some spy of the Holy Office.

Now the Spanish term for a Jew who pretended to be Christian and performed Jewish rites in secret, thus endangering the whole nation, was *marrano*, a good Spanish word meaning 'pig,' and, like the English word, it was used both literally and metaphorically. Crypto-Jews were called 'pigs' by the Spanish from the personal filth by which many of them betrayed themselves, filth which was noteworthy even in a nation that had been much influenced by the Christian disapproval of baths. One thinks of the sweet Jews from Poland who were so cruelly treated by the wicked Nazis, who deprived them of their dear body-lice and subjected the tender bodies of God's people to contact with water for the first time in their lives. That, of course, is the atrocity for which the Germans will never be forgiven. It is called the Holocaust.

Not all crypto-Jews in Spain were like the Jews in Poland and Russia and some of them, no doubt, were as clean as the Christians, but 'pig' is always a term of opprobrium, and it may have been considered especially apt for the secretly religious Jews whom the Spanish so feared because, as is notorious, Jews are forbidden to eat pork, perhaps because a pig or boar was

their tribal totem at one time. There can be no doubt but that the Spanish called the crypto-Jews *marranos*, i.e., 'swine.' That is now admitted by everyone, including educated Jews, as, for example, in Professor Cecil Roth's *History of the Marranos* (Philadelphia, Jewish Publication Society, 1932), and the Jewish propaganda book, called an "encyclopaedia," published in 1973, from which I quoted.

Thus 'Marranos' is the only correct term for the crypto-Jews in Spain, and is used by extension for Jews who feign conversion to the culture of the nation in which they have taken up residence.

That is admitted now, but for a long time the Jews tried to deny that so opprobrious a word was applied to members of their race who pretended to be Christian. They accordingly spelled it 'Marano,' as in the scholarly *Jewish Encyclopaedia* published in 1901-1906, and derived it from some fanciful etymon, most frequently a Hebrew term meaning 'in appearance only' or the term *maranatha* found in the "New Testament" and of uncertain meaning.* This made possible an extension of the word to cover the fairly numerous Jews who, both before and after

* The word occurs only in the Pauline *Ep. ad Corinthos*, I.16.22, where it is treated as an adjective in the King James version: "If any man love not the Lord Jesus Christ, let him be Anathema Maranatha." This was naturally taken to mean a particularly solemn and terrible form of anathema, and the phrase has often been used in English to mean the most powerful and frightful curse that can be laid on anyone. This fits the context and may well be right, 'maranatha' being a magic word, as were 'abracadabra' and 'hocus-pokus' before they became comical. Such expressions, which sound like words but are actually meaningless, are useful in magic, since they convey the impression that an unknown language of special power over gods and spirits is being used. And ritual cursing is made to sound more dire by the use of such portentous nonsense. Such meaningless and therefore mystical pseudo-words are common to all superstitions. The curses found written in Egyptian hieroglyphic were full of them. Excellent examples in Greek and Latin may be found in the *defixiones*, the curses that were written on lead tablets and buried for the instruction of the *daemones* of the Underworld. For an amusing collection of such curses, see A. Audollent, *Defixionum tabellae*, Paris, 1904. Many of the tablets have collocations of syllables like 'maranatha,' e.g., 'egdarata' and 'atracatetraca' and 'ethaëithouma,' which were supposed to put an extra zip into curses. Christian holy men have claimed that *maranatha* was Greek transcription of two Aramaic words that meant "O Lord, come!" or "May the Lord come!" or "The Lord is coming!" It is hard to see why the composer of the epistle should have lapsed into Aramaic at that point, but, of course, holy fakirs do odd things, and anyway, it doesn't matter a tinker's damn.

1492, evidently had no pronounced religious beliefs and prudently refrained from performing Jewish ceremonies in secret. They conformed outwardly to Christian customs, perhaps in the spirit of many agnostics and atheists today, who attend churches because that is good for business or expected of politicians, or, if they are too honest to dissemble their beliefs in that way, may conform to the prevalent superstition in such matters as weddings and funerals from mere courtesy. The Jews in Spain who thus sensibly refrained from Jewish rites were, of course, damned from the orthodox Jewish point of view, even though many or most of them worked for the eventual triumph of their race over the hated *goyim*, whom they had ostensibly joined. That some of those Jews, who had little or no faith in their tribal mythology, were unjustly suspected of secretly performing Jewish rites is quite possible, and it is possible that their indifference to religious myths of any kind may have exposed them to suspicion more often than suspicion was incurred by the practitioners of such rites, who were usually very circumspect in their public behavior and more practiced in hypocrisy.

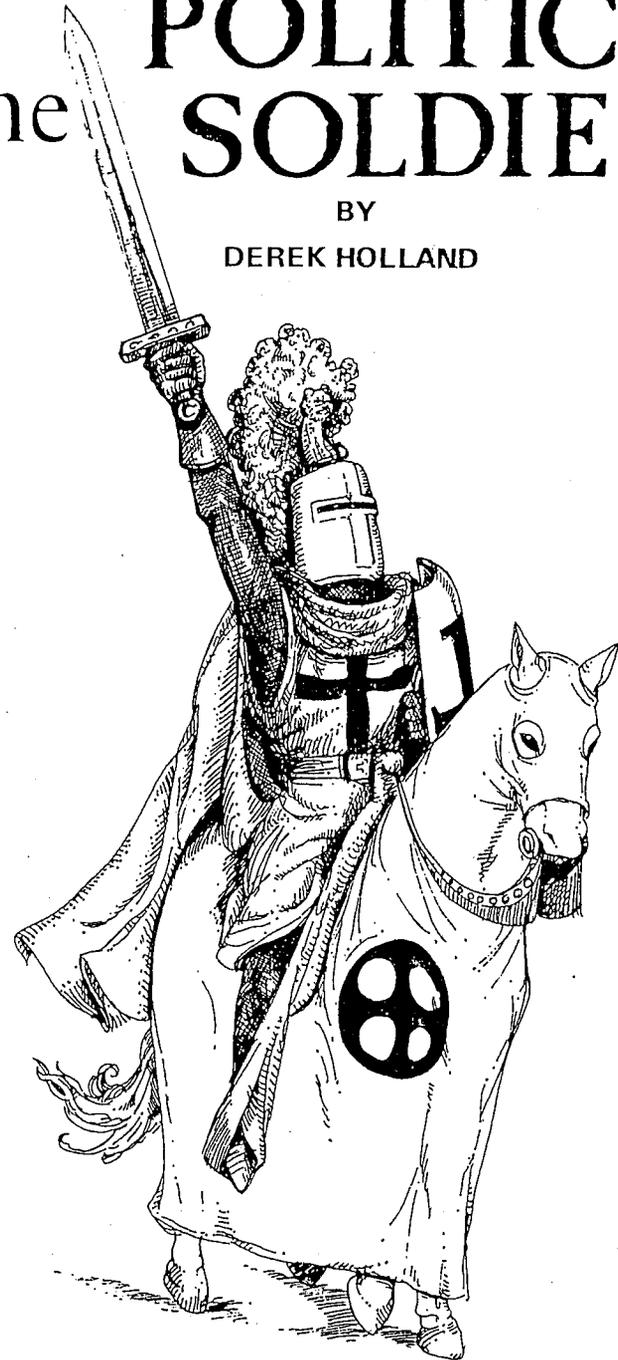
In the quotation on p. 7 of my article, 'Marano' is used in the extended sense, and that is why I did not challenge it, but did challenge 'Marrano' in the quotation on p. 9 and the note I joined to it. The Marranos whom the Spaniards really hated and feared were, of course, the ones who, while pretending to be Christians, secretly offended Yahweh and could bring down on all Spain his tyrannical vengeance. And they were hated and feared the more because most of them were clever enough to avoid detection and no legal sanctions could be imposed on them.

Tired of hearing about the Jews? Well, you should have learned a little more about them before you gave them the country that once was yours, dear Aryan kinsman. They are not going to let you forget them now, not even after you have acquired the habit of automatically kow-towing every time you see a member of old Yahweh's Master Race. □

the POLITICAL SOLDIER

BY

DEREK HOLLAND



a statement

DEDICATION

To my long suffering parents and my closest political colleagues who have taught me the value of real friendship.

PART ONE: THE CONTEMPORARY SITUATION.

"The modern tyrant is evil because of his elusiveness. He is more nameless than his slave. He is not more of a bully than the tyrants of the past; but he is more of a coward."

All Things Considered

G.K. Chesterton.

Wherever we look today amongst the nations of Britain and of Europe, we see mounting evidence of disintegration and of decay. The evidence is there for all to see; it is incontrovertible fact.

On the political level we find that the worst type of individual, the self-seeking and mean of spirit, has risen to the leadership of Establishment parties and structures, and in so doing, has guaranteed that government throughout Europe, from Lisbon to Leningrad and from Belfast to Belgrade, has made corruption and treason a way of life. Politicians and party bosses, caring nothing for the people they claim to represent, are lining their own pockets by selling out their countrymen to poverty, to degradation and to hostile, foreign interests. In our land, the Thatchers and Kinnocks, Owens and Steels, are junketting around the world at our expense, receiving the adulation of a deceitful media, whilst Britain slowly but surely bleeds to death.

On the economic front, our people are being constantly reassured that the world recession is drawing to a close, yet for those with memories that go back further than last week's episode of 'Coronation Street', it is a fact that the Tories have been peddling this cheap lie since they first took office in 1979. Unemployment is still continuing to rise sharply from one year to the next and no amount of cynical manipulation of the figures by the Civil Service bureaucracy can hide the fact that the lives of nearly four million people, **our people**, are being destroyed by dole queue humiliation. It is a fact that most orthodox economists regard 10% unemployment as the threshold above which discontent and strife develop by stages in to civil disturbance and revolutionary upheaval: as I write nearly 14% of our people are without a job.

The country that Napoleon described early last century as "a nation of shopkeepers" no longer exists, having given way to supermarkets and hypermarkets, national and multi-national corporations. The figures for the financial year ending April 1984 revealed that over 12,500 firms went bankrupt, the highest figure ever in British history. And the picture for the coming years is no brighter.

The gathering financial crisis, highlighted incessantly by the

THE POLITICAL SOLDIER: A STATEMENT.

CONTENTS

Part One: The Contemporary Situation

Part Two: The Need For The Political Soldier

Part Three: The Path To The Political Soldier

INTRODUCTION.

This booklet has been written with the expressed intention of acting as a spur to action. Heroic action, vital action. It is not a manual which is to be quoted from as though it were Holy Writ, but a personal statement of the principles that underpin our creed and our philosophy of life.

It makes no claim to originality, but is the result of wide reading. A debt of gratitude is expressed to all the Masters from whom I have learned, but especially to G.K. Chesterton whose wit and perception are a constant source of pleasure and inspiration.

I make no apology for the impassioned style in different areas of this short work. It is my country that is being butchered: I cannot look on this desecration without being moved to pity for her, and anger for her executioners. For too long our people have been inhibited by the cold calculations of the ruler and the test-tube — now is the time for the return of the Poet and the Musician with the gifts that will guarantee us final victory.

Finally, and especially for those who know me personally, I hasten to add that I do not present myself as a model for the Political Soldier, conscious as I am that my weaknesses far exceed my virtues. I am merely struggling on the path to the Political Soldier and I invite all true patriots to do likewise.

DEREK HOLLAND.

Huntingdon. 1984.

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media, has seen decrepit old men from the I.M.F. and the World Bank rushing to and fro across the globe to inaugurate yet more talks — and whilst they witter on without end our currency is becoming worthless. The media demands that we too should be concerned for the fate of the world banking system; that we should worry about a system that has destroyed the lives of millions of Europeans; that has condemned all peoples and cultures to grinding poverty; that has ransacked and plundered the resources and treasures of a beautiful creation. We are meant to lament the demise of a system that possesses the Midas touch of Death.

The social impact on our people of this political and economic decline has been catastrophic. Fewer new houses means that several million of our countrymen are living in houses not fit for animals, let alone humans; unemployment has severely distorted family life leading to more divorces, more abortion, more child-battering, more suicides. In an effort to escape this nightmare, Britons have turned in huge numbers to drink, drugs and gambling as a 'solution'. Young people deprived of a job, a home and a little self-respect have sought an answer in innumerable 'anti-Establishment' groups and cults, much to the pleasure of our political masters. Whilst White Skinheads are beating the hell out of White Mods or White Hells Angels, the Westminster tyrants are going about their business unimpeded — destroying our country.

But it is spiritually that our people have suffered the most. No longer believing fervently in the supernatural or the divine, they have been left prey to the manipulation of con-men, quacks and latter day Wizards of Oz. Man to be truly healthy must be balanced materially and spiritually. It is not enough for a man merely to feed himself or have a roof over his head. He must have a reason to live; he must know why family life is vital; why the bloodline must be perpetuated; why the Common Good of the British peoples must be protected; why we must ensure that our Nation and Culture survives and prospers.

This material and spiritual balance, which our forefathers possessed integrally, no longer exists. When we look at the great cathedrals that are to be found throughout Europe, and built many hundreds of years ago, we are overawed by their immensity, their complexity, their beauty, but their principle importance goes beyond mere masonry and into the realms of spirituality. Our forefathers possessed Strength, Vision and Faith and those qualities were lovingly inscribed into stone that would withstand the elements for a thousand years and would speak to their heirs in authoritative, profound tones. It would speak of permanence, endurance and sacrifice. Our age knows nothing of this plane of life and symbolically demonstrates its utter incomprehension by building in breeze blocks, a material that does not last and is not

meant to last. It epitomizes the spirit of this age, an age which lives for the moment and where the word "instant" reigns supreme. As a result our people have become soulless, unhappy, frustrated and even dehumanized in some respects. No-one wants to help others unless there is something in it for him; no-one wants to get involved; no-one wants to take responsibility. But everyone wants an easy life; everyone seeks their own selfish ends; everyone wants to take the easy way out and if the easy way means that our family, community or national life will suffer that is held to be acceptable. It is when the Individual makes himself a virtual god, when everything must fit in with him and to hell with others, that you know that a nation is sick and dying.

These facts and many more – pollution, the arms race, diminishing natural resources – add up to one frightful conclusion: the culture of Europe is going to die within our lifetime. I do not mean that for 50, 100 or 200 years that we won't play a very prominent role in world politics and that then we will probably witness a revival. I mean quite simply that as the mighty civilizations of ancient Greece and Egypt have passed away into the sands of time never to return, so will ours. The death of Europe will signal the end of the White peoples forever: it will be goodbye to you, your family and your friends. Britain will become a vague, unimportant memory.

Let us not fool ourselves. The fight to reverse this situation is going to be extremely arduous and not a little thankless; arduous because the enemies of civilization are not going to release their stranglehold on us until we force them to do so; thankless because no-one wants to be told that a tidal wave of catastrophe is looming that threatens life itself. Our people stick their heads in the sand and kid themselves that everything will be alright in the end. Unfortunately for such people, we live in a real world where happy endings are not automatically written into the script. There are no fairy godmothers who are going to rush to our aid, wave their magic wands and make everything perfect again. If the British peoples are to survive, they will have to fight back. If they are not willing to do so they had better start praying for a quick and merciful death for nothing else will avail them.

PART TWO: THE NEED FOR THE POLITICAL SOLDIER

"When a Nation rises up ardent to fight for its freedom and honour, it is always a minority that really fires the multitude."

Decline of the West.

Oswald Spengler.

At the forefront of the battle against the forces of Evil swamping the entire globe in an ocean of Filth, Corruption and Treason are the various Nationalist movements of Europe. In Britain the only organized force is the National Front, but even it made quite fundamental errors in the Seventies about what was necessary to redeem our country. Discussion was always about whether we should have a march here or there; whether we should fight this election or that; whether we could do something to improve our 'image'. These discussions were about as useful as arguing who could have what deckchair on the Titanic! Certainly, our name became better known, though other methods would have achieved this too; it remains that all our time, money and energy did not stop the arrival of one single immigrant; it did not stop the closure of one single factory; it did not stop the rape, physical and spiritual, of our Motherland.

Our failure was simple, but crucial. It was and is not policies or doctrines or activities that we need – important though these things are in the overall political scheme of things – but a New Type of Man who will live the Nationalist way of life every day, who will act a beacon and an inspiration to those fellow Britons around him who despair of our situation. The other discredited parties have been offering policies and doctrines to our people for generations, but to what effect? To the average Briton why should the NF have been any different from the others? If we are to succeed we must strike to the heart of the matter: our people need as an example someone who practices what he preaches. That example we call the Political Soldier.

Just what is a Political Soldier?

If we look at the highest periods of European history we can easily identify the type of men who embody or express the spirit that our nation so desperately needs.

In ancient Greece there were the Spartans, an austere, highly disciplined people who have gone down in history mainly because of their heroic stand at the battle of Thermopylae. It was here that 300 Spartans, led by their warrior-king Leonidas, took on 100,000 Persian troops under the Emperor Darius; far from cringing in fear at such enormous odds the Spartans proudly sang their battle

anthem, *The Song of Castor*, and then died to a man in a crucible of fire and blood. Although the Spartans lost, it is they that History remembers.

In ancient Rome, it was the Roman centurion whose military skills and commitment to Eternal Rome, to the Pax Romana, led him to build one of the finest, well-ordered empires in world history and as a consequence left us so much to cherish in our heritage.

In medieval Europe there was the Christian Crusader whose devotion to the ideals of Ascetism and Chivalry so embodied Europe, East and West, that even today "knightly conduct" is regarded as a high form of praise. These knights, a supra-national community drawn from one culture, were described by Pope Urban II as those "ready to hasten wherever war erupts, bringing to it the fury of their arms in order to defend Honour and Justice."

In our century perhaps the most outstanding example of Political Soldiery was the Rumanian Iron Guard, the Legionary Movement, founded and moulded by the genius of Corneliu Codreanu. The spirit that this movement generated was so strong, so pervasive, that in its brief 15 years of existence it infected an entire people. Even today the Communist authorities denounce the Legionaries, so frightened are they by its spiritual and inspirational power – a power that grows as the drudgery of Marxist Eastern Europe kills everything it touches.

But Europe does not have a monopoly on Political Soldiers and all peoples and cultures have the potential to produce this type of man, each fitted to his peculiar circumstances. Take for example the Islamic Revolutionary Guards in the Iran of the mullahs. It is not necessary to agree with any or all of their aims to appreciate and respect their courage. Their belief in their Cause is so strong that they will run through minefields unarmed to attack enemy positions; their ideals are so all consuming that they will drive truck bombs into enemy camps knowing full well that death is inevitable. Whether they are right or wrong is not at issue, but it is clear that this power, this contempt for death, is the stuff of which victories are made. This power drove the Yankee war machine out of the Lebanon – whilst U.S. troops were fighting for job security, a wage packet and a pension, their opponents in the Revolutionary Guards were fighting for an Ideal, an independent Iranian Iran. We must learn that the power of Idealism is beyond calculation.

When we look at the few examples that I have cited, one thing will be immediately obvious to most readers – to wit, that all of them are warriors, military men. However, it would be utterly wrong to believe that this aspect, the military, is the most important aspect, or even one of the most important aspects. The

common denominator that allows all of these men to be put in the same category, despite their manifest difference, is the fact that they were inspired by a spiritual and religious ideal that totally dominated their lives. Nothing came between them and the Ideal. They were willing to sacrifice anything and everything for the victory of their Ideal. If, for some reason, their Cause had been denied to them their lives would have ceased to have meaning, to have any importance whatever. They were fine warriors because a flame burned within, a fire that could only be extinguished when they drew their final mortal breath. It was a flame that their enemies frequently did not possess or understand, but which they feared and respected. It is that flame, that burning spirit, which we must rekindle if our Culture is to have any future worthy of the name. If this proves to be beyond our abilities then all our material achievements, our science and technology, our intellectual grandeur will stand revealed as perfectly useless, for the most important thing in life is the Will to live. If this Will is absent in our people, no scientist and no gadgetry will save us.

It is the task of the Political Soldier to promote the Will to live by revealing the true nature of life – as opposed to the materialist nightmare of this century which is mistakenly taken to be "life" – and by living this life. In order to do this the Political Soldier must undergo a Spiritual Revolution, an inner revolution which guides, directs and pervades his life. When this has been achieved substantively the Political Soldier will judge all his actions according to whether or not they advance the Cause. He will be the man who does **not** say: "What is in it for me?" but the man who says: "What can I do to help?". For this type of Man certain words will hold the key to the very meaning of Life itself: Honour, Justice, Self-respect, Honesty, Faith, Humility, Compassion, Love.

He will not allow his honour or that of the nation to be attacked or undermined by the unworthy; he will not stand idly by when his people are being exploited, but will become a focal point in the fight for justice. He will not lose his self-respect and worth through becoming dependent on externals like drugs or drink, for he knows that if he possesses the Inner Strength that sustains life then he will be invincible. He will be honest in all his dealings, great and small, because the Nationalist Militant leads through **example**. He will have total, unquestioned belief in the righteousness of his Cause; he will be the man who will strive to the limits of his abilities to advance the welfare of his People and Nation, but he will do this without any thought of praise or publicity. He will remain humble knowing that his actions are a matter of duty inspired by a higher way of life. He will be stirred to action by the physical rape of our beautiful country and the destruction of

our rich culture; his compassion will be such that he will cloak the weak and needy of our nation with his towering strength. His love will be pure and refreshing, reviving and inspiring everyone and everything that it touches.

The Political Soldier is the man sustained by an Eternal Ideal who will act positively in any and all situations in the defence of what is Right, Good and True. Never in the history of Europe has the need for battalions of Political Soldiers been so urgent, so vital.

The ranks of our enemies are immense: the banks, the Communists, the masons, the Zionists, the Capitalists. They have money and power; they dominate the media; they control whole armies through their control of governments; they inject corrosive ideas into the bloodstream of the nation which enfeeble us, make us apathetic, make us a pushover.

And what do we have to combat this? A few thousand patriots in every country in Western Europe. We have no money, no power, no influence, no media to speak of. We are the Spartans, the Few. They are the Persians, the Many. Confronted by this horrible reality, our countrymen, after sizing up the odds, are leaving the battlefield in droves arguing the "inevitability" of things. "We cannot win", they say. "Things have gone too far", they say. "Perhaps Communism won't be too bad", they say. How right was Emrys as Iwan, the 19th century Welsh Nationalist to remark: "The Inevitable is not the high tower of the Wise, but merely the sanctuary of the Timid."

The Political Soldier will look at this grim reality in a totally different light because he is an Idealist and a Realist. The Ideal is the goal of our struggle, realism is that quality which dictates how best we can achieve that goal. The Political Soldier, weighing up the weaponry of both sides, will acknowledge that we are out-gunned in every respect, but one. This exception is our Faith, our Ideal, which we hold dearer than Life itself, and which cannot be intimidated, nor bribed, nor tortured out of existence. This faith is but a dim memory, a glowing ember in most of our people - it is the task of the Political Soldier to fan and fuel this ember until its flicker grows stronger and more intense, until it becomes a raging inferno engulfing our People and our Land in the quest for National Freedom, Social Justice and a truly Free Europe. The Political Soldier by his attitudes and actions will serve as a model, an example, to those of our countrymen whose courage has temporarily failed them. Wherever he goes the Political Soldier will encourage enthusiasm, comradeship and dedication by his mere presence. He will be a Light pushing back the frontiers of Darkness. People will seek his advice; they will heed his counsel; they will collect themselves and return to the fight stronger than the hardest steel.

Every day that passes witnesses the seepage of blood from the mutilated body of the nations of Europe. It is a sight that only the cynical or the disinterested can view without being moved to a profound compassion and a holy anger. The beautiful woman that had once bewitched the world with her intellect, her grandeur and her vivaciousness now lies in the gutter, kicked senseless by the barbaric hordes of the Super-Powers. Only the army of Political Soldiers seeks to defend her from a torrent of violent blows. That army is tiny, its task immense, yet it fights on. It will not allow our heritage, culture, traditions and noble values to be ground into the dust, lost forever, because of the cowardice of the majority. This army fights to win, but if defeat is to be the verdict of destiny then it will be a battle to the last man, sword in hand - a tribute worthy of our finest ancestors.

And if the gutless, the preachers of the "Art of the Possible", should assail you with accusations of 'fanaticism' remember the words of John Jenkins, a son of whom Wales can justly be proud. "I will say three things about fanaticism; firstly, that if it is true that a fanatic has the strength of ten men, it is necessary because the other nine men cannot be bothered. Secondly, it is not always true that a fanatic doesn't count the cost of action; I became a fanatic because I was not prepared to accept the result of inaction. Lastly, if Wales is to survive and her culture and heritage flourish, it will be done only by the ferocious and unswerving devotion to Wales above all else. "All else" includes family, prospects, careers, health, freedom and life itself. I believe, in fact I know, that Wales can inspire this sort of fanaticism, and that this fanaticism is the essential catalyst required to move the majority of the people." What Jenkins says of Wales is no less true of the other British nations and their cousins in Europe:

PART THREE: THE PATH TO THE POLITICAL SOLDIER.

"Thou must diligently make it thy aim, that in every place and in every action, or outward employment, thou be inwardly free and master of thyself, and that all things be under thee and not thou under them."

Les Imitations de Christ.

Thomas a Kempis.

In Lausanne, Switzerland in 1965, Marcel de Corte made the following observation: "I often hear it said that means, taken as such, are neither good nor bad. I confess that this assertion leaves me at a loss, for I ask myself where can we find means that are purely means, without being by the same token inert, unusable, non-existent, resembling perhaps some strange Heath Robinson gadget. A means can never be considered as such, except purely in the mind. A means is always considered in relation to an end."

It is a frequent assertion of the modern age that "the end justifies the means" and it is an assertion to which too many nationalists unthinkingly subscribe. As Marcel de Corte's statement makes clear, means and ends are a unity, organically linked and mutually dependent in practical politics. For the patriot the ends that we strive for are completely at variance with those of the Establishment, so naturally the means will be different too. Methods used by Reds or Big Business drones to install their regimes of terror cannot be legitimately used by nationalists without doing immense harm both to the militant and to his Cause, a point upon which Codreanu built his movement. Take for example the tactic of terrorism; — something that must be distinguished from mere political violence or assassination — this is utterly alien to nationalist tradition for its objective, theoretical and practical, is to instill fear into the population at large through the indiscriminate murder of ordinary folk by bullet and bomb. We reject this method for the good reason that we seek the support of the people in order to improve their lot, and this is hardly likely to be achieved through exterminating them! It is also an interesting fact that the 'Nationalist' groups who use this approach — the IRA, the Stern and Irgun, ETA, the reactionary military dictatorships of Latin America — are precisely the groups whose 'Nationalist' credentials we find highly questionable. If we proclaim that we love our People and Culture, what possible role in Nationalist politics can there be for methods that breed fear and hatred? If we proclaim that Absolute Truth is closest to our heart, how can we in our actions lie and cheat without distorting the very Truth we

set out to defend and advance? Let no man say things will be different after the National Revolution, for the man who cannot uphold his principles when he is powerless and has nothing to lose is hardly likely to maintain them when he does obtain power and has everything to lose. Practice, so they say, makes perfect and it is something we must bear in mind every day of our nationalist lives. The paths that our opponents took led to the Slave States of the U.S.S.R. and the U.S.A. -- we take a different path for we seek the National Revolutionary State.

This is not to say that we cannot be discreet in our actions or have recourse to agility of mind, indeed the opposite is the case. Our principles dictate that we draw upon every sinew of our being — mental, spiritual, physical — stretch ourselves to the limit in advancing the Cause whilst simultaneously maintaining our purity of spirit. It is far too easy to abandon our principles and values arguing pressure of circumstance. It takes strength of character, fortitude and resilience to resist the corrosive ideas of our enemies who bid us take the easy way. We have only to compromise once and we are on the slippery slope that leads to betrayal. Our way is not easy. It is arduous, it is ascetic, it is a landscape of blood, sweat and tears. The day that it ceases to be these things is the day that Revolutionary Nationalism sells out.

Now, an understanding of the relationship between means and ends is not a mere academic exercise, but an essential qualification that determines not only the recruitment of Political Soldiers, but also how they are to be moulded into National Revolutionary warriors. It is the condition for realizing why certain methods will never be acceptable to us.

Let us look at recruitment. In the past the warrior elite were a fact of everyday life and every bit as natural as sunny days and green pastures, but today they are at best a romantic memory. The stark conclusion therefore that we must face is that it is people like you — the readers of this pamphlet — who are going to have to lead the way, to become the Political Soldiers that will make victory possible. Some of you will chuckle at the idea. Some of you will draw back in fear at the idea. Some of you will confess that you don't have what it takes. Unfortunately God, Destiny, call it what you will, has decreed that you and I must undertake this daunting task. Our forefathers had to confront similar situations and we must draw strength from their spirit which urges us on. It is upon the bedrock of their spirit that we must erect the banner of the Celtic Cross and defy all stupid enough to provoke the wrath of this nation.

And if you refuse to be those warriors, to whom can the nation turn? Those with their heads in a pint or a glue bag? Those seeking 'reality' in science fiction videos or heroin? Those who talk loud

and long, who threaten a Twilight of the Gods, and yet begrudge a few pounds in the funds or a couple of hours at a meeting? The moron in the street who thinks that a short back and sides, cheap beer and Princess Di's new hat is the meaning of nationalism? The plastic patriot, the bourgeois drone, ever so devoted to "England's green and pleasant pastures," but not so devoted that he wouldn't sacrifice his "patriotism" if it threatened the "respectability" accorded him by his neighbours and friends? None of us wants this combat, but duty calls. Those who refuse are quite simply cowards. The Political Soldier can respect his Enemy, but he can only despise the Traitor and Deserter. And when the birth-right of your children has been stolen from them and parcelled out to enemies, will you be able to look them in the eye and say that you did all that you could?

Assuming you have the guts and determination necessary, how do you become a National Revolutionary? No two Political Soldiers can be completely alike, though naturally they will have much in common. The differences that exist will be due to our being individuals possessing both strengths and weaknesses. These differences need not present us with problems, indeed they can be turned to our advantage, for an effective army is made up of differing types of men. All chiefs and no Indians is just as useless as all Indians and no chiefs. Some of you will emerge as leaders, others as warriors, but all will be vital to our National mission.

The path of development, the programme of training, that culminates in the birth of the Political Soldier is a Cross laid upon our backs. It is through carrying this burden, through struggle, that we come slowly — and I mean slowly — to acquire the qualities we need. There are those who strive for physical excellence as their highest goal in life — they will confirm that this excellence is something that is not given away free with every gallon of petrol, but is something that requires hard work and much pain. In the same way becoming a Political Soldier is a matter for activists, not armchair dictators or self-professed Men of Destiny.

Having said that the path of development is simple and logical in its structure. You set out to achieve only small things at first, objectives which when achieved will provide you with the confidence and skill to attempt more ambitious targets. The most important thing at this stage is to be honest with yourself because if you cannot do so you will never be honest with your colleagues. Sit by yourself, and after a period of serious reflection, draw up a list of your good and bad points, remembering to avoid the extremes of excessive criticism or smug complacency. This done choose one good point that can be developed and improved, and one weakness that you would be better off without. On paper this sounds remarkably easy, but in reality it is a battle of titanic

proportions. There will be times when you think you are going well, then suddenly you will fall flat on your face by returning to old habits. But don't give up or be discouraged by failure because it is the getting up off your knees and trying again that develops your self discipline and the will to succeed against all odds. It is a process that will do for you spiritually what Charles Atlas claims his weights will do for you physically! You can only understand happiness when you understand sadness, you can only appreciate success when you have experienced the bitter taste of failure. If you cannot overcome yourself in little things, you will prove quite useless in a crisis. When things get really rough in the coming years, when repression is violent, systematic, total, you will want to know that you can count on your comrades in the struggle and they will want to know that they can count on you. The peace of mind that this trust in others will produce cannot be overestimated.

Let me give a few practical ideas of where to begin, but do remember that they are only general examples to get you to think along the right lines.

Do you watch TV night after night? If so, cut down the time that you do this because you are needlessly exposing yourself to the propaganda of our enemies, whether you watch a documentary or a soap opera. Use your time more constructively and in a way that aids the National Struggle. Read a political book or magazine. Go for a walk in the countryside or in a park and enjoy the gifts of nature. Do that extra bit of leafletting or newspaper selling. Organize a discussion group at your place for a couple of friends or get involved in local community groups like Tenants Associations, Friends of the Earth and so on and fight for local justice.

Do you drink 4, 5, 6, or more pints when you're out for the night? Cut it down to 2 or 3 pints; not only will you have more money to put at the disposal of the Cause, but your health will improve greatly. Besides, the Crusaders were not known for their beer guts!

Do you smoke a lot? If so, cut it down or better still cut it out. You are only keeping Big Business in business by damaging your health. There will be times when you will need to move fast and those who insist on taking on the appearance of a wheezing dinosaur will then have to pay the price!

Do you put going to football or a party ahead of attending an NF function? If so, learn to get your priorities right. Of course, everyone needs a break from the struggle, but remember that if the NF fails because of the half-heartedness of its members, it will signal not only the deathknell of the nation, but also of the very distractions that you thought so important.

If you are not in the habit of reading, get into the habit and always push yourself to higher levels. Knowledge is Power and the

more you know the more of a threat you become to the System. Come to party seminars where you will be instructed in the production of local leaflets that will help you promote nationalist ideas in your local community; where you will be taught to silk screen posters and 'T' shirts; where our lecturers will explain our revolutionary ideals in simple terms and which will improve your ability to convert people through persuasion.

These things, and many more, the party can teach you, but there is a wide field for personal initiative: learn new languages, especially if you have Irish, Scots, Welsh or Cornish roots; learn to drive, to type, to speak in public. Go to evening classes to learn electronics, mechanics, shorthand or journalism, or take up a physical pastime like weightlifting or a martial art. There are a million and one things that you can do to improve yourself, things which will give you satisfaction and help the Cause achieve Victory. Whatever you do take up, resolve that you will persevere to the end. Sitting around doing nothing is just what the creeps in Parliament hope you will do, for you are thereby making their work so much easier.

For those willing to make the necessary sacrifices to become Political Soldiers, you will need to develop certain virtues:

- * Patience: because the transition to the Political Soldier takes time and real effort and will not come in a week or a few months. It is a work that will consume a lifetime if Perfection is the goal.
- * Calmness: because as State repression mounts, it will be the cool, calm and collected who will survive, not the panicky amateurs.
- * Self discipline: because those who are Masters of themselves are masters of their situation. Possess the strength that cannot be seen, but is felt by both comrades and opponents.
- * Sense of humour: because whilst life is not a bed of roses, it is not one long drudge either. It is a little of both. Develop the ability to laugh at yourself and your situation and you will be transformed into a spectral fighter who will haunt our foes.

The power of laughter was illustrated recently in Italy at the trial of 30 nationalist militants, militants whose average age was 20 years old. On trial for offences which if proven would lead in many cases to life imprisonment, these militants, innocent before God and Man, upheld the finest Nationalist traditions. The Italian

media and judiciary fully expected these youths to be sitting there in the dock, stony faced, serious, worried. How disappointed they were to be as these comrades, ignoring the proceedings, played cards and laughed and joked with one another. They didn't give a damn and why should they? Four years awaiting trial, offers of early release to those who would turn Supergrass — yet they didn't yield one iota of their Faith. The judge demanded to be taken seriously and was greeted with howls of laughter. This is real strength — it proclaims that Death itself has no power over it. It is a strength that will make us unconquerable for what can our enemies do beyond this? The ancient Celts inscribed this strength into a proverb: "Fight for your country and accept death if necessary: because death is a victory and a liberation for the soul."

We fight for the England of William Byrd and Thomas Tallis; for the wild beauty of Cornwall and the serenity of the Lake District. We fight for Wales — the Land of Comrades — not only for her soulful literature and music, but for the heroic spirit of Owen Glyndwr. We fight for Scotland, her Highlands and islands, her ballads and bards. We fight for Ireland, the land of paradoxes: tragedy and comedy, humour and short temper; for the purity that G.K. Chesterton stated thus: "The very lies of Dublin and Belfast are truer than the truisms of Westminster."

Little remains to be said as the ultimate choice confronts you: Are you to become a Revolutionary Warrior fighting for National Freedom or the coward who will stoop to kiss the filthy boots of a festering System?

LET THE COWARD HANG HIS HEAD IN SHAME.

LET THE WARRIOR KNOW THAT HIS REWARD IS TO COME!

RECOMMENDED READING

For my Legionaries — Corneliu Codreanu.

Action! — Jean Ousset.

The Aryan Doctrine of Fight & Victory — Julius Evola.

The Prison Letters — John Jenkins.

The Rôle of the American Association of Teachers of German as a Conveyer of Anti-German Hate Propaganda

by

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From time to time the subject of German history of the 1933-1945 period has been introduced into the pages of the *German Quarterly*. When we review the treatment of this subject in the *German Quarterly* we are reminded of lines 1884-1885 in Goethe's *Faust*:

Wie schien mir's schwarz, und schwärzt's noch gar,
Mir's immer doch nicht schwarz g'nug war.

In the November 1980 *German Quarterly*, pp. 444-451, there appeared an article which lauded one of the shrewdest, most mendacious, and unscrupulous works of anti-German hate propaganda ever produced, the television series "Holocaust." This piece, whatever its nature, had nothing whatsoever to do with the German language or the literature written in it, since it was originally written in English and since it was simply a fictional, hostile distortion of German history. It was thus totally inappropriate for the pages of the *German Quarterly*.

In a letter dated 3 February 1981 and addressed to Professor Ruth K. Angress, who was editor of the *German Quarterly* at the time, I offered to write a reply to the article. I pointed out that "there is a large body of historical writing which offers evidence against some of the propaganda myths of the World Wars." Professor Angress replied with a letter dated 10 February which concluded with the presumptuous sentence: "*The German Quarterly* under my editorship is not going to offer space to Nazi apologists or Neo-Nazi propaganda." A further letter from Professor Angress dated 25 February 1981 con-

tained the utterly astonishing statement, "We publish articles on language and literature, not on history." What, then, did the propaganda film "Holocaust" have to do with language and literature, let alone German literature?

Quite in contrast to the German literature of the 1933-1945 period, the literature of the Soviet zone of occupation, the so-called German Democratic Republic, is treated in the *German Quarterly* with some frequency and almost invariably with loving tenderness, although the German Democratic Republic is the satrapy of the bloodiest tyranny in the history of mankind, Communism, a tyranny which makes National Socialism seem downright benign by comparison, even if we consider the desperate measures undertaken by the German government when the ruthless genocide of the German nation seemed imminent as a result of the Allied demand for unconditional surrender (January 1943), the Morgenthau Plan, and the atrocities of the advancing Red Army, e.g., the Nemmersdorf massacre in October 1944.

The Winter 1984 issue of the *German Quarterly*, page XV, contained a full-page advertisement for my propaedeutic book, *The 'Holocaust': 120 Questions and Answers* (1983). Again, an angry Angress expressed her fury at the mildest suggestion that there might be versions of German history which did not do their best to denigrate Germany and Germans. On pages 361-362 of the Spring 1982 *German Quarterly* there appeared a letter by Professor Angress, who was no longer editor of the *German Quarterly*. The advertisement for my book had contained the sentence: "Much of the evidence which Dr. Weber examines pertaining to the Extermination Thesis is derived from Zionist sources." With a quite skillful twist of meaning, Professor Angress quoted this sentence in the following sentence: "It continued to speak of an 'Extermination Thesis. . . derived from Zionist sources' and of the 'unfortunate status of European Jewry during the war.'" A further sentence in her published letter posed a question: "I am thoroughly puzzled how an advertisement for anti-Semitic literature got past him [the Executive Director of the AATG, Dr. Robert A. Govier, who has since been replaced] and into the pages of our journal." She did not explain how a book which spoke of "the unfortunate status of European Jewry during the war" could be an "anti-Semitic" book. Professor Angress was apparently completely

unacquainted with the actual substance of my book. Her letter was followed by a brief statement by Dr. Govier which disclaimed endorsement for the content of books advertised in the *German Quarterly*.

The Winter 1985 issue of the *German Quarterly* contained (p. 91) an "AATG Executive Council Resolution." The Resolution is introduced by the following sentence: "In fall 1983 the AATG Administrative Office inadvertently accepted for *The German Quarterly* an advertisement of a book published by the Institute for Historical Review, which claims to debunk what it calls 'the myth of the Holocaust.'" However, no such phrase as "the myth of the Holocaust" appears in the advertisement. One must wonder if the members of the AATG Executive Council even bothered to read the wording of the advertisement, let alone the book itself. The Resolution also contains the following sentence: "The AATG Executive Council categorically repudiates and condemns the dissemination of material that is anti-Semitic or that can be construed as an apology for Nazism."

I considered such statements, which had gone out to some 7,000 subscribers to the *German Quarterly*, to be unfair, maliciously inaccurate, libelous, and substantially damaging to my publisher and to me. In a letter dated 2 February 1985 addressed to the AATG Executive Council I demanded an immediate retraction of the statements unless it could be proved that my book was, in fact, "anti-Semitic." In certified letters to the editor of the *German Quarterly*, Professor Henry J. Schmidt at Ohio State University, dated 3 February, 14 March, 25 April, and 17 July 1985 I repeatedly asked for space in the *German Quarterly* to reply to what I considered outrageous and irresponsible accusations against me, a member of the AATG for some 30 years. I never received any reply whatsoever to these letters except a brief note dated 19 February saying that he was turning the matter over to "appropriate persons." I soon found out who these "appropriate persons" were. On 25 March 1985 I received a letter from a firm of Philadelphia lawyers (literally), which goes under the name Schnader, Harrison, Segal & Lewis. The letter demanded that "in view of the threat of litigation" correspondence on the matter should be directed to their law office. In a letter dated 31 May 1985 to the law firm I again asked for an opportunity to reply to what I con-

sidered defamatory statements in the AATG Executive Council Resolution. Such permission has never been granted.

I also sent certified letters to all twelve members of the Executive Council on 26 and 27 February 1985 demanding an apology and an opportunity to reply to the statements for which they were presumably responsible. I received receipt cards for all twelve of the individually typed letters. Not a single reply was received from any member of the Council. They thus offered no proof whatsoever that the statements in question were valid or that they had even considered the substance of my book. *Keine Antwort ist auch eine Antwort!*

To condemn a book without being familiar with its contents, simply on the basis of its origins or time of publication, is not only unfair. It is also indicative of unbelievably low standards of scholarship and a lack of capacity for objective judgement.

The question of the so-called "Holocaust," or what might more objectively be called the Extermination Thesis, has also occupied pages of the *German Quarterly* other than those mentioned above. The fall 1984 issue of the *German Quarterly*, for example, contains (pp. 693-697) three reviews by Marc Silberman of books published in Germany relating to this topic. As an interesting sidelight, pg. 622 of the same issue contains an item which demonstrates (or boasts of) the influence of the Jews in present-day western Germany. According to the item, the use of the phrase "Türken raus" is not considered criminal, while the phrase "Juden raus" is considered a punishable offence. The Winter 1985 issue of the *German Quarterly* (p. IV) also contains an advertisement of a book on the so-called "Holocaust," so we might conclude that there is no policy against advertising books on this question in the *German Quarterly*, provided of course, that they have a certain orientation.

When the present governments of the Allied occupation zones in western and central Germany have to punish their own citizens who question anti-German distortions of history with fines and even with prison sentences, we can perhaps have some degree of compassion with the officials of these governments in their essentially helpless positions.

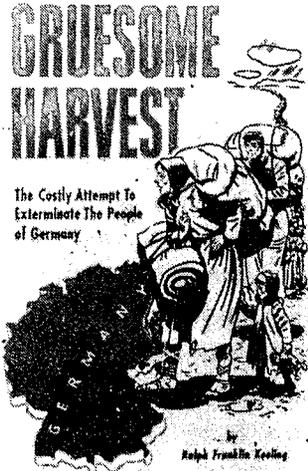
When American television networks denigrate and humiliate

Germans and people of German descent with vicious, mendacious anti-German propaganda, the victims can at least console themselves by considering the vulgar source.

When the *German Quarterly*, which should be representing the best in German letters to American scholarly circles, does the same things, however, that is especially painful.

Members of the AATG who find this situation as repulsive as it is anomalous and unbelievable should make their sentiments known to officers of the AATG, the editor of the *German Quarterly*, and members of the Editorial Board. Copies of the texts and letters mentioned are available.

German studies have declined greatly in recent years in the United States. It would seem probable that this decline is closely related to the barrage of anti-German propaganda that comes over the television and through other media. If those interested in promoting German studies do nothing to counter this barrage and do not care even just to clean out their own nest, perhaps the decline is deserved. □



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Race

Religion & Samisdat

by
Eric Thompson

A great German statesman and philosopher once remarked that "One had to decide whether one would be a politician or a religious reformer." Unfortunately, too many people in White America and Europe have failed to make this decision and thus remained neither one thing nor another. As long as they remain undecided, the world will go to the political forces of Evil by default and tyranny will triumph.

One of the chief paralyzing factors in the White Man's struggle for survival is so-called "Christianity." The alleged appearance of Christ is very recent in the White Man's history—and very dubious. There is no proof of Christ's existence outside the "New Testament," nor archaeological or recorded evidence. History records instead the statements and actions of those who claimed to speak, write, or act in Christ's name.

The origins of the Jewish fairy tales, the "Old Testament," are equally recent in White history. The ancient civilizations of the Middle East—Greece and Egypt—were Aryan, that is, White. But when race-mixing creeds became fashionable, dark they became and down into ruin they went. Christianity, it is to be remembered, was to Rome as was Communism to Russia, a Jew-inspired movement of equality and race-mixing, led, staffed, and dominated by Jews who were at that time mainly of Afro-Semitic origin.

In regard to the "Old Testament," it originated in the ancient Aryan history of Sumeria which was invaded and occupied by Semitic tribes, following the Aryan migration to the Indus Valley and their conquest of India. The Semites passed on the succeeding garbled versions of this history from one generation to the next and finally wrote it down, according to their tastes and needs of the moment. And now, White Men everywhere kneel down before this product of wily Semitic camel-traders, market-hagglers, and slavers!

As the great Bible scholar, Friedrich Nietzsche, remarked about the "Old Testament:" "It is passing strange that the god

of the Hebrews chose to write in Greek—and in such bad Greek!” Martin Luther admitted that the Jewish rabbis duped him when he translated the Bible into German. But he finally discovered “The Jews and Their Lies” when it was too late, and he died of mysterious causes after he published the booklet of the same name.

White Man’s history records only the existence of the Roman Governor, Pontius Pilate, during the so-called ‘time of Christ.’ the only White Men around the so-called Holy Land at that time were the Romans who were so superior to the Afro-Semitic hodge podge around them that they disdained to ape these creatures’ religious pretensions any more than did their successors in the Middle East—the British soldiers and governors. Then as now, no White Man would drop his spear/rifle or quill/pen to gibber and gyrate with the desert dervishes and mad Mahdis. Nor would he adopt the ‘religion’ or the leadership of any stinking bunch of ‘Hebrews,’ which, in the original language, meant “bandits of the desert.” Unfortunately, the White Man had no fear in regard to the absorption of these aliens who would bring about the destruction of the White Man’s race, culture, and civilization wherever they went. Thus it is that only Jew history records the existence of a man called Christ, and the reports in Matthew, Mark, Luke, and John so contradict themselves in regards to his birth, death, and statements that we should have sufficient reason for doubt. In Anglo-Saxon law, contradictory testimony is dismissed as unreliable and no judgements are based thereon. Why have Anglo-Saxons stopped honoring their own tradition of justice in accepting so uncritically the “New Testament”? As we have seen throughout recent history, far more depends on the “New Testament’s” truth or falsity than the life of one man, yet we accept as sworn evidence such far-reaching hearsay testimony with less thought, consideration, and logic than we weigh the evidence for the life of a single accused person. This is certainly a disordering of our survival priorities!

If Christ had been a White Man, he could only have been born of Roman parents, the only Whites in the otherwise Afro-Semitic “Holy Land” of the time. And since J.C. was not a Roman, he could not have been White. The White Greeks were long gone by that time. Whatever Christ’s race could have been, his preachings have been used against the White Race and mean, in fact, suicide for any race which adopts them.

The statements attributed to Christ are indeed a formula for

race-suicide: “Love thy neighbor as thyself” (regardless of race). “Love thine enemy” (as we should the Soviet Union). “As you do unto the least of these, so you do also unto me”, hereby translated as maintaining the unfit at the expense of the fit. “My kingdom is not of this earth.” Right on! For by following the alleged teachings of Christ, the White Man is losing more and more of Planet Earth, just as he lost ancient Rome to the non-White slave population. Rome did not fall to the Aryan invaders misnamed “barbarians” by the decadent, race-mixed dweller-in-Rome. Rome had already fallen from the lack of White Romans, just as ancient Greece fell for lack of Aryan Greeks; Race-mixing means ruination for all White civilizations.

No wonder that Christianity and Satanism, that is, Judaism/Talmudism/Kabalism, have been so cozy! On the one hand, the Christians give credence to the dogma that the Jews are ‘God’s Chosen People,’ while, on the other hand, the Jews worship the Prince of this Earth, or Satan. For the Christians, the Messiah has come on their behalf in the ‘world to come,’ and for the Jews, their Messiah (Satan) will come when they have captured all the world’s wealth and when they have enslaved all the world’s peoples. The Christian is taught to expect nothing in this life but to “lay up his treasures in heaven,” to work hard, long, and honestly, to trust his leaders, and to “render unto Caesar” his work, earnings, his children and, finally, his own life, when “Caesar” requires them to. The ‘religious’ duty of the Jew, on the other hand, is to take, and take, and take!

What a symbiosis is shown by the relationship of Christian and Jew: like a master and slave, an oppressor and the oppressed, a hammer and anvil, a sadist and masochist. The Christian must work honestly to store up goodness in some airy-fairy afterlife, while the Jew must take the fruits of the Christian’s labor as his right and duty in order to store up the goods of this world and so hasten the coming of the their Messiah (Satan).

While some benighted Jews accuse the Christian churches of persecuting them, we must view the situation more objectively. The Christians forbade their own believers from practicing usury and medicine during the mighty days of Church rule which are recorded in history as the Dark Ages. Only Jews were allowed to take interest and drug Christian rulers. And when the Jews became ‘too much with us,’ who protected them against the righteous wrath of the masses? Who, but the Christian Church! Even the clergy of the Church wear the clothing of orthodox Jews, from caftans to pork-pie hats, and even ‘God’s

representative on earth,' the leader of the Catholic Church, wears a kosher crash helmet, or skullcap! Are we blind we will not see?

In regard to the Jews, it is necessary to point out that most Jews were Khazars, not Semites, which means that they have no more historical title to the so-called Holy Land than do the Chinese Roman Catholics to the land of Italy. It is thus that the Khazars who converted to Judaism/Talmudism/Satanism around 700 A.D. never came from Palestine, which land they now hold in fee simple by fraud and brute force.

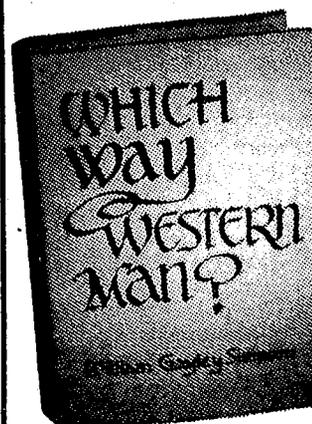
God created the Races. Man creates the religions. This is enough for us to respect the former and to suspect the latter. The ancient Aryan Greeks said: "Whom the Gods will destroy, they first make mad." The Tower of Babel was about the creation of madness through race-mixing, not through language-learning. One does not think a man crazy for the mere fact that one does not understand his language. Madness is more concretely expressed and conveyed by actions than by words. We do not think the French, whose language we may not understand, are crazy because we cannot understand what they are saying. Since they behave much as we do, we can understand their actions. But of other races, any similarity with our own is purely coincidental. A Black man is not a dark-skinned European and never will be. He is a creature on his own, just as is a Yellow man or a White man. The madness comes through the mixing of races, which, as we see in the mongrel par excellence—the Jew, produces conflicts within the individual so profound as to be destructive. The Jews do not lie when they state that their composite race has one of the highest insanity rates of all mankind. It means death to forget the eternal warning of the White Man to his posterity: "*Out of the corruption of women proceeds the confusion of races; out of the confusion of races, the loss of memory; out of the loss of memory, the loss of understanding, and out of this, all evil!*"

All Jew religions, including Talmudism, Christianity, and Communism, have one thing in common: they place Man in opposition to Nature. Man is part of Nature, however, and it is because Man has been misled by Jew-type thinking that he has lost his understanding of his place in the Universe. He has lost his identity and thus his Nature-prescribed path, and now thrashes about like a panic-stricken person trapped in quicksand, and his blind and foolish motions only thrust him downward toward extinction. Adolf Hitler tried to pull his people,

and, by extention, the White Race, out of the mortal mire of darkness and chaos, but we refused his hand, and the foremost specimen who betrayed their race in this fashion were the "Christians," who even today brag of their suicidal deed.

No White Man should strive to emulate or act like a Jew, much less want to be an 'honorary' Jew in the form of a 'Christian' or even 'Identity Christian'. As Pat Boone said: "There are three branches of Judaism—Orthodox, Reform, and Christian." When the White Man has once again discovered his true virtues and Identity and once again acts like a White Man instead of as an *Ersatz* Jew, he shall once again enter into harmony with Nature. This is our present, most pressing task, and this great work merits the best efforts of all of us. How about it, fellow White Man, are you ready to do your share by supporting those organizations and publications who have set out to accomplish the job? □

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COOLIE LABOR

by

Major Donald Vincent Clerkin
Chairman, Euro-American Alliance

Gresham's Law holds that a debased coinage will inevitably drive out from circulation a sound coinage. Such inflationary measures drive down wages by increasing the numbers of workers competing for existing jobs. The employer thereby reaps a harvest of cheap labor and high profits. This system works well enough for the employer as long as skilled labor is at stake. If, however, the practice of acquiring cheap labor by debasing the coinage or currency continues long enough, then not only will cheap, unskilled labor replace the skilled workers in the mills, the birth rate of the unskilled, but employed, workers will soon supplant that of the out-of-work skilled worker. The result will be eventual economic collapse. No nation can long survive if its industrial plants are operated by inefficient workers, no matter how little they are paid.

More than one hundred years ago, business decided to employ Gresham's Law as it applied to labor. It was known then that Coolie Labor could work at a strong pace in a mill or mine for less wages and still live at a generally lower standard. Aryan workers in Europe and America were proficient and intelligent, and thus produced the finest products and a high rate of output in raw materials. But their costs in wages limited profits. So business began to export production to areas of the world, China, India, Japan, Mexico, and the like, wherein large pools of Coolie Labor could be profitably exploited. Pressures of over-population in such Third World countries made manufacturing there extremely difficult, as social conditions militated against profitable investment and return. Third World politics often are hostile to Western profits.

It was then decided in those *sub rosa* councils of business, industry, and government—Council on Foreign Relations, the Bilderberger Group, Tavistock Institute, et al—that it would be easier to glean profits from Coolie Labor were such populations as Asians and East Indians to be imported into the Aryan countries. The thinking was that if the Coolie Labor was as good as it is under very poor social conditions in their native

countries, then in Europe and America, where social conditions are light years better due to the influence of Aryan Civilization, the Coolie Labor would work for much less, thus forcing down the wages of Aryan workers, and, in fact, supplanting White workers in the "smokestack industries."

South Africa is in its present condition of racial and social turmoil due to the importation very early of Asian and Hindu labor, then the importation by immigration of millions of uncivilized blacks from surrounding colonial areas. White labor in South Africa began to smart from the pressure brought to bear by Coolie Labor against high wages and thus against a high standard of living amongst the White population. There is a definite reason why there are but 4½ million Whites in South Africa and nearly 26 millions of individuals of other races and mixtures: South African profiteers created a wage climate in which large numbers of White workers could not survive; their numbers in the population were supplanted by blacks and coloreds, Asians and Hindus, who willingly picked up from their indigenous lands and immigrated to the southern, the White part of Africa.

Profiteers have created conditions for supplantation of White populations in nearly every country of Europe, North America, and in South Africa, Australia, and New Zealand. The White working class is being destroyed by invasions of non-Whites who are lured into White nations by the offer of jobs at any wages, and better living conditions. Turks are flooding West Germany; blacks, browns, and yellows are overpopulating formerly blue-collar White districts of Great Britain; Canada is receiving great numbers of East Indians (Hindus), and Asians; the United States is in the process of being overwhelmed demographically by practically every Third World people that can get to our shores, but especially by Mexican illegals; word from Australia has it that the government in Canberra has a specific policy to reorganize Australia into an Asian entity by way of a very strong representation of Chinese Coolie Labor (when Hong Kong is returned to Red China in 1997, watch what happens to White Australia); and New Zealand not only must deal with the rising activism of its Polynesian Maories, but the Whites are forbidden to speak out against rising numbers of Asians in the work force.

The vaunted "Capitalist" world is selling the Aryan down the drain in every area wherein he has erected a branch of his Civilization. When governments change their immigration

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policies, as the United States did in 1965 to favor non-White immigration over European immigration, such governments act in the interests of bankers, financiers, and other bloodsucking profiteers, who do not care what happens to a White nation as long as there is something to drain from it. And what do the labor unions say about such policies? While decrying the loss of jobs in "smokestack industries" in America, the labor bosses go after the dues potential of the new Coolie Labor. The White worker who has been purged by the importation of Coolie Labor sits along the way, wondering how he will feed the family he has and vows to have no more children in such an unfair society. Blacks get their share from "Affirmative Action," but also feel the pressure against their wages from the new Coolie Labor which management has introduced into the workforce; black women continue to breed on what public aid offers, realizing with a basal instinct that numbers in such a struggle mean everything. Aryan numbers diminish, and with that comes the slow but certain stagnation, deterioration, and collapse of Aryan Civilization.

It is certain that the move to integrate the blue-collar White workers of America in their schools and neighborhoods with blacks was the scheme of business groups to proletarianize the Aryan people. As the integration buses rolled, the Coolie Labor began to enter the workforce. With Whites reduced to the social level of the black race, there would be little outcry against the slow reduction of wages and living standards brought about by the importation of Coolie Labor. Cheap labor drives out dear labor, and a reduced standard of living for Whites would not very well be seen as an assault if Whites were fully integrated with blacks. The business leaders of every city with a Federal court order to bus got behind the integration of the schools, even though they lived in suburban areas not covered by the orders of the Federal courts.

Apartheid in South Africa, instituted in 1948 as an official state policy, was an attempt to undo the harm that open immigration had caused. Non-Whites by that time had control of the workplace, even though Aryans still managed it. Everywhere this is allowed to happen, in every nation of the West where Coolie Labor is allowed to conquer, Third World populations supplant Aryan populations. White nations are being depopulated by the schemes of the profiteers. *Such Sons-of-Bitches should be tried and sentenced to death for what they have done!* □

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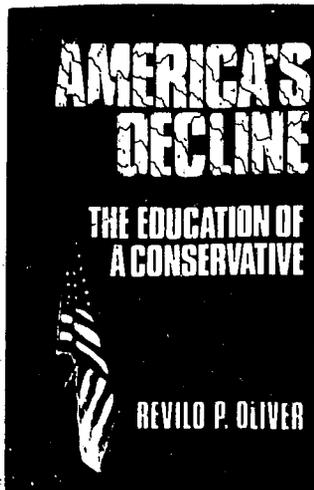
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The editor-publisher of *Liberty Bell* does not necessarily agree with each and every article in this magazine, nor does he subscribe to all conclusions arrived at by various writers; however, he does endeavor to permit the exposure of ideas suppressed by the controlled news media of this country.

It is, therefore, in the best tradition of America and of free men everywhere that *Liberty Bell* strives to give free reign to ideas, for ultimately it is ideas which rule the world and determine both the content and structure of culture.

We believe that we can and will change our society for the better. We declare our long-held view that no institution or government created by men, for men, is inviolable, incorruptible, and not subject to evolution, change or replacement by the will of the people.

To this we dedicate our lives and our work. No effort will be spared and no idea will be allowed to go unexpressed if we think it will benefit the *Thinking People*, not only of America, but the entire world.

George P. Dietz, Editor & Publisher

POSTSCRIPTS

by
Revido P. Oliver

AIDING THE PUBLIC

The reticence about Acquired Immunity Deficiency in the United States was ended by featured articles in *Newsweek*, on which I commented in *Liberty Bell* for October, and in *Time* (12 August). The reaction of our professional "Liberals," with their organic hatred of their own race, was predictable: anguish over possible prejudice against America's male darlings and rabid indignation against employers who do not yearn to associate with homosexuals already infected by the disease.

It is now generally admitted that the disease is epidemic in Africa, where at least one species of monkey (which I suppose to be the *Cercopithecus sabaues*) is known to be generally infected and to suffer no ill effects, and large numbers of Congoids in east central Africa, estimated to be about 30%¹ of the total population, have the virus that causes the disease, but no statistics, so far as I know, are available to show whether the infection is lethal to pure-blooded Congoids as it invariably is to some of the White races. One peculiarity of the Blacks is that their females transmit the disease by ordinary sexual intercourse. That will assure even greater enthusiasm for real Integration in

1. This is the estimate made by Belgian physicians who visited the Congo (called Zaïre since it was handed over to the savages); so far as I have noticed, the only figure given in the press in this country is 5%, and this was used in the article in *Time*. In Northern Rhodesia (now called Zambia), British physicians found that of seventy-one niggers suffering from a wasting disease peculiar to Blacks, sixty-three had the virus of Acquired Immunity Deficiency, but they were uncertain whether the virus had merely made the sixty-three more susceptible to a quite different but lethal disease, as it commonly does, or the remaining eight patients were also infected by the virus, of which no trace could be found in their blood. A correspondent informs me that the World Health Organization refuses to admit that "AIDS" has been found in Africa, doubtless to prevent the taxpaying animals in the United States from feeling less love for the dear savages whom they work so hard to pamper.

this country.

The *Scientific American* for December contains a long article by Jeffrey Laurence of Cornell University which identifies the particular kind of lymphocyte, designated "T4," that is attacked by the virus of "AIDS" and converted into an agent of infection that destroys the immune system, which is the physiological force long known to physicians as the *vis medicatrix naturae*. Professor Laurence sweetens his article with a few comments that may give some reassurance to superficial readers.

The same issue contains a short, but highly significant, article (pp. 78 f.) about the research of Professor Myron Essex of Harvard. The most innocent and pathetic victims of "Aids" are the persons who contract the deadly infection in hospitals where they are given transfusions of infected blood, and commonly infect their wives before they know of their own infection. To reassure the public, the Food and Drug Administration in the District of Corruption announced that it had developed a test that was 99.8% efficient in detecting infected blood.

It has been many years since alert Americans could assume that official pronouncements of their government bore any relation to truth that was more than coincidental. The great machinery of "democracy" depends on keeping its subjects content in their pastures and so befuddled that they imagine they have some influence on their herdsmen. Official statements are necessarily made for their effect on the serfs. As for the arm of concealed despotism commonly known and correctly called PHEW!, any optimistic hopes of integrity in it were finally ended by the highly indiscreet fit of departmental temper by which the agency took vengeance on an honest scientist on its payroll when he exposed the department's efforts to make a big promotion out of a rare and trivial malady it called "swine flu" and, from design or sheer fecklessness, to use that promotion to make Americans generally susceptible to some potentially deadly epidemic of influenza in subsequent years. Naturally, no observant American who heard the boast about the "99.8% infallible blood test" did more than wonder whether by any chance the facts happened to justify the political propaganda.

When Dr. Anthony Morris published the results of research that exposed the "swine flu" hoax in 1976, the enraged bureaucrats compelled him to accept "retirement," drove him from the building, dismantled his laboratory, killed all his test animals, burned his records of research, and imposed silence on his subordinates. Since Professor Essex is safe behind the battle-

ments of Harvard, the Federal bureaucrats' fury is likely to do no more than give them apoplexy.

Professor Essex's modestly stated conclusion is that at least five per-cent of blood infected with Immunity Deficiency is not detected, even when all three of the available tests are used, instead of only one, as is commonly done in hospitals. The specific results reported in the *Scientific American* show how very moderate is the estimate of five per-cent.

Professor Essex became curious when blood from three males known to be infected with the virus² was given two of the tests most commonly used, with the result that it would have been pronounced safe for inclusion in "blood banks" in hospitals. And when he followed up this clue, he found that out of 719 specimens of blood that had been found to be infected, 501 would have been passed as safe by at least one of the three tests now in general use, and of 218 infected specimens, only 35 were identified by the kind of test that is regarded as most nearly definitive. You will not need to use a calculating machine to ascertain that the "infallibility" of the testing is something less than "99.8%."

In his article, Professor Laurence reports estimates that between one million and two million persons now in the United States are already infected with the virus that causes Acquired Immunity Deficiency and can transmit it to others. The incubation period may vary from several months to decades. "By one estimate, which is probably conservative, seven per-cent of the currently infected but still [apparently] healthy individuals will develop AIDS each year." By 'develop' he means that they will start dying from the incurable disease that will kill all of the infected persons sooner or later.

He also reports that the virus has been found in the saliva and tears of infected perverts, and it is a reasonable inference that it is likewise found in the saliva and tears of all infected individuals. The evidence now available indicates that healthy individuals will become infected if the enterprising virus has an opportunity to enter their blood-stream through even the slightest wound,

2. The causative agent is now described as an extremely minute virus, and one hears nothing of the 'prions' I mentioned in *Liberty Bell*, May 1985, p. 2. None of the articles about Acquired Immunity Deficiency that I have seen mention the analogies between that disease and kuru. Kuru, by the way, is similar to, if not identical with, a disease of sheep which can be controlled only by promptly destroying all sheep that *could* have been infected in any region in which the malady appears.

such as a scratch on the hand or the bleeding of the gums that often follows use of a toothbrush, which is usually so slight as to be unnoticed or disregarded.

It would be nice, of course, if some means of controlling the contagion of Acquired Immunity Deficiency could be found, but the work thus far done has yielded only a frightening indication that there may be physiological reasons why no inhibiting agent can be found.³

A sane man will always be on his guard against the apocalyptic fantasies to which religious individuals (including many ostensibly irreligious "Liberals") are prone, and it is true that the future is essentially unknowable, but the most cold-blooded and rational man will foresee the ineluctable consequences, if a million persons now in the United States have already contracted an incurable and lethal disease but will not know they have it until they are ready to start dying from it, and will in the meantime unknowingly disseminate the deadly malady by sexual intercourse and probably in many other ways.⁴ What is uncertain is how our enemies will take advantage of those consequences in their secret war against our race.⁵

3. Certain of the "miracle drugs" that are being constantly devised by the drug-industry have been found to inhibit the multiplication of the virus, but they also paralyze or destroy the immune system itself, leaving the victim no better than before, although, if he is kept in isolation from all possible infections, such drugs may make him die more slowly, a dubious benefit, except to the various individuals who will profit from prolonging the victim's life at the expense of the taxpayers. You will see why the Immunity Deficiency may be the kind of malady that can be cured only by killing the patient. This research, however, has directed attention to the highly important question of the extent to which some of the drug-industry's creations may permanently damage the immune system, promoting recovery from one disease at the cost of leaving the patient more vulnerable to others.

4. A correspondent assures me that he has personal knowledge of cases in which the virus was introduced into the victim's body by drugs that incorporate elements taken from blood which had been sterilized by both heat and formaldehyde.

5. As I write, the press reports that Margaret Heckler, Secretary of Health and Human Services, who has been quoted as boasting that "through the development of our blood test, we have been able to exclude all contaminated blood," is about to be replaced with a bureaucrat who has not yet told such whoppers. An observer of activity in that department of "our" government sees indications that it may be preparing an improved "swine flu" hoax by claiming to have a vaccine that will give immunity to Acquired Immunity Deficiency; the concealed despotism that owns the

Since Aryans are now afraid to mention the biological facts of race, lest Jews punish them for their disobedience, the racial aspects of Immunity Deficiency remain so confused that one does not know which conjecture about them is the most probable. The pictures in the press of persons who have died or are dying of the terrible disease all show victims who are, or at least seem to be, Aryan, but there are some indications that that is a planned deception. We do know that the disease originated among niggers and was communicated by them to other races, evidently including our own. What we do not know, it seems, is whether the disease is like syphilis in that it can be endemic among some races that have an innate tolerance of it and are not made seriously ill by it. We know that the virus of "AIDS" is endemic among at least one species of African monkey and harmless to them. It is therefore possible, as I suggested above, that Congoids, natives of Africa, have a similar tolerance that at least reduces the consequences of infection, but my conjecture in the October issue that the persons classified as Black in the statistics I quoted might be mulattos was obviously only a conjecture, suggested by the fact that the persons classified as "Hispanic" were really mestizos.⁶ It is possible to form quite different conjectures, and I have had letters from correspondents who have done so.⁷ So long as the Jews (with, of course, their

Congress will then have administration of the "vaccine" made mandatory. The taxpaying animals will be herded to "clinics" in which they will have injected a "vaccine" which, like the one devised for "swine flu," will cause an epidemic of what it purports to prevent. Thus the entire population, or, at least, the Aryan part of it, can be infected with the virus of Immunity Deficiency, thus assuring equality and preventing the sin of discrimination. Surely, Americans, trained in their schools and churches, will not be so bigoted as to object to such social justice!

6. I am told that, as seems reasonable, there are very few sambos among the hordes that, with the connivance of our enemies in Washington and the active cooperation of treasonous churchmen, pour across the borders from Mexico in preparation for their take-over of the southwestern part of the United States and the expulsion or massacre of its White population. I do not call to mind at the moment the ethnological terms for the products of interbreeding between sambos and mestizos and between sambos and Whites; I suppose they are not numerous, but I know of no statistics.

7. One correspondent says that a survey of 272 persons in Baltimore, Maryland, who have died or presumably are now dying of Immunity Deficiency shows that fully 80% of them are niggers, while the remaining 20% is composed of mestizos, Jews, and Whites, in diminishing order. He adds that most of the Aryans whose pictures have appeared in the press as having died or being about to die of the disease were infected by blood

"Liberal" stooges) forbid study of ethnology, we are likely to be left with a painful and dangerous uncertainty.

What is certain is the geography of the dire disease. That has been made clear by the research conducted by Dr. Peter Piot of the Institute for Tropical Medicine in Antwerp and having the high degree of probability that prudent business men accept as certainty in making their decisions. Dr. Piot found that there was a high incidence of the disease in the capital and largest city of the Congo, known as Leopoldville while the country was under civilized rule and now called Kinshasa in the festering savagery now called Zaïre (the name given to the great river by the Portuguese explorers in the Sixteenth Century). Thousands of niggers from Haiti⁸ lived in that city from the early 1960s to the middle of the 1970s, and then dispersed to their homeland or directly to parts of North America and Europe of which the feeble-minded inhabitants were eager to demonstrate their freedom from "racism." From Haiti infected human vermin poured into the United States and especially into Florida, where they were welcomed by all big-hearted boobs and the de-

transfusions in hospitals. From this he draws an inference that is the opposite of my conjecture, viz., that our race may have some natural resistance to the virus when it is not introduced directly into the bloodstream. He also notes that infected perverts are eager to communicate their disease to the general populace (and another correspondent quotes an editorial in a magazine for homosexuals urging precisely that, evidently with knowledge of the unreliability of the blood-tests of which Washington boasted). He therefore foresees, on a somewhat different basis, the official action predicted by the observer whose opinion I cited in note 5 above.

8. Here again a racial question is possible. As is well known, the niggers in Haiti, incited by British missionaries, full of Jesus, and French Jacobins, full of Jewish drivel about "equality" and "human rights," and eventually aided by the British navy, exterminated the entire white population that had made that French colony a civilized region. (For a detailed history of events that delight the secret hearts of all true "Liberals," see Lothrop Stoddard's *The French Revolution in San Domingo*, published in 1914 and now available from Liberty Bell Publications.) After they had exterminated all the White population, the full-blooded Blacks naturally turned with zest to exterminating the mulattos, who were then quite numerous. This domestic fun continued intermittently until the occupation of Port-au-Prince by American troops in 1915. At the latest estimate (no believable statistics are available), the percentage of mulattos in the total population had fallen to less than 4%. It is possible, however, that mulattos, being the more intelligent and energetic part of the population, formed a large part of the thousands who rushed from Haiti to the Congo to get their pickings from the harvest provided by the "anti-colonialism" of Aryan imbeciles and traitors.

generates who contracted the disease from the immigrants, if they had not already contracted it in Haiti, a favorite resort for perverts and "do-gooding" churchmen. That was the principal channel through which an incurable disease generated in Africa was disseminated to an estimated million or two million inhabitants of the United States, most of whom have yet to die of it after infecting millions more.

It is indubitable that the disease originated among niggers and that the ever growing epidemic was planted in our population by White males who were not only homosexuals but so depraved that they copulated with niggers, doubtless taking pride in the demonstration that they were too noble and intellectual to be "racist." That, of course, is the ideal that is rammed into the minds of all young Americans by the public schools, the colleges and universities, the churches, the alien government in Washington, and the Jews' newspapers and boob-tubes.⁹

The disease thus brought upon us is incurable, because, according to A. D. J. Robertson, of the Research Testing and

9. Canada, by the way, is in the same plight as the United States, for its simple-minded Anglo-Saxons were persuaded by Jews and traitors to show how big-hearted they were by importing anthropoid vermin from the "Third World." The Canadian organization, Citizens for Foreign Aid Reform (P. O. Box 332, Rexdale, Ontario), published in its report on immigration for Autumn, 1985, an article by John Morgan on the disease that "first spread from Central Africa (Zaire) via Haiti and the U.S. to Canada," giving the usual description of Acquired Immunity Deficiency, but adding the point that the vaccines that are commonly used against other diseases (smallpox, measles, poliomyelitis, etc.) are deadly to persons whose immune system cannot react with them. He also calls attention to a factor overlooked in many discussions. Since a male who has been infected sexually by a male in turn infects females with whom he has normal sexual intercourse, and since in Canada, as in the United States, "educators" have labored mightily to excite bi-sexual promiscuity in adolescent children, many of the children who were thus demoralized must now be infected. (Robertson, in the article I cite below, especially apprehends contagion "on the playing fields of schools and universities," i.e., among athletes and their admirers, among whom notably intensive and indiscriminate promiscuity is now normal.) Mr. Morgan quotes a study by Kevin Orr, who found that in the city of Toronto the incidence of "AIDS" doubles every six months, almost twice as rapidly as in North America as a whole, where the geometrical increase apparently takes from ten to twelve months. Thus the future of Toronto's population may easily be calculated. He adds, "We can take no comfort from the fact that for more than fifteen years many of us have been vilified for repeatedly speaking out against the permissiveness in our society which has encouraged homosexuality as an 'alternative life-style,' and which has brought an influx of Third World immigrants, some of whom have brought leprosy, AIDS, and other diseases."

Development Corporation, in the *Wall Street Journal* (31 October 1985), the virus first incorporates itself in the genetic material of the brain cells, whence it re-enters the blood stream to multiply itself. "As the virus replicates itself it evolves rapidly so that there are always many immunologically different strains present in an infected individual." Obviously, even if vaccines could be found, it would be impossible to administer a vaccine for each of the many strains, and even if that could be done, it would be futile, because no conceivable treatment "could destroy the retroviral DNA incorporated in the genome of brain cells without destroying the brain cells themselves."

He estimates that in the United States "about two million are now infected and will remain infectious until they die of the slow encephalopathy typical of lentiviral disease." He estimates that, at the present rate of increase, there will be in this country at the end of 1990 some 448,000 persons who are dying of the disease, and some 64,000,000 who are permanently infected and awaiting the appearance of the symptoms that will indicate that they have begun the slow march to their graves.

If this projection is correct—and no information now available casts doubt upon it—it should be obvious that before 1990 there will be cataclysmic social convulsions in a nation that is now hopelessly bankrupt and in the last stages of decadence, having committed suicide to please its implacable enemies. The impoverished people of a debtor nation with an intrinsically worthless currency could never build and staff enough hospitals to care for the dying, let alone the far more numerous persons in whom the terminal phase has not yet appeared and whom it may be impossible to identify as already infected. And let us not emulate the Americans' patron saint, Pollyanna, and ignore reality. If the projection is correct, and if the nature of the virus has been accurately determined, the cataclysm seems inevitable, and it would seem scarcely worthwhile for our enemies to do anything to exacerbate it or even to exploit it. Before we reach 1990 with its 64,000,000 cases of Acquired Immunity Deficiency, our people will either have resigned themselves to perish in a delirium of religiosity,¹⁰ or some will remember that decades

10. The dervishes seem to be uncertain about the best way to exploit the coming epidemic in the salvation-business. By automatic reflex, of course, they identify every disaster as proof of old Yahweh's irascibility, and experts in "Bible prophecy" promptly start looking through their favorite storybook for a passage in which Jesus or his daddy threatened or promised to do what he has just done. We may expect the "creation scientists," who deny all biological change, whether by evolution or mutation, to come up

Liberty Bell

of experience with comparable lentiviral diseases in livestock have shown that there is only one way to prevent the infection from becoming universal: ruthless slaughter of all animals that are or *could have been* infected. That is not a pleasant prospect, but men made desperate by fear of death become ruthless. And if they do, one may at least hope they will not overlook the true authors of calamity.

The future thus portended is indeed frightful, but the readers of this magazine belong to the tiny minority that is willing to think instead of emoting. We can consider the terrible prospect rationally.

All viable races believe in their own superiority. Our race, however, has been infected for fifteen centuries by a Judaic superstition that gradually etiolated our racial instincts and paralysed the immune system of our race. Few indeed are the Aryans today whose minds have not been rotted by the psychic virus of which babble about "one world," "all mankind," and "equality" are the deadly symptoms. The great majority of Aryans are now so prostrated by the infection that they love their enemies and hate their own race. They are not fit to survive. They will not survive.

with proof that the old bungler who created the heavens and earth in 4004 B.C. designed the virus of Immunity Deficiency on Saturday (or was it Friday?) night, just before laying off work, and we may suppose that he was proud of his ingenuity in devising that special way of tormenting the wretched creatures he had just created, omnisciently foreseeing their surprise when he sicked it on them six thousand years later. The holy men are naturally soliciting funds so that they can cheer up persons dying of the disease by telling them that, if they can believe the impossible, Jesus will be waiting to welcome their ghosts, but so far as I know, none of God's salesmen has as yet claimed that he could cure the disease by prevailing on his boss to do it, as, of course, an omnipotent god could do instantaneously, if he turned his mind to it. Such a promotion should be highly lucrative as the epidemic increases, since the dying, if gullible, would pay handsomely for a chance of salvation on earth, and when the victim dies, it could be explained that he was, after all, so sinful he couldn't work up the faith of a mustard seed. In British Columbia one of God's men seems to have gotten off to a bad start, probably while trying to distract attention from the public schools and other agencies that made homosexuality so fashionable. He says that it is damnable to "discriminate" against perverts: they were *all* born as homosexuals, i.e., Yahweh made them that way, whence it follows that we must love them and their diseases. The argument is perfectly logical, of course, and should be cogent to True Believers, but I feel certain that the experts on Madison Avenue would say that that kind of advertising doesn't create the right kind of "image" for a flourishing business.

December 1985

Our concern is for the few Aryans who have not lost the will-to-live. And there is one encouraging difference between psychic pathology and physical pathology: minds that have retained some native vigor can often overcome the spiritual virus and recover their racial vitality.

That is the cardinal fact we must keep in mind when we think about the years ahead.

To an historian, there is nothing really dismaying about a calculation that in 1990 some 64,000,000 inhabitants of the United States will be doomed to a lingering death. The great Plague in the time of the Antonines destroyed at least half of the population of the Roman Empire. The Black Death that came to Europe from the Orient in the Fourteenth Century killed at least half of the total population of Europe—some estimate three-quarters.

The United States today is terribly overpopulated. It contains at least 250,000,000 individuals classified as human beings, and the total may be horribly greater. (The census of 1980 gave a total of 226,504,825, and a rate of increase which would give c. 243,000,000 today. To this total must be added the swarms our enemies have imported illegally and to which *their* Congress in Washington is about to give 'amnesty' and citizenship, numbering at least 17,000,000 and perhaps as many as 48,000,000.) An optimum population for the United States would not exceed 100,000,000. The elimination of the enormous surplus would greatly benefit us, assuming, of course, that the valuable part of the population survived.

The boobs like to jabber about "preserving our freedoms" and to give themselves a thrill of complacency by reading stories about the horrors of life in the Soviet Union. They have not even noticed the noose about their necks, because it has thus far been tightened only a little each year. As a matter of fact, Americans have much less freedom than do the denizens of the far less efficient Soviet states; the difference is that thus far the owners of the Americans have not openly exercised many of the powers they now have—but there are indications that they intend to accelerate enforcement of their control over the stupid creatures who *gave* themselves into slavery.

Americans are now helpless. The governmental power to which they have enslaved themselves can destroy any American or any number of them whenever it wishes.

An epidemic of the magnitude projected for 1990 and following years would shatter the power of the despotism that

now has us by the neck. The computers on which every American's income, expenditures, and activities are now registered would whirl in vain. The terrorist arms of government would become demoralized and incompetent. And it is most unlikely that Aryans who had retained some virility could be kept in a drunken stupor on Jesus-juice. They would act. And I am still willing to bank on the intelligence and courage of uninfected Aryans in the social cataclysm that the epidemic will cause. That is why it is so important to ascertain the racial distribution of Immunity Deficiency and of mortality from it.

In sum, then, the virus that the niggers of central Africa bestowed on us does not justify an unmitigated pessimism. On the basis of present knowledge, we may foresee not only social convulsions horrible to the participants but also a chance for Aryans to recover their racial health. And if they do not take that chance when it comes—dare I say it?—the new Plague will only have aided them on their way to extinction.

* * *

OUR VANISHING COUSINS

Since the publication of the late Robert Ardrey's *African Genesis* in 1971, the mountain gorilla has been a species of particular interest to us, if we take an intelligent interest in our own species and its problematical future. The gorillas, our cousins and a branch of the evolutionary line of which the several human species are at present the most conspicuous and numerous product, are a biological failure and their species is dwindling rapidly and inexorably to final extinction. Ardrey made the suggestion, which was startling at first sight, that the racial psyche of the gorillas was biologically aware of their hopeless plight and impending doom. That genetic despair was manifest in the etiolation of their vital instincts and progressive loss of the racial will-to-live.

When we Aryans ponder the plight of our own species, the only one for which we must feel a personal and necessary concern, we observe a phenomenal etiolation of our racial instincts and a progressive effacement of our racial will-to-live and to subdue other species for the benefit and enhancement of our own. There are, furthermore, obvious analogies. The gorillas, although they are physically by far the more powerful of the primates, have become peace-lovers in their degeneracy and

they avoid combat, slinking away from adversaries they cannot frighten by idle blustering. They have lost the territorial imperative and no longer have homes or territories they defend from the intrusion of aliens. The mammalian imperative to perpetuate and multiply the species has become so feeble that males have become permissive toward their females and offspring, tolerating profligacy in the former and insubordination in the latter, and showing little concern for the welfare of either.

Gorillas unconsciously, and Aryans consciously, seem to acquiesce in the decline and eventual extinction of their species, and if we would apologize for them by explaining that they are retreating before enemies with whom they do not have the intelligence to cope or the courage to contend, is not that apology an admission that the species have become biologically obsolete and unfit to survive in the conditions in which they find themselves? And may not our contemporaries' endless gabble about "one world," "brotherhood," and similar frantic denials of reality emanate from a racial psyche which, far below the level of consciousness and implicit in the primordial force that makes an organism live, has somehow sensed that Aryans no longer have the vitality to strive and conquer and so must ineluctably go under in a world in which only the fit survive?

It is therefore with more than an academic interest that we take up a new study of a species that shows such disturbing analogies to our own, *Gorillas in the Mist*, by Dian Fossey (Boston, Houghton Mifflin, 1983; \$21.50).¹ Miss Fossey, with a dedication of which only women are capable, devoted thirteen years of her life to close and intimate observation of mountain gorillas and to personal association with many of them, who accepted her companionship as though she were one of their

1. The book is well printed with apt photographs. Miss Fossey writes a generally acceptable prose, but although the publishers are one of the most respected still in the business, their editorial staff was given to somnolence. One reads, for example, on p. xviii, "Dr. Leakey's planning was indeed fortuitous [*sic!*]. In the six and a half years [since the last study of the gorillas] . . . the ratio of adult gorilla males to females . . . had dropped . . . accompanied by a halving of the population." Miss Fossey did not intend nonsense, so she must have written, or intended to write, 'fortunate.' But even that will not do, although readers accustomed to the catachrestic and soloecistic prose of our contemporaries may guess the meaning that is not expressed. What the author meant is, 'It was fortunate that Dr. Leakey decided to have a new study made so soon after the preceding one,' i.e., before the population of gorillas dwindled to less than half.

group. She learned to recognize individuals by their features and distinctive nose-prints. (Portraits of a dozen of her best friends are assembled for comparison on the end-pages of the book.) She carried the young on her shoulders and became such a pal of adults that one photograph shows her playfully tickling a monster that could have literally torn her limb from limb. She gave fanciful names to the gorillas she knew best and followed their individual fortunes for years, often from birth to death. (Four pages of genealogical tables show the descendants of as many prominent males, usually with dates of birth and decease and a notation of the cause of death.)

Miss Fossey, being a woman, even found spiritual values in the anthropoids with whom she associated for so many years. She became especially fond of a female gorilla whom she named Macho. (The name is a Swahili word that means 'eyes,' and has, of course, nothing to do with the Spanish adjective that means 'male' and is commonly misused by 'hippies' and journalists who try to be cute.) Of one encounter, she writes: "Suddenly I heard a noise in the foliage by my side and looked directly into the beautifully trusting face of Macho, who stood gazing at me. She had left her group to come to me. On perceiving the softness, tranquility, and trust conveyed by Macho's eyes, I was overwhelmed by the extraordinary depth of our rapport. The poignancy of her gift will never diminish." Macho belonged to the harem of a gorilla whom Miss Fossey named Uncle Bert, and she was especially grieved when both were killed, evidently while trying to protect their infant son from either poachers or officials of the nigger government, who wanted to impress visiting journalists.

Poachers shoot gorillas to obtain their heads, for sale to tourists, and their ears, tongues, testicles, and small fingers, for use in manufacturing a potent tonic that is prepared and sold by native holy men, who practice *sumu*, the local variety of the *ju-ju* that is the common faith of the Blacks, who are, by nature, even more religious than "born again" Americans.²

2. Miss Fossey conclusively confirms the observations of Dr. Harry B. Wright (*Witness to Witchcraft*, New York, 1957), which I have so often cited in my remarks about religion. Nature has equipped Congoids for a Faith so intense that the mumbo-jumbo of their witch-doctors can excite a psychosomatic reaction that is lethal. Miss Fossey knew one Black male who died because a sorcerer condemned him to death by cutting the throat of a dedicated chicken, and she saw some of her own employees, who believed that a hex had been put on them, convinced they would die if the spell was not removed by a well-paid holy man; she saw them

Both religions, incidentally, venerate the cross as a sacred symbol.

The gorillas have retreated to the slopes of several extinct volcanos that lie in a narrow band across the boundaries of three territories in Africa that were once under civilized rule, but were restored to savagery by American taxpayers: the Belgian Congo (now called Zaïre), Belgian Ruanda (now called Rwanda for no good reason), and Uganda, which will retain its old name so long as British boobs finance its savages as "members of the Commonwealth." The natives of the region are Congoids, chiefly of the Bantu tribe of Hutu (Bahutu), except that in Ruanda some Watusi (Tutsi) survived the massacres that the Americans incited and financed.

The Watusi are an Hamitic people, who speak a language that is related to Ancient Egyptian and Coptic, and some anthropological theorists like to imagine that they are descended from the mongrelized Egyptians of the later Empire, who could have tried to colonize the interior of Africa. (The theory dates from Victorian times and doubtless suggested to Sir Henry Rider Haggard the background of his famous romance, *She*, and its sequels.) The Watusi have a considerable admixture of Black blood and most of them have features and complexions that are somewhat Negroid; they are noted for their physique and stature, since many of the men are seven feet tall, and they have supplied many of the basketball players who engross the mental capacities of some Americans. Although they had no real culture, the Watusi were more intelligent than the Bantu and

actually waste away before her very eyes until she provided the money for the magical cure, which soon restored them to health. It appears that the niggers' belief in the supernatural can also be used to subject a victim to the will of the wizard. One of Miss Fossey's employees surreptitiously took hair from her hair-brush and used it for an invultuation essentially similar to the invultuations practiced by Christians during the Middle Ages. The hair was affixed to a bit of wood carved to resemble her head (not, note, her entire body, as would have been necessary had her death been intended); as soon as the scalp of the little image had been entirely covered with her hair, it was to be pulverized and the powder was to be introduced into her food and drink by her servant, a little at a time, so that the contamination would not be noticed. It was believed that this technique would render her totally subservient to the will of the magician, and such doubtless would have been the effect, had it been practiced on an African native. Miss Fossey, however, belonged to a race that nature has equipped with organs of rational thought and scepticism about supernatural hocus-pocus, although in many members of our race the organs atrophy for want of exercise.

naturally dominated the lower race in Ruanda until American do-gooders, with their morbid hatred of civilization, promoted "anti-colonialism" and supplied the numerically preponderant Hutu with modern rifles and ammunition to help them exterminate the "aristocratic" Watusi, who were not given modern arms and were overwhelmed by the vast mass of their inferiors. The resulting massacres were horrendous, but excited no qualms in the United States, where "intellectuals," depraved by Jewish superstitions, are always pleased when a superior population, even if not Aryan, is destroyed by a lower species, thus producing progress toward a "democracy" of universal barbarity.

If your interest in gorillas is socio-biological and philosophical, you will be disappointed by Miss Fossey's book. She seems never to have heard of Ardrey's thesis or have thought of the biological implications of what she observed. The gorillas are indeed making rapid progress toward extinction. There were 500 of them in 1960 and only 242 in 1981. In one area, a population of 169 dwindled to 52 in seven years. Miss Fossey attributes the decline to the depredations of more human anthropoids, which became an important factor only in quite recent times and, as she may not have perceived, directly as a result of "anti-colonialism." The savages were not only turned loose, but are heavily subsidized by Aryan idiots, who supply them with foodstuffs and medical services to accelerate their prodigious multiplication, and fawningly provide them with some trappings of civilization to encourage them to strut about as "emerging nations" in what would be a black-face farce, if the boobs still had wit enough to laugh at absurdity. Miss Fossey hopes that the gorillas can be preserved as an "endangered species" with funds supplied by civilized nations, but with the rapid breeding of Congoids, there will be constant encroachment on the tiny territory that has been theoretically reserved for the big apes and a continual diminution of their food. Gorillas are not carnivorous and subsist entirely on wild vegetation, spiced with insects. It takes an enormous amount of such food to nourish four hundred pounds of muscle, and an adult gorilla has to spend all his waking hours in eating.

If ability to survive environmental change is a test of intelligence, all apes are less intelligent than baboons, who are classified as monkeys, and Congoids, who are classified as human, two species that instinctively form tribal organizations under the rule of chiefs, whereas apes, like "liberated" Americans, reject the hierarchical principle and individuals think only of

their own comfort and whims. Apes do that instinctively, while Americans have profited from the "back-to-the-ape" movement in their public schools.

Miss Fossey has compiled scientifically a vast amount of data about gorillas. They are less intelligent than chimpanzees. They do not think of using twigs or sticks to obtain desired food, and the cries by which they communicate among themselves are less numerous and significant.³ (It would be interesting to see a comparison between gorillas and their nearest congeners, the orang-utans of the East Indies.)

Miss Fossey and her White assistants made a detailed study of the pathology of gorillas, and set forth the results with scientific precision in several appendices to her book. Endemic diseases are a chronic dysentery and hepatitis. (The latter will be recognized as the most popular disease of American homosexuals, since the epidemic of "AIDS" is still in its early stages. Apes are not practicing homosexuals, and I judge from Miss Fossey's silence that male gorillas do not handle the sexual organs of other males as an assertion of social superiority, as do chimpanzees.) Gorillas often contract pneumonia, which is usually fatal. They are commonly infested with parasites, ranging from body lice to hookworms and tapeworms.

Although male gorillas seem indifferent to adultery by their females, it is noteworthy that when a male has taken a female with her child from another group, he kills the child before engendering offspring of his own. Gorillas, like all mammals except humans, copulate only when the female is in oestrus, but Miss Fossey observed some young males who tried to subjugate sexually immature females, perhaps for practice.⁴ According to her observations, females become pubescent at the age of ten or sometimes nine, but it is possible that some may be as precocious as the negress who was in an advanced stage of pregnancy when she was nine and attracted some attention because physicians announced they would abort her and the hospital was picketed by a crowd of nitwits, who believed that Jesus had injected a soul into the fetus, presumably intending to afflict

3. Miss Fossey does not mention the experiment conducted at an American zoo—in Atlanta, as I recall—a few years ago. A gorilla was provided with a television receiver, and it was found that his favorite programs were the ones that were most popular with American addicts of the boob-tube.

4. Persons who are much interested in such matters may wish to speculate about the significance of an odd incident reported on p. 81.

Americans with another nuisance.

The gorillas have an ardent champion in Miss Fossey and, no doubt, some of her colleagues, but it is unlikely that their biologically obsolete species can long be preserved from extinction. Whether our race will follow them into oblivion is still uncertain.

* * *

BEYOND GOOD AND EVIL

We need to be reminded from time to time of the crucial problem that must be solved if our race is to survive, the Jews' subversion and inversion of our morality that Nietzsche so clearly analysed in *Zur Genealogie der Moral*.¹ A novel that marginally touches upon that problem was republished in England late last year. The author, who styles himself Bill Hopkins,² was one of the seven young Englishmen who, distressed by the suicide of the British Empire and moral squalor of the Little Britain, were collectively known as the "Angry Young Men." Hopkins, to judge by his chapter in the manifesto entitled *Declaration* (London, 1957), was the most original and incisive thinker in the group, although the member of it who is now best known was Malcolm Muggeridge, who ended his career by making Christians purr over a book about Jesus they did not understand.

Also in 1957, Hopkins's novel, *The Divine and the Decay*, was issued by a pusillanimous publisher, who promptly suppressed it and destroyed all unsold copies when the Judaized jackals of the press began to howl that it was—oh, horrors!—"Fascistic." It has now been republished, with a new preface by

1. There are several English translations of *The Genealogy of Morals*, the most fundamental of all of Nietzsche's works. The two best known are by Horace B. Samuel and Francis Golffing. I have collated neither with the German text and so cannot express an opinion about their relative merits.

2. I do not know whether 'Bill' is the old and rare English name, derived from Anglo-Saxon *bill*, a falchion or halberd, which now survives as a name for a kind of pruning-hook and as a surname, or is the nickname that is accepted as a hypocoristic substitute for 'William,' although it probably arose from some confusion with the dialectical or colloquial 'billy,' which is still occasionally heard in the phrase "his billies and titties," i.e., his brothers and sisters, although it is obsolete in the sense of 'fellow, boon companion.'

the author and an introduction by Colin Wilson (London, Deverell & Birdsey, 1984).

The Divine and the Decay is unsatisfactory, both as a novel and as a discussion of the moral problem. The promise of the opening situation is not fulfilled. The protagonist, a highly intelligent and seemingly ruthless young man named Plowart, had joined, five years before the story begins, a middle-aged and well-known conservative, Sir Gregory Bourcey, in founding the New Britain League,³ and they attracted so large a following that their first candidate, Plowart, is almost certain to be elected to the Parliament in a proximate by-election. Plowart, who sees the need for a radical renaissance of his decadent nation, finds that Sir Gregory, who was so useful in building up the party, is only a politician whose limited mentality does not go beyond an ambition to be the leader of just another political party that will play the game of corruption and national futility that is called "democracy." Sir Gregory has therefore become an obstacle in the way of a radical restoration of British courage and will, such as is possible only under the command of a Führer. Plowart accordingly instructs some of his own devoted followers to murder Sir Gregory, and he prepares an alibi for himself by going to Vachau, one of the smallest of the Channel Islands, some distance from Guernsey.

The narrative opens with Plowart on his way to Vachau, where he will make himself conspicuous before the murder of which he will be the obvious beneficiary. The situation is obviously one pregnant with possibilities of both dramatic action and a psychological exploration of a man who has deliberately made his body subordinate to his will, and whose politico-social fanaticism is based on a justified contempt for ordinary mankind.

There is action and adventure, but a reader with exacting literary standards will be displeased, because the action depends almost entirely on the oddity of the place that Plowart has chosen for establishing his alibi. Vachau has a total of seventy

3. You must not suppose that Hopkins intended to allude to any of the patriotic organizations that were active in Britain in 1957. There is no basis for the gratuitous suggestion by a gossiping journalist that Sir Gregory was modeled on Sir Oswald Mosley. It is true that Mosley, after his long persecution by the Jews and British traitors, so modified and compromised his former and sounder principles that many of his former adherents regarded him as an impediment to effective political action, but the situation and characters in the novel are entirely different.

permanent residents. Only three are cultivated and intelligent persons, and each of them is peculiar in his own way to the very limit of credibility. The most nearly normal is the adult but unmarried daughter of the absent Seigneur, to whom Plowart is, of course, attracted. There is a wealthy and highly intelligent Englishman who has stupidly married a libidinous, romantically self-deceiving, and profligate woman, and, seeking consolation in alcohol, has crippled himself and come close to madness. The wife's paramour, although central to the plot of the story, is a mere ruffian. The rest of the inhabitants of the island are clannish peasants and most of them show the genetic deterioration that is popularly supposed to be the consequence of inbreeding in a small group. But much of the story is made possible only by the odd behavior of the insular peasants.

Plowart's character is exhibited in detail and with some psychological skill. He certainly is no *Übermensch*, and his confidence in his own strength is something of which he has convinced himself by assertion even while his subconscious mind is aware that it is pretense. As a potential Führer, he is so flawed by several weaknesses that the reader takes it for granted that the New Britain League will never become politically formidable, even if Plowart survives and becomes its dictatorial master. Whether he survives or not, we do not know. The author has chosen to end his narrative with a question, in the manner of Stockton's celebrated short story, "The Lady or the Tiger."

What is important is that we are also left with the crucial ethical question posed by the assassination of Sir Gregory Bourcey. Readers who squawk that there can be no question because of the "sacredness of human life" disqualify themselves for serious thought on matters of political or historical moment.

* * *

A ROSE BY ANOTHER NAME

Last April, *National Review* carried a significant article. Professor William R. Hawkins, a professional economist, in "Neomercantilism: Is there a Case for Tariffs?" took his departure from the fact that America's industrial potential has been partly destroyed already by the internationalist gang and will soon be completely lost. Without stressing the connection, he notes that the obvious result will make the United States

incapable of defending itself against any enemy. He forebore to remark that that is the obvious goal of the cosmopolitan gangsters. He also paid his respect to the "libertarians," those nice boys who so enjoy living in a dream world of romantic fantasies derived from Rousseau and talk about what *ought* to be true, if the world is what they want it to be, peopled with jolly good fellows, who will live happily in a jolly anarchy.

He enforces his argument for economic control exerted by a government that would have regard for the interests of the American people by pointing out that the Spanish Empire destroyed itself in the Seventeenth Century by precisely the policies that are touted as "progressive" today. (He could have added that the first Professorship of Social Science in the whole world was founded in 1625 by King Philip IV as part of the Estudios de Madrid, and that Spain was full of theorists (*arbitristas*), who, with three or four exceptions, were no more intelligent than the "Liberal Intellectuals" who afflict us today.)

What he proposes for such a government (assuming we could have one) is what he calls "Neomercantilism," a policy designed to restore, by governmental action, American industry, instead of continuing to dismantle it. "The purpose of a mercantile strategy," he says, "is to determine the core economic needs of the nation, then create an environment in which entrepreneurs can flourish while fulfilling those needs." And he elaborates that policy in considerable detail.

If you read his article, you will look to the essentials and feel that you have heard all this before. And then you will remember why it is all so familiar—but please be kind and don't tell anyone. I don't know whether you would embarrass Professor Hawkins, but you would mortify the editors of *National Review*. They might march through the streets of New Jerusalem-on-the-Hudson, stripped to the waist and, like feeble-minded Spaniards in the Seventeenth Century, beating their bloody backs with leaded whips to expiate their sins and wailing for Jesus to forgive them. Or they might, in despair, rush from their editorial citadel on Thirty-Fifth Street and drown themselves in the East River. I just do not know what those pontiffs of "conservatism" would do, if they ever discovered that "Neomercantilism" is precisely the economic policy by which Adolf Hitler restored the prosperity, power, and self-respect of Germany, to the wonder of the world and the terror of our eternal enemies.

WHEN THE TWAIN DO MEET

On the first of July, 1937, Amelia Earhart (Mrs. George P. Putnam), a celebrated aviatrix, the first woman to fly across the Atlantic and also the first woman to traverse that ocean in a solo flight like Lindbergh's, seemed likely to become the first woman to circumnavigate the globe by air. Flying a specially designed twin-engine craft, and accompanied by Frederick J. Noonan, she took off from an airfield in New Guinea, intending to land on Howland Island, a tiny islet with a surface of less than three-quarters of a square mile in the middle of the Pacific, a little north of the equator, 176.4° west of Greenwich, and about 1620 miles southwest of Honolulu. She never reached her destination.

An intensive and prolonged search by the U.S. Navy, continued privately by her husband, failed to disclose any trace of her, her companion, or her plane. It was assumed that the plane had fallen and sunk in the lonely waters of the Pacific, and reference works now give the date of her death as 1937, wrongly, it seems. Vincent Loomis's investigations have evidently solved the mystery of her fate. With the journalistic assistance of Jeffrey Ethell, he reports his findings in a small book published by Random House, *Amelia Earhart: The Final Story*. If the evidence he presents is authentic,¹ it is conclusive.

By a gross but inexplicable error in navigation (presumably Noonan's), Amelia Earhart had to make an emergency landing on 2 July at Mili, 6.08° north, 171.48° east, the southeasternmost of the Ratak Chain of the Marshall Islands, which Japan took from Germany in the First World War. The Japanese, who

1. I see no reason for questioning Loomis's report, but my proviso is necessary in an age in which deluding the American boobs has become an industry in itself, and almost every week supposedly reputable publishers bring out some bucket of slop about the Jews' great Holofoax. Most Americans today were, as children, sent by their thoughtless parents to the public boob-hatcheries, where expert "educators" injected "One-World" pus to coagulate the racial segment of their brains, and induced ignorance so total that today there is an outbreak of "creation scientists," who are not hallucinated yokels, but persons who have actually been given academic degrees in some genuine science, although obviously ignorant of scientific method. In our time, it would be easy to produce a profitable book, such as Loomis's, as mere fiction that would impose on the general public, unless some persons had an interest in financing a very expensive investigation to test the report. As I have said, I do not myself doubt Loomis's word, but one should always keep in mind the possibility of a hoax when reading such books.

were building airfields and making other military installations on the Marshall Islands, arrested Mrs. Putnam and Mr. Noonan and took them to their base on Saipan. They assured the United States that they had made an exhaustive search of their islands and adjacent waters and had found no trace of the missing plane or its occupants.

On Saipan, the Japanese soon executed Noonan, who seems to have placed some reliance on the fact that he was a White man and did not realize how far the Americans had already gone in making themselves contemptible in the eyes of other races. The aviatrix was held in a mild captivity, permitted her liberty on the island, but, of course, prevented from leaving it. She succumbed to a tropical disease about a year later.

It will be remembered that July 1937 also marked the beginning of the second Sino-Japanese War, which occasioned floods of hogwash in the American press, and that in the preceding year Japan had signed the Anti-Comintern Pact, allying herself with Germany against the Holy Land of American "Liberals," the Soviet Union, to the great displeasure of Stalin's secret ally and stooge, the foul War Criminal who, from his filthy lair in the White House, was putting forth all his efforts to get a catastrophic war started in Europe to please the Jews and procure the triumph of the Bolsheviks over Western Civilization.

Now the Japanese obviously could have obtained credit, even in the American press, by rescuing the famous aviatrix and her companion, and with a little of the suave courtesy they know how to use with White Devils, they could have won the sympathies of a very prominent woman, who was regarded as the female counterpart of Colonel Lindbergh and who would have been an easy mark, since she, like so many American women, was addicted to the fantasies of pacifism and even some of the hallucinations of "brotherhood" and world peace-posh. What Loomis and his writer fail to realize is that the Japanese did not take that opportunity because there is a virtually impassable mental barrier between races.

It is most unlikely that Amelia Earhart and her companion, intent on saving their own lives from the sea, observed anything of importance on the Marshall Islands, or would have understood it, if they did. They probably would have regarded airfields and the like as merely normal progress and evidence of Japanese concern for the natives on their islands. And even if they had recognized the military purpose of the work, they might not have known why it was technically improper for the

Japanese to fortify their own colonial possessions.² But let us assume that they observed accurately everything that was to be seen and reported it on their return to the United States. What harm could that conceivably have done? There might have been a little moralistic squawking from American blabber mouths, but it would scarcely have been perceived in the din those geese made when excited by Japan's military operations in northern China. The fetid thing in the White House could have done nothing about it except vary a little his jabber about "quarantining aggressors" to cover his preparations for the most insane war of aggression in human history. The Americans, drugged with pacifism and similar hokum, would never have permitted a declaration of war on Japan for the sake of reëstablishing the supremacy of our befuddled race, the only intelligible purpose of such a war. In 1937, Roosevelt could not even have used the American navy for secret aggression against Japan as he was later to use it against Germany. And he undoubtedly wanted to save the lives and the resources of the American people for use against Germany when he finally succeeded in contriving, with the aid of British traitors, the war against our race which ended in the Suicide of the West. We all know that it was only as a last resort, when other devices had failed, that he used Japan as a pretext for driving Americans to the slaughter.

All this, however, was something the Japanese, although highly intelligent and provided with a vast accumulation of data by their diligent spies, could not really understand. An intelligent

2. Technically, the Japanese had retained possession of the islands they had taken from Germany by agreeing to a "mandate" from a pack of idlers who performed charades in a comedy in Geneva called the "League of Nations," a precursor of the more obscene farce called the "United Nations," which was planted on our territory as a precaution against the residue of intelligence that had prevented Americans from participating in the "League's" perennial clowning in Switzerland. Sane realistic men pay no attention to such hypocritical nonsense, which, as one American delegate to a conference on "limitation of armaments" candidly admitted, was just a paregoric to tranquilize female voters in "democracies."

Incidentally, the disappearance of Amelia Earhart naturally excited the usual flood of wild stories from persons who thought or pretended they had some relevant information. One of these closely approximated Loomis's findings and *could* have had a basis in some leakage of information from Japan, but it was more probably no more than a reasonable inference about what could have happened. For years after the disappearance there were from time to time rumors that the two aviators had survived the crash of their plane on some atoll in the Pacific, uninhabited or inhabited only by savages; that they had landed in Japanese territory was a more likely guess.

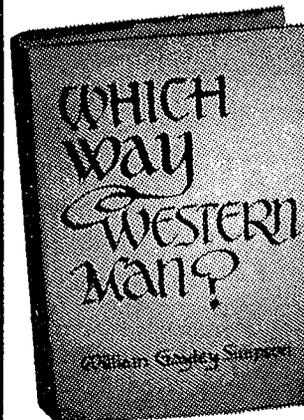
Japanese, landing on a strategically located island in American possession, would have observed everything he could and would faithfully have reported it to his government. And the Mikado, if his advisers thought American activity on that island inimical to Japanese interests, could have ordered his armed forces and his whole nation to take any action he deemed expedient. And the Japanese never really realized as a practical matter that the diseased monster in the White House could not do likewise.

In 1937, moreover, the Japanese were still puzzled by the Americans, strange beings whom they simply could not understand. Their spies had reported the vast resources of the United States, but Japanese, being rationally aware of their own race, could only wonder at the conduct of a people who wallowed happily in the filth and stench of their Melting Pot and were forever trying to do good to other races from some masochistic desire to harm themselves. Could that be some subtle pretense to lull their enemies into negligence? And *could* the Americans be as stupid as they seemed to be? For example, they were perpetually jabbering pacifistic nonsense, and they elected to their presidency a crackpot named Woodrow Wilson, but when that jabberwocky began to rave about a "war to end wars," the nitwits, instead of putting him in a strait-jacket, became delirious with enthusiasm for a war from which they proudly proclaimed they would derive no benefit and would only squander the lives of their young men and the resources of their nation. To the rational Japanese, the Americans seemed a horde of lunatics, babbling about nonsense until some influence, perhaps a phase of the moon at a perigee, excited them to homicidal and suicidal frenzy. But yet, could that be the explanation of a people who had somehow acquired a potential of enormous power, far greater than that of Japan? In 1937, the answer was by no means obvious to the Japanese. So to the officers in command on the islands it seemed safest to adopt a policy which meant that the two American aviators could never be permitted to return from captivity alive. Perhaps the remarkable thing is that they spared the life of Mrs. Putnam, probably from some admiration for the courage of a female who had dared to fly over great oceans.

The fate of Mrs. Putnam and Mr. Noonan was indeed deplorable and will excite compassion in every Aryan heart. But if you read Mr. Loomis's book, do not permit yourself to be distracted by moralistic palaver, but try instead to understand what happened rationally. The Japanese are a great race, and I

have tried to do them justice in "*The Yellow Peril*." But they have not contracted the terminal disease of nations, and today, when they buy up your land and plant their factories in the country that once was yours, do not imagine, even for an instant, that they have forgotten 1945.

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Ilse Koch

And The Double Standard

by
Allan Callaban

Ilse Koch, the so-called "Bitch of Buchenwald," was probably the best known female accused of war crimes during WW II. To the revisionist historian today, the most important thing is how much guilt, if any, can be attributed to her. She was the key figure in the celebrated "lampshade" imbroglio, where, allegedly, lampshades were made from the tattooed skins of murdered concentration camp inmates.

Her husband had been a commandant at Buchenwald. Both were arrested in 1943 by German authorities. He was charged with embezzlement, tried and convicted, and executed by the authorities.

Ilse survived the war and was tried before a U.S. military court in 1948. Some lampshades and similar articles were "discovered" (maybe planted) in the Buchenwald commandant's home when the camp was captured at the end of hostilities. Ilse received a life sentence for her alleged complicity. Later, the American military High Commissioner, General Lucius Clay, reviewed her case and decided that she could have had no part in the "human skin business," because, for one thing, she had not lived at Buchenwald since 1943. Clay then commuted her sentence to four years, for other brutalities, and she was released in October of 1949.

This brought strong protests from American Jewry; so much so that the German authorities themselves moved against her. She was made to stand trial on the same "lampshade" charges, even though it violated the rule of *double jeopardy*. Discrepancies were also found in some of the prosecution witnesses' testimony, but this made no difference, and Ilse received another life sentence. In 1967 she hanged herself in her cell.

The big fuss raised over the "lampshade" business had one main theme. It implied that anyone who would do such a thing is depraved, that the régime it took place under was depraved, and that all the German people themselves were depraved because they allowed such a régime to take over.

Liberty Bell

Now, making objects out of human skin or bones is not as rare as is commonly supposed. The *National Geographic* magazine, in its November 1976 issue, pg. 653, relates the tale of Big Nose George Parrot, an outlaw who was arrested and jailed in Rawlins, Wyoming, in Frontier days. A lynch mob broke into the jail, took him out, and hanged him from a telegraph pole. It was a rather bungled job. On the first try, the rope broke. On the second try, he had managed to untie his hands, so that when they jerked the ladder out from under him he was able to grab the people and thus prolong his life briefly—until he slowly slid down to the end of the rope. A local doctor dissected and partially skinned George, using the skin to make himself a pair of shoes, which he proudly wore. Later on, this physician became governor of Wyoming. (The *National Geographic* obviously decided it was best not to give his name.)

An old dentist I knew, who died a few years ago, said that in dental school they used to do a lot of work on cadavers, much like medical students do. He said that occasionally, after finishing up with the dissection of a particularly fine looking black buck, one of the students would cut off a piece of his skin and make a wallet out of it.

During WW II, an American soldier sent President Roosevelt a letter opener which he had made out of a Japanese skull (Roosevelt declined the gift).

In 1853, the noted Mexican bandit, Joaquin Murieta, was killed in California. His head was cut off, preserved in spirits, and put on display in San Francisco. On 18 August 1853, and for several days following, this notice appeared in the city newspapers: "Joaquin's Head! is to be seen at King's, corner of Halleck and Sansome Streets. Admission one dollar."

And what of the Jews themselves? Have they ever been guilty of using parts of human bodies in ways that are "not nice"?

There has never been an historian more famous than Edward Gibbon (1737-1794). In commenting on one brief period of time in the history of Yahweh's Darlings, he related that, "Humanity is shocked at the recital of the horrid cruelties which they committed in the cities of Egypt, of Cyprus, and of Cyrene, where they dwelt in treacherous friendship with the unsuspecting natives . . . in Cyrene they massacred 220,000 Greeks; in Cyprus 240,000; in Egypt, a very great multitude. Many of these unhappy victims were sawed asunder, according to a precedent to which David had given the sanction of his example. The victorious Jews devoured the flesh, licked the

December 1985

27

blood, and twisted the entrails like a girdle around their bodies.” (*Decline and Fall of the Roman Empire*, Chapter XVI.)

While such displays are seldom witnessed, and the making of objects from human skin and bone an uncommon thing in civilized societies, still they have happened often enough in the past so that anyone, if he put enough time and effort into it, could turn up a bushel of related incidents. They are only of passing interest and should not be given undue importance. Usually they aren't, but the case of Ilse Koch offered a golden opportunity for the Jews to pounce upon and hold up to the world as one more example of “German depravity.” And this, in turn, increases the stream of shekels flowing into the pockets of Jews through misguided sympathy.

The *double standard* is the most shameful thing about the whole “lampshade” affair. If a German (as was alleged) does something of this nature, it is very bad, but if someone else does something similar, or even worse, it is downplayed. And if the “chozzen pipples” themselves do something bad, far too many people simply overlook it entirely.

But really now, which is the best example of “depravity,” a few Germans (allegedly) making a handful of clean lampshades out of human skin, or a bunch of Jews killing and eating their victims, and then running around with dirty, stinking, bloody, fly-blown human guts wrapped around their bodies? □



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BOOK REVIEW

THE GREAT HOLOCAUST TRIAL by Michael A. Hoffman II.
95 pp., Torrance, California, 1985. Available from Liberty Bell Publications, \$6.00 + \$1.00 postage.

*Reviewed by
Ralph Perrier*

The disgrace that Canada has brought on herself through her Communist-style trials of James Keegstra and Ernst Zündel for their dissent from the Judaeo-Communist party line is, of course, known to all readers of *Liberty Bell*, who will especially remember John Tyndall's article on Keegstra in July 1984 and Dr. Charles E. Weber's report on the trial of Zündel in September 1985. Mr. Hoffman's little book now gives us the first comprehensive account of the proceedings in the kangaroo court in Toronto, which differed from the famous “purge” trials staged by Stalin in 1936 in that the person presiding in the guise of a judge in the Canadian court had to admit some testimony by the defence to avoid making the parallel complete.

The little book consists of three parts. The first of these is a brief biological sketch of Ernst Zündel, who will surely appear to our posterity as an Aryan hero—if there are Aryans left to remember him. Much of this will be new even to those who have followed Mr. Zündel's publications, especially if they have not seen his little booklet, *An Mein Volk, besonders die Väter und Mütter*, published some years ago. Born in 1939, he grew up on the outskirts of the Black Forest in Swabia, near Pforzheim, a city that became in 1945 one of the monuments to the sadistic ferocity with which the Jews inspire their British and American dupes, for whom, needless to say, they feel a covert contempt. The firestorm that the barbarized Aryans created to incinerate women and children at Pforzheim was, given the size of the city, as noteworthy as their famous exploit at Dresden.

After the Suicide of Europe was consummated, young Ernst Zündel's father, a medical officer in the German army, was interned in one of the prison camps in which the Soviets' allies exhibited much of the brutality that Jewish mendacity attributes to the German concentration camps. Swabia was in the part of Germany allotted to the Jews' French stooges, who, while busy murdering patriotic Frenchmen at home,

unleashed on Swabia hordes of uniformed savages from their African colonies. And, of course, German schools were dominated by American "educators," who injected their diseased pus into the minds of German children in preparation for the total extermination of Germans for which Jews yearn. (See *Germany Must Perish!* by the Jews' spokesman, Kaufman, in the reprint available from Liberty Bell Publications.)

Mr. Zündel migrated to Canada, where he first learned the historical facts from the great French Canadian, the late Adrien Arcand. In a later part of the book, Mr. Hoffman rightly praises Mr. Zündel for refusing to disavow Arcand and Hitler in his testimony at the trial, an act of simple honesty for which he has been adversely criticized by panty-waist "conservatives" in Britain and the United States, whose "patriotism" is subordinate to time-serving expediency and the kind of compromise and dissimulation that is intended to placate their enemies by making themselves contemptible.

Two of Mr. Zündel's publications are especially mentioned: the first truthful account of what happened at Auschwitz by Thies Christophersen in both the German original, *Die Auschwitz Lüge*, and an English translation (both available from Liberty Bell Publications) and an unfortunately neglected volume, *Alliierte Kriegsverbrechen*, published with a foreword by the German hero, Hans-Ulrich Rudel, at Buenos Aires in 1952, reprinted, Toronto, 1977. It is to be regretted that a projected English translation of this compilation of atrocities committed by the Pharisical British and Americans has not been published.

The biographical sketch ends with the many journeys of Mr. Zündel and his supporters to the kangaroo court during which they were assaulted and mauled by mobs of Jews, crazed with the hatred of other races that has characterized their species from its first appearance in history and has always been their real bond of union, while the police of Ontario, immobilized by a corrupt government, failed to protect the White men from the bloodthirsty Kikes until it was evident that the Aryans could not be terrorized and public opinion demanded at least some effort to maintain order.

The second part of the book deals with the infamous trial over which presided a scoff-law judge whose obvious purpose was to force a conviction, and who continually violated every principle of Anglo-Saxon law, from the beginning, when he refused to permit Zündel's attorney to question the probably pre-selected and packed jury to ascertain whether they were prejudiced, to the

very end, when he refused to permit the defence to introduce photographic and other exhibits and curtailed the testimony he had to allow to avoid completely exposing himself, and, when, in his charge to the jury, he made himself a witness for the Jews by insisting that their absurd hoax was God's Truth, although its utter falsity had been exposed a hundred times by the very testimony to which he had to listen, notably the Jews' own witnesses on cross-examination. The judicial travesty on justice was the work of a person named Hugh Locke, but Mr. Hoffman neglects to identify his race. We are therefore left in doubt whether Hugh Locke is a Jew (the world's parasites seem to be especially fond of hiding under Scottish names) or a Scot of whom his countrymen must be ashamed. Like all peoples, the Scots have their tares, and one thinks especially of the infamous Judge Jeffreys in the late Seventeenth Century, still remembered as "a coarse, ignorant, dissolute, foul-mouthed, inhuman bully, who prostituted the seat of justice," as Ronald J. McNeill had to admit in his biographical article in the *Encyclopaedia Britannica* (1911).

This part of the book is by far the most important and should be read by everyone interested in the survival of our endangered race. It is especially noteworthy that although the Jews produced many witnesses, ranging from "survivors" who could not tell a plausible story, to "experts" ensconced in universities they disgrace, they could not produce a liar sufficiently impudent and adroit to withstand a searching cross-examination. Nothing more completely exposes their Holohoax than their own chosen witnesses, who were caught in their own carelessly contrived falsehoods and shabby prevarication, and who gave clear evidence of an irrationality that may be a racial trait. This part of the book provides highly significant data for an ethnological study of the parasitic race.

The concluding part of the book deals with the aftermath of the trial. As is well known, the Jews' judicial stooge hectored the jury into convicting Mr. Zündel on one count, and then imposed a sentence of fifteen months in prison and imposed a gag-rule, forbidding him even to speak or write in his own defence. If Locke has to leave Canada, he can find appreciative employers in the Soviet Union. The case, needless to say, is on appeal, and, at the distance at which I write, it is still uncertain whether the higher court will have the courage to restore Canada to the rank of a civilized nation.

As the cuttings reproduced photographically in this book show, the Canadian press in Toronto is not as corrupt as news-
December 1985

papers in the United States, and some parts of the trial were reported with fair accuracy. That, of course, has enraged the rabid enemies of mankind (*hostes generis humani*), who are determined to punish the journalists for their honesty. A bulletin distributed by the Canadian organization, Citizens for Foreign Aid Reform, in Rexdale, Ontario, reports that Canadian "jurists" with names that are not Jewish opine that all trials of Aryans guilty of thought should be conducted in total secrecy in closed courtrooms. From this, of course, it will be only a short step to torture chambers in the basement with rubber-lined walls to facilitate disposal of the remains, thus perfecting justice as it is practiced in Moscow and elsewhere in the great barbary that has always inspired the swollen brains of "Liberal intellectuals," although many of them do not admit it.

The outrage that Mr. Hoffman reports suggests two important corollaries. It is epochal in two ways.

It marks a drastic change in the policies of Jewry. The old policy of concealing the extent of their power by whining that they are poor little innocents suffering persecution has been replaced by a policy of telling Aryans, "Now we've got you in the place in which you put yourselves and we shall teach you who owns you, you stupid swine."

We may be sure that there are Jews—how many is anyone's guess—who disapprove of their race's Holohoax on prudential or moral grounds. Now over the years Mr. Zündel repeatedly, specifically, and emphatically appealed to them, and they made no response. If their race succeeds in enslaving and eventually exterminating us, they will, of course, share in its triumph, but if the Jews' proclamation of world dominion is premature and the race fails to ride the tiger with impunity, they will share in its downfall. That is only fair.

The corruption of the government and courts of Canada places before the Anglo-Saxons and other Aryan populations of that country the urgent necessity for a crucial decision. If they submit to this, there will be no limit to their degradation, and we may foresee that in Canada a decade hence, rejoicing Jews will roam the streets and spit on the pavements, whereupon the Anglo-Saxons, scions of the men who stormed the Heights of Abraham and conquered a vast wilderness, will crawl on all fours to lick up the holy mucus, gratefully wagging their tongues in lieu of the tails with which nature neglected to equip them.

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IT IS THE LAW!

by
Wodenson

How many times have members of the White Resistance heard this phrase from the Kohnservatives. Of course, neither the writer of this article, nor anyone who publishes it, would advocate breaking the laws of the Jews and race traitors who run this country. However, it is still at least semi-legal to point out the differences between the higher law of self-preservation, as practiced by our ancestors, and the present system of so-called "law", whose greatest aim is the mixing, mongrelization, and abolition of the White Race.

I have often pictured in my mind the reaction of my ancestors, in both Viking Scandinavia and Teutonic Europe, to the present-day tyranny of the Zionist Occupation Government (ZOG) of the United States.

Can you, for instance, picture a 10th century Jerome Kurtz, former Jew head of the I.R.S., arriving at the longhut of one Eric the Fierce? Here, the kosher tax collector presents a document asserting that it is now the "Law" of the land that Eric and his clan must turn over half of their worldly possessions, and in the future must submit half of the fruits of their labor, to the tax collector. Furthermore, announces the tax collector, the tax money will be used to import Negroes and Mexicans as breeding stock to mix with your children. Is there anyone so naive as to doubt the certainty that the head of the forefather of Kosher Kurtz would soon have decorated a pole near the door of Eric's abode, both as punishment for such impudence and as a warning to any of the parasitic tribe who might follow in his footsteps?

Picture, if you can, a Teutonic tribe in Northern Europe in the 2nd century, headed by a chieftain named Balder. One day a certain Richard Cohen, head of the Civil Rights division of Northern Europe, arrives. Mr. Cohen announces that in a neighboring province, just two hours sleigh ride away, the government has created a village of imported Negroes. It is now the "Law" of the land, announces Mr. Cohen, that every member of your tribe must supply a sleigh and horses five days a week so we can transport your children to school in the new

December 1985

village of Ape-Eden. There your sons will be taught to feel guilty for being White, and your daughters will become the sexual attraction of the Negroes. To what avail, I wonder, would Mr. Cohen's Civil Rights Laws have been when Balder cleaved the Jew from scalp to scrotum with his battle-axe?

Now we, of course, would never advocate disobedience to the Jew laws of our land, but merely contemplate the differences between generations. Today's conservatives have submitted to the things mentioned above, and worse. Furthermore, in the near future they will submit to far more degrading laws. When the laws come, as they will, that all remaining White men must pay for, and attend, a sensitivity training class, if they want to hold a job in the Jewnited States, they will arrive dutifully at the appointed place and time with money in hand. They will be wearing kneepads for crawling; they will have their ears pushed out like pistol grips, and they will have their lips puckered up like fish, and, quite literally, they will kiss the buttocks of the Jews' assorted foot soldiers, for, after all, it will be the "Law."

When it becomes the "Law" of the land that every White man with a daughter between 12 and 17 years of age must bring her to an inter-racial, bi-sexual sensitivity class, he will obey—for it is the "Law." There, his daughter will alternately be raped and brutalized by Negroes and bull dyke Jewesses, but the conservative can console himself with the knowledge that he obeyed the "Law."

It is now the "Law" that you must sell your Race in order to have a job. If you want a government job, you must agree to promote race-mixing. To get a license to sell real estate, you must agree to promote race-mixing. To be a teacher, or be recognized as a church, you must promote race-mixing. As a Race, we go to our death as responsible conservatives—obeying the "Law."

In the religion of our Norse and Teutonic ancestors, the highest duty and honor of a man was the protection of his kin and family, even unto death. Either we as a people will abandon the foolishness of an Oriental religion, i.e., "love your enemies," "turn the other cheek," "be meek and humble," "resist not evil," and return to the healthy laws of the Gods of our Fathers, or we and our civilization are dead and gone like the do-do bird. If we fail to do so, the last Whites, as they are being slaughtered by the Jewnited States Army and their Christian hand-maidens, can proudly proclaim to the end, "We obeyed the Law."

I must mention Don and Dan Nichols, the two so-called Mountain Men, who abducted a woman, intending to make her

a wife for the younger Nichols. The problem they faced is common to hundreds of thousands of White men at this time. As the White men drop, or are forced, out of the system, many return to the mountains or forests which fit their racial soul. The White women, who are the most beautiful and most desired of all the females on this earth, however, are staying behind in the cities. There the Jew "Affirmative Action" programs make them economically superior to the remaining racially true White men who are denied good jobs by the Jew system, if they do not promote the race-mixing schemes of the Zionist Occupation Government, leading to a breakup of marriages and families. There in the cities, the well-to-do Jews get the most beautiful White women, and even the average White woman is courted, wined and dined, and spoiled by every racial specimen that dominates the cesspools we call cities. The woman the Mountain Men abducted was as pretty a Nordic beauty as any I've ever seen. It was no accident that her boyfriend's name was Alan Goldstein. Let us pause for a moment and all shed a tear for the dear departed Mr. Goldstein whom the Mountain Men shot and sent to the great Jew money factory in the sky!

Not only is our Race being destroyed by this state of affairs, but the removal of the most beautiful of our women is breeding the beauty out of the remnant. But, getting back to the hundreds of thousands, perhaps millions, of disenfranchised White males in the United States today, I can't help but compare their situation to that of their Viking forefathers. Would their forefathers have submitted meekly, passing up the chance to have families, to continue their seedline, and to enjoy the pleasures of a beautiful White woman? I dare say, hardly; they would have, and did, sharpen their swords, prepare their battle axes, load provisions on the longboats, and then set sail in the style which befits a proud and noble race, to conquer, subdue; and to bring home wives. Perhaps the Nichols men were far more true to the memory of their ancestors than the emasculated whimps calling themselves White men in the rest of America. Of course, we know that the Jews have the money, that they have our women, and that the justice system, the "Law," is in their hands.

White man, your choice is here and now. You may follow Jesus, love your enemies—and die; OR, you can raise Mjollner, the Hammer of Thor, and smash your enemies—and live. Will you follow the "Law" of Judaeo-Christianity and die, or will you follow the highest LAW, that of self-preservation—and live? The future of your children is in your hands. □

AN INTERVIEW

THE IRON GUARD

JIANU DIANIELEAU GIVES AN INSIGHT INTO THE PRE-WAR RUMANIAN NATIONALIST MOVEMENT

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The following interview with Jianu Danieleau, an officer of the pre-war Iron Guard, was recently conducted for the interests of our readership. We hope that it will stimulate greater interest in Codreanu's work.

NN.—Can you give us some sort of idea of the conditions in Rumania that gave rise to the foundation of the Iron Guard?

JD.—These conditions predated the Iron Guard, which was but a development stage, by about 11 years. We are talking here about a current, a movement whose origins go back to the 1919-20 years. A chaotic situation had been created by the psychosis of a Bolshevik revolution next door. Red infiltrators under the leadership of the Jews and the Jewish press incited our working masses and sowed the seeds of anarchy amongst them. The peasantry, opposed by instinct to this trend for revolution, was disorganised and leaderless, unable to respond. The educated citizenry was vacillating, the State apparatus spineless. Communist invasion was felt to be imminent. But a handful of high school students, headed by Codreanu, acted. Codreanu thus started on his Golgatha in the Spring of 1919. This small but determined move was to lead later, through many trials, tribulations, and imprisonments for him and his band, to the founding of The Legion of Michael the Archangel, and later, the Iron Guard. The appellation 'Iron Guard' came into being in 1930 to designate the political arm of the Legion.

NN.—Could you tell us why you joined the Legionary Movement and what has kept you active on its behalf ever since?

JD.—The innermost folds of my soul drew me irresistibly to it. I sensed intuitively that the Legionary Movement was, at long last, *the* organisation really meaning to clean the stables of

the political pestilence fouling up the country; to do away with the corruption and moral decadence of the body politic; to end the exploitation of the long suffering peasantry and improve the lot of the worker. And I have stuck to the same faith in these endeavours for I have believed the Legionary Movement to be one of a spiritual regeneration gifted by God to a people perhaps once in a millennium through its predestined leader, Corneliu Z. Codreanu, the "Captain."

NN.—What were the principle ideals of the Iron Guard?

JD.—Perfection through virtue; respecting life's original harmony; subordination of matter to spirit; instilling "*a forceful Christian faith, an unlimited love of country, correctitude of soul as the expression of honour, and unity as the premise for success.*" These are the pillars of Codreanu's school which were based on the foundation of 'the rule of the spirit and moral value.' The Legion endeavoured to create a national elite of character leading to an aristocracy of virtue sustained by love of country and permanent sacrifice for the Fatherland, on justice for the peasantry and the workingman, on order, discipline, work, honest dealing, and honour.

NN.—What was the Captain's attitude to Communism?

JD.—He intuitively knew and saw Communism for what it was: a bloody materialist revolution which threatened the economic, political, and spiritual structure of a free society; a revolution against the Church, against the Monarchy, against the Army, and against the right to property.

NN.—How strong was the Legionary emphasis on ruralism—upon the notion that agriculture was vital to an orderly, healthy society?

JD.—The Legionary Movement considered peasantry the foundation class of our country, because it represents the best in our people and the most beautiful in its national and spiritual authenticity. The contemplated plans regarding the peasantry were grand and varied, tending to elevate the peasant's standard of living in all respects, through vocational and agricultural schools, low interest state credit, and the guarantee of a fair market for his harvests. Under Rumanian conditions, medium sized agricultural ownership was seen as the best solution.

NN.—How did the Iron Guard view the Jews generally, and what view did it take of the then fairly new creed of Zionism? Why was this attitude adopted?

JD.—The unassimilable minority were obviously associated with the subversive forces that sought the dissolution of Rumania

through Communism, the dismemberment of Greater Rumania's frontiers, and the exploitation of the country. Indirectly, one might say that Codreanu 'supported' Zionism in the sense that he planned that in a Rumanian State the Jews would be materially compensated and their fare paid to Palestine. He took this position in order to safe-guard Rumania from the Jewish admixture and nefarious influence.

NN.—The enemies of Nationalism in Europe generally argue that all the 'fascist' movements of the 1930s were purely a product and reflection of middle class discontent. How far, if at all, was the Iron Guard a manifestation of the bourgeoisie class?

JD.—The greatest influence exercised upon the Legionary Movement came from the peasantry and the workers' classes whence most of its members were recruited. A bourgeoisie class as understood in the West did not exist in Rumania.

NN.—It has been said that the Captain saw a spiritual revolution as the principal objective. Why did he hold this belief?

JD.—Because he considered it as the imperative need of our society, he meant, therefore, to educate us in a new spirit, to mould a new man of character and strong will—and he did just that! Only a new man, a regenerated one, permeated by Christian virtues, a hero in all senses of the word could, in Rumania as elsewhere in the world, eliminate the nefarious element spiritually, politically, culturally, and economically, from the life of a country's people. Codreanu's spiritual revolution was exactly this, that he was creating such a new man. By virtue of this direction, the Legionary Movement is not considered by us a political party at all, but a spiritual revolution which began to affect Rumanian life in its very essence.

NN.—How important was the Christian view of life to the ideological perspective of the Legion?

JD.—It was all important because one's Christian faith constituted the all pervasive element of the Legion: "the Legionary believes in God and prays for the Legion's victory." (Codreanu, *The Nest Leader's Manual*, Point 54.) "The Legion not only moulded a new type of Rumanian believer: The Legionary, but the very essence of it is religion." (Victor Garcineanu, *Din Lumea Legionara*), which prompted such comments from non-Rumanians as follows;

"There can be no doubt but that, from a strictly religious point of view, Codreanu's Movement represents the greatest and most intense revival of the Christian faith in any nation during the Twentieth Century. Its influence on the spiritual and

intellectual life of the elite among young Rumanians was enormous and transcendent. That is what makes the Legion unique among the nationalist movements of our age." (Warren B. Heath, in his Introduction to *The Anti-Humans*, by D. Bacu.)..

NN.—What practical steps or methods did the Captain take to bring about a spiritual orientation in each legionary?

JD.—He taught us to shun the craziness of modernism. He insisted on those basics tending to form the characters Rumania was in need of. "It is new characters we need," he said, "not political programmes." And in order to reach that goal, he aimed to educate Rumanian youth of high school age in *Brotherhoods of the Cross*; the rest of the membership in *Nests*, as delineated in his aforementioned *The Nest Leader's Manual*, soon to appear in English. Atheists were out, since the imprint of the education was Christian in nature, which constituted a permanent beacon for the Legionary throughout his progress, accomplishments, his whole life.

NN.—What kind of effect did the Legion have on the Rumanian nation at large during its heyday?

JD.—The return of Mota and Marin to Rumania, from Spain in February 1937 for burial certainly constituted the pinnacle of the Legion's popularity. The nation was electrified by the sacrifice of the best the Legion had to offer on the altar of the Fatherland. The reception honouring them by the whole nation along the entire route of the train bearing their bodies, the homage paid their remains, the perfect discipline and order reigning throughout the processions produced in the same year unexpected election results. And it was this perfect order that worried the enemy: the palace camarilla started plotting Codreanu's murder.

NN.—Why did the Legionary Movement send a group to Spain during the Civil War to aid the Nationalists? Why did Comrade Mota, Codreanu's deputy, go when the need of Rumania was so great?

JD.—Only a team of seven legionaries—an élite group—was permitted by the Captain to go to Spain and fight on General Franco's side. And two of them were to fall: Mota and Marin. As Mota was second in command in the Legionary Movement, one can easily understand Codreanu's reluctance to allow him to go. Yet, in the end he consented. For Mota went there determined to fight and, if necessary, to die! "They were machine-gunning into Christ's face! The world's Christian civilization was shaking! Could we remain indifferent?" "Is it

not a great spiritual blessing for the next life to have fallen while defending Christ?" he wrote, in a letter to his parents and left in Bucharest to be delivered in case of his death. And Marin went to face and fight the enemy, the enemy of mankind, the modern Luciferians. Their going to Spain was a symbolic gesture of solidarity with a kindred movement of a sister country being ripped apart by the forces of darkness.

NN.—Why did the Iron Guard, which was clearly a radical movement, go into alliance during WWII with the reactionary military government of General Antonescu?

JD.—To begin with, I must say that there was no alliance between the Legionary Movement and General Antonescu after Rumania had become embroiled in WWII. Their co-öperation lasted only from September 1940 to January 21st 1941, on which day the General launched his Hitler-backed coup d'état; the so-called 'Legionary Rebellion' which shortly followed was the Movement's protest at being removed from the government. Several of the Legionary leaders, however, clandestinely reached Germany (through the help of sympathetic German officers) and were interned in Buchenwald and Dachau. But the rank and file Legionaries filled Rumanian prisons until the survivors were freed in 1946. The short lived 'alliance' with Antonescu can be explained as follows: Our Captain esteemed the General for his military posture vis-a-vis King Carol II. On the basis of the prestige his attitude thus attained when part of Rumania's frontiers crumbled as a consequence of the Berlin-Moscow Pact—by which Russia got Bessarabia and Bucovina, Bulgaria got Southern Dobrogea, and Hungary a good chunk of Transylvania—King Carol was so pressured that he was forced to abdicate, and General Antonescu took over as a measure of national emergency. The country was experiencing such extreme difficulties that the Legionary Movement offered what contribution it might make toward resolving them but was rejected out of hand. The General, far from being friendly now, became our adversary. It seemed that, not content at being the Head of State, he had an obsession to become Head of the Legion as well. At the same time, Germany's attitude changed towards the Iron Guard. Realizing that the Iron Guard had a nationalistic and *spiritual* foundation, which could not be manoeuvred to their liking, Germany agreed with Antonescu that the Legionary Movement must go. Thus we arrive at January 21, 1941.

NN.—Was there a process similar to denazification in Rumania

after the war?

JD.—Yes, and no. The first crisis experienced by the Communist régime imposed by Soviet tanks was that of winning over the most prominent among their ideological adversaries. Those whom they succeeded in enrolling were made use of to a maximum on political, military, cultural, and propagandistic levels. Against those not responsive to their inducements, reprisals of the utmost magnitude were unleashed. The brunt of this drive was directed, as expected, against the staunchest resistance to the occupation—the remnants of the Legionary Movement. The Reds were seeking its total annihilation. How they went about it is dramatically related in D. Bacu's spine chilling book of experiences under this régime, *The Anti-Humans*.

NN.—Looking at the state of the contemporary world, do you regard the Legionary Movement as a failure or do you regard it as a symbol for the future?

JD.—A failure? Most certainly not! I think that as the Legionary Movement constituted a symbol in Rumania in the 1930s, it could similarly constitute a symbol nowadays, and certainly in the future, anywhere. Nothing has changed in Rumania and world society to diminish the validity of its concepts. On the contrary, the spiritual crisis of today's society is even more critical than formerly. And, considering that the Legionary Movement, in contrast to political parties, has been in its essence a movement for spiritual accomplishment, all that was called for earlier is today even more valid and will remain so in the future.

The fundamentals and the Christian culture of the Western world must be restored; it is imperative! The Russo-Soviet imperialism and barbarism must be put down before it is too late. The anxieties brought on by social parasites, in most cases manoeuvred by Communism, must be put an end to and the inauguration of a socio-politico-economic life anchored in the primacy of the Christian spirit must come about. I refer to the desiderata of our day as to those of tomorrow which identify with the principles for which the Legionary Movement has fought through such great sacrifices. Summing up, if on a political plane the Legionary Movement has known failures, and, due to great and unforeseen adversities, it could not fulfill itself as envisioned, it has, on a spiritual plane, made an imprint, and has remained very much alive to this day.

NN.—What do you think the Revolutionary National movements of Europe today can learn from the structure, doctrine

and spirit, and example of the Iron Guard?

JD.—In order for other kindred groups in the West to learn something from us, they must look at Codreanu and the Legionary Movement with more than just a curious eye, i.e., they will have to study seriously the Legionary phenomenon in depth, with a discerning approach. There is, we feel, much in the legionary way of life that could be adapted to local conditions elsewhere, but that is for those groups to decide. Our history shows that progress can be made towards an eventual victory. But this road is peculiar to each nation, each locale. Lastly, but of some importance, similar groups should avoid repeating our mistakes.

NN.—Is there any statement or event which for you uniquely and succinctly encapsulates the real vision of the Legion?

JD.—In a nutshell, yes! That of pursuing Codreanu's precepts, in order to achieve the wish expressed by Mota in his last letter before falling on the Spanish front in Defence of Christ and Christian civilization on January 13th, 1937 at Majadahonda near Madrid: "*and, Corneliu, make out of your country a country as beautiful as the sun, powerful and obedient to God!*"

NN.—Thank you, Jianu, for your time and for your thoughts. We feel sure that they will be greatly appreciated by our members.



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Letters to the Editor

Dear Kinsman George:

2 September 1985

Please find enclosed check for 10 copies of your August issue of Liberty Bell. We are very pleased that you stayed in print so that you were able to print and distribute this issue. We think you had some personal satisfaction from this issue? Thank you for your outstanding efforts for our race's survival.

General Never, California

* * * * *

Dear George

3 September 1985

Enclosed is \$25.00 for a one year subscription to Liberty Bell. It is still the best publication anywhere. I know that I have been out of touch for a few years, but by no means does it mean that I have been out of the fight...

Best regards,
P.G., Florida

* * * * *

Dear George Dietz:

3 September 1985

I was surprised when you answered the phone yourself when I called on Labor Day. It does my heart good to know that there are men of courage like yourself out there unafraid to "tell it like it is."

Enclosed, please find a check for some of your publications...

Sincerely, W.W., North Carolina

* * * * *

Dear George:

4 September 1985

I always admired how in National Socialist Culture people cared about the destiny of their descendants and the descendants of their descendants, and layed a foundation which, given a chance, would have ensured the preservation of the racial integrity of all races.

People of the Western Democracies, for the large part, don't have any dreams for the future, nor for what their children and children's children will have to undergo, but occupy themselves with consumption and self-indulgence. History will judge this, as will be seen.

Hang in there, George, we're with you!

D.M., Michigan

* * * * *

Dear Mr. Dietz:

10 September 1985

December 1985

As always, I find Liberty Bell very informative and particularly like Dr. Oliver's going back in history and his comments on present-day happenings based on that.

Sincerely,
Mrs. J. G., Virginia

Dear George:

11 September 1985

According to the paper, Tom Metzger and Farrakhan have joined forces. That should make the Jews a little nervous, I hope.

The Liberty Bell never fails to live up to my high expectations! Great as always. Hang in there!

Mrs. E.S., California

Mr. Dietz:

2 October 1985

On Sunday, September 29, I read a very impressive article about you in a local paper. I don't know anyone from Germany, much less someone who was in the Hitler Youth. That was extremely exciting to see! Especially to see you so loyal. So many, after the war, turned on Hitler and became Jew lovers. Loyalty is a very admirable trait indeed!

The newspaper also said that you "circulate" many things such as printed matter, pictures of Adolf Hitler, and records, including Nazi war songs. I am very interested in all three, especially the first two...

I am eager to hear from you as soon as possible. Sincerely,
C.F., Missouri

Sir:

10 October 1985

I have just read your booklet "A Real Case Against the Jews" and found it most enlightening. I am interested in getting this and other pro-White literature into the hands of my friends and neighbors, as well as the general public.

Please send me a catalog and price list as expeditiously as possible so that no time is wasted in this important mission.

H.S., Wisconsin

Dear Friend George and Family:

15 October 1985

Liberty Bell for August was most sensational; each issue is worth a million. Enclosed please find my check for subscription renewal.

The Russian Khazars are getting blasted from every corner of this universe. Good old Menachem Begin introduced Terrorism to the rest of the terrorists and he does not like the results.

Mama and I are in excellent health, still working two days per

week, and love it. Our very best wishes to you and your family; we wish you all good health and success. Very sincerely yours,
P.C., Massachusetts

Dear George:

21 October 1985

Here is my \$40 donation for October. The Jews and their ZOG know their evil Democracy is about to self-destruct. People are really getting Jew conscious around here!

M.D., Michigan

Dear Mr. Dietz:

22 October 1985

I recently found out about your Liberty Bell Network, so I called it with my computer. I was glad to find that it was what I expected. I really believe strongly that it's our duty to rid this world of the Jew and Nigger crap around us. I'm sure that everybody on your Data Board feels the same. I am sending you herewith \$8. of which \$5 is for a Password, and \$3 for a sample copy of your magazine. I hope that through your system I will find out more about how to serve my race. I have not done a lot yet, since I really don't know what to do. So if you tell me the basics, I want to help.

Thank you very much.

L.R.P. California

Dear Comrades of Liberty Bell:

23 October 1985

With keen interest I read your article "By Their Fruits Ye Shall Know Them" (Revilo P. Oliver) in issue no. 12. I would appreciate it if you could send me another sample copy of your fine magazine for which I am enclosing \$5.

As far as I have studied English literature about the race problem hitherto, I feel you better shape and express the matter than do German publications, maybe because we are too much concerned about the actual, desperate national situation in Germany, neglecting the pivotal cause. But our group is doing the best to spread information.

SAL and sig al Fena,

Heil und Sieg unserem Volke,

Hail and Victory to Our People!

W.W., Berlin, Germany

Dear George:

25 October 1985

Enclosed is my check for LB renewal plus some other items. Sorry the donation isn't bigger!

The Liberty Bell is so engrossing, I complete the reading of it in one day and then revert to other reading material.

I am half way through "Mein Kampf." That's one book that should be considered as "Must-Reading" in high schools and colleges (wow!). As I read through it, the situation back then is the same as it is here today. It's almost like reading the newspaper and reading yesterday's happenings today. Of course, the newspapers are glossing over the real reasons of the true happenings.

The Zuendel and Keegstra trial in Canada were a farce, but really informative in other ways. The thing about this is the fact that OUR Constitution is being watered down in such a way that people can't really see it. Our people are slowly, figuratively speaking, robbed, raped, and ignored by the very people who are sworn to defend the Constitution, because of the behind-the-scenes bosses. To me, this is pure conspiracy to sell out the American people, aiding and abetting those who are not for the Constitution. These very same people should be dealt with more severely than someone who is not in Government who sells info to our enemies.

If you can't trust the people who are supposed to protect the Constitution, what can I say?

I enjoy Prof. Revilo P. Oliver's articles!

Sincerely,

A.Z., Michigan

* * * * *

Dear Landsmann:

25 October 1985

...I read the letters of N.S. in the September issue of Liberty Bell and, as a long-time student of the works of Lyndon LaRouche, I would like to answer his query about him. LaRouche is a white man, highly intelligent, and well educated. On his own he has virtually recreated much of the thought and policy of Hitler—though he doesn't know it. It is the fixed MO of the Jews to infiltrate organizations and subvert them to their own ends. In the case of LaRouche, they have done this. Although they have been unable to prevent his condemnation of usury and of Jewish rule, they have been able to limit the damage by keeping him misinformed on two vital subjects: Race and Jewry.

As a socialist, LaRouche believes in the cardinal tenet of Jewish socialism: that people are identical economic units. Thus, he completely ignores inherent biological differences between races. To him, creating a modern society in Africa is merely a matter of education, capital, and work. He never says anything about how a civilization can be maintained by creatures with an IQ of 50 and no forebrain. To recognize the problem would be "racism" and hence forbidden. To him, like all

Liberals, the biological, mental inferiority of Negroes is to be cured through "education" and similar magical rites.

Not recognizing racial differences is the basis of his blindness on the Jewish question. Again and again he runs into the Jews; in government, banking, the dope trade, etc., etc. Yet, despite the very fact that many of the leaders of these Jewish criminal organizations are identified Jews (like Kissinger, Volker, Armand Hammer, Bronfmann, Sharon, Oppenheimer, Rothschild), LaRouche is always led to ascribe their actions to somebody else, usually England. To ascribe the Jews' crimes to England is like accusing a horse of the crimes of its rider. Alas, this is being done with America as well. Down in South America, many people regard Americans as "a bunch of filthy Jews," not realizing that only our owners are Jewish.

By controlling LaRouche's thinking on these two vital questions they have largely "sanitized" him as a danger to Jewry. He thus serves to mislead opponents of the Jews just as the "Kosher Conservatives" do and waste their time and money in futile efforts.

I have written to LaRouche and spoken to him on the telephone, but his mind is fixed. It must be remembered that he grew up during the most intense hate campaign in history, the 1930s hate against "Nazism." He was thus, in his innocent childhood, programmed to hate Hitler and to consider the Jews as poor, persecuted victims. Anything NAZI is automatically evil, while Jew Socialism is the "hope of the earth." Ironically, 40 years of experience have led LaRouche to recreate much of Hitler's thinking—but he doesn't know it since the Jews have carefully prevented him from learning what Hitler's ideas actually were! That is were the situation stands at present. LaRouche is surrounded by Jews. They permeate his organization. If he should show any sign of understanding the Jewish problem, he would either be murdered or forced out of his own organization. After his death, his organization will probably become 100% Jew-run and lose even the partial utility it now has. For now, I read his material with pleasure and learn many things from it. But, I always remember his prejudices.

Sincerely, R.S., New York State

* * * * *

Dear George:

29 October 1985

Greetings from Motor City, otherwise known as Nigger Town. I hope everything is going fine with you and Betty, and that you are in good health. There seems to be much more

interest here in National Socialism than there was in Florida. There are at least three SS Action Groups in the area. They cause a lot of excitement when they parade and march wearing the Swastika armbands and uniforms. I think they are overdoing it a bit, though.

Anyway, we have been busy at least one day a week putting out Liberty Bell hand-outs on cars in the numerous parking lots and shopping centers around here. I hope you have been getting some response from some of the folks around here. The stupid and gullible goyim had better start waking up before it's too late. They are more worried about winning football games than what's happening to their race and culture. Anyway, please send some more White Power material for the enclosed check. The remaining amount is for postage and a donation to help keep the Liberty Bell rolling.

Take care and give my warmest regards to Betty and Ray.

Yours for Aryan Victory! M.D., Michigan

* * * * *

Dear Sir:

1 November 1985

Enclosed is money order for \$5. for my Password validation fee, together with an SASE, to receive the TRUE MESSAGE of White people from the Liberty Bell Network.

For the White Race!
V.T., Connecticut

* * * * *

Dear Comrade Dietz:

6 November 1985

I now have a few extra dollars to spend on a worthy cause, so here is my renewal plus an order for a few things. The Jews at "Jew-University" are especially bothered by the "I was gassed..." stickers.

I wish I could give more now, but perhaps if I get in the Army after graduation I can afford to give more substantially and regularly. Your Liberty Bell and the National Vanguard seem to be the only worthwhile publications on our side, not made ludicrous by claiming the support of the Jews' own god to defeat them.

As always, I wish for the success and good health of yourself and your associates.

Hail Victory!

E.F., Michigan

* * * * *

Dear Liberty Bell:

, 14 November 1985

It is entirely possible that N.S. of Massachusetts [see Liberty Bell for September 1985] is well aware that LaRouche is

another agent planted by the Jews (as per Protocol 12, para. 11), whose job is to hoodwink real patriots into giving themselves away to him about the Jews, in order for him then to pass on their names and their remarks to the B'nai B'rith. Or maybe Mr. N.S. is just not sure, and he wants specific information. Well, LaRouche has all the earmarks of being that type of creature. To me, he is a Jew with a French name. He founded the NCLC, a thing that was branded as Marxist by Attorney General Griffin Bell, and reportedly kept under surveillance by his office. On an NBC report back in 1978, a spokesman for the NCLC by the name of Cohen appeared, nervously denying that they were Marxist. Later on, LaRouche seemingly made a turnabout; on another NBC report he was described as "fascist" and "anti-Semitic." And then, after that (1983), he was afforded a series of campaign programs over nationwide TV, over which he said, among other appealing things, that, if elected President (he was running for the Democratic Party (!) nomination), he would immediately declare a state of economic emergency and order the abolition of the Federal Reserve Board. Now, the Jews won't allow anyone to do that over their media except under the intention that it will work for them. For other good-point remarks on LaRouche, see the letter by W.F. on page 35 of the April 1984 Liberty Bell.

By the way, Yassir Arafat is a double agent and an outright Jew; this was exposed several years ago by the NSWWP of California...I have learned that Muammar Khadafi is the son of a Jewish mother and an Arab father—and that makes him a Jew; and it is logical to presume that he is also a double agent for the Jews. And guess who else is probably working in league with the Jews while pretending to be against them: no less than Louis Farrakhan, the mulatto Muslim who recently gave a three-hour speech at the Jewish-owned Madison Square Garden, where he said, among other Jew-lashing statements, that "the Jews have the seeds of murder planted in their hearts." And this after he had said some months before, and widely publicized by the media, that Judaism was a gutter and dirty religion. My interpretation of this is that the Jews have detected a sizable amount of anti-Jewish sentiment in the Negro community, and have sensed probable dangers in it, so they have planted Farrakhan to rally a lot of Negroes behind him, among which will, of course, be those Negroes who can potentially be harmful to the Jews, for Farrakhan then to dispense to them the instructions which will neutralize, or keep at a minimum, any possible harm to the

Jews, Farrakhan, could be an undercover Mason; the Jews have secured thousands of Black Masons, many of whom are now operating in South Africa.

George, please let the readers know that the simplest way to get a copy of "One Answer to Cancer" is by sending \$2.50 to: Cancer Control Society, 2043 No. Berendo St., Los Angeles CA 90027. Incidentally the man who used to drink a gallon of carrot juice daily was, of course, an ignorant nut, but I remember well John Chancellor saying that he had died of an overdose of Vitamin A....

I'd like to refer you to a statement which appears on page 66 of the book "The Hidden Government," by Lt.Col. J.C. Scott: the excerpt between the words "Consider" (12th line) and "effectively;" just replace the word "Christians" on that excerpt with the words "White Patriots," and we have a cardinal piece of wisdom, handed over to us by the Jews themselves.

For a Whiter, Brighter, and MORE PRAGMATIC World,
L.E., New York State

Dear Landsmann: 11 November 1985

...My mother has been a patient of Dr. Kelley's for some 14 years and has been completely cured of cancer. Alas, she cannot be cured of the effects of two operations she suffered from the quacks before she discovered a better way. One of the operations paralyzed her pancreas thus leaving her permanently cancer prone as her level of pancreatic enzymes is too low to inhibit cancer. Anyway...the cancer rate is now 25%, so you have a 1 in 4 chance of getting the disease. By the way, I might add that Dr. Kelly went broke curing cancer, in sharp contrast to the quacks who make millions from torturing and murdering people. This is proof of his sincerity. In a Jew-run society, wealth is the mark of evil. Honest men are poor. Virtue is punished, not rewarded.

In spite of this, one type of vice is being properly rewarded. I just read yesterday that the infamous Jew Roy Cohen is dying. Reading between the lines, it is clear he is dying of AIDS. A recent study of blood samples from drug addicts reveals that 30% of NYC addicts had AIDS in 1979! By now the figure is 85% and the same rate applies to the faggot population. Since the Jews and their chief Shabbat Goyim are mostly faggots, there will be a lot more Roy Cohens, Jacob Javitses and Hubert Humphreys in the near future. I expect an effort of despair to spread AIDS to as many normal people as possible. A vaccina-

Liberty Bell

tion campaign to give people the disease a la "Swine Flu" may be expected next year. Avoid it like the plague!!!

I would like to add that my own observations tend to indicate that the AIDS virus only afflicts Negroes and Mulattos. Whites seem to be virtually immune. Over 50% of AIDS victims are Negroes. Many of the "Whites" who have it are actually Jews... Though Whites are a minority of AIDS victims, they are the majority of those shown on TV or in the media here. This has to be policy. With the exception of Rock Hudson, every White I have seen who has the disease got it from blood transfusion.

Yours truly,
R.S., New York State

Dear Mr. Dietz: 12 November 1985

Your October issue of Liberty Bell is one of the best. They are, however, all very, very good, though. Please send me the items listed below and keep what's over for a donation.

C.M.C., Arizona

Comrades: 13 November 1985

Thank you for sending me your "Books for Patriots" list. My family, friends, and I are always glad to find other racially awakened Aryans. I have enclosed an order for leaflets, etc., which we will be distributing by the holidays.

H.S., Wisconsin

Dear Comrade Dietz: 14 November 1985

Enclosed is money order to cover the renewal of the Liberty Bell, beginning in January. The articles are consistently excellent, especially those of Professor Oliver and Dr. Weber.

Thanks again for your great work. Hail Victory!

E.F., Michigan

Dear Mr. Dietz: 9 December 1985

Please renew my subscription.

I feel that publications such as your tremendous Liberty Bell perform their most valuable service as instruments of persuasion, or, if you please, propaganda. It's my opinion that persuasion is accomplished best by finesse as opposed to name calling.

In some of the other, less sophisticated Aryan loyalist publications I would read the most sublime thesis only to see them annihilated through the use of crude racial slurs. In fact, I
December 1985

feel that the arena of human rights (ours) is in our best interest, and bigotry and prejudice are our greatest enemies! For too long the hate-mongering of the enemies of the Aryan peoples has not been exposed for the intolerant prejudice that it is. Our right as sovereign citizens eminently justifies our taking action against the premeditated intrusion of these resentful aliens into our lives.

The contemporary American seems to be wholly unable to discriminate between prejudice and loyalty. In fact, disloyalty is perceived as good and loyalty as evil. We have even been brain-washed out of identifying ourselves as a people. All obvious assaults upon racial integrity.

So, I say good for you for trying to bring forth a more wholesome environment where honor is placed above the sickly peer group pressure of the whore house.— Hail to the beauty and grace of the Aesir,

Sincerely,
L.C., Arizona

The following letters, comments, and remarks we have received in response to our fund appeal of 10 December for the purpose of acquiring a word processing system for Professor Revilo P. Oliver, which was a marvelous success:

George,

Great Idea! Check for \$1,000 enclosed for Dr. Oliver's word processor!

Dr. F.T., Virginia

* * * * *

Dear George and Family:

My most sincere thanks for the "Friends of Liberty Bell" message; we enjoyed every word of its contents. We pray and hope Dr. and Mrs. Revilo P. Oliver and you, George, are now feeling perfectly well. We fully understand your problems with "businessmen of God" and other "Holy Men," White traitors, religious prostitutes, and that's putting it mildly.

Judaic hogwash is where the money is, and the cowardly Whites go along, because of fear. We cannot afford to lose such an outstanding, super brilliant Patriot as Dr. Oliver!

I have enclosed a check for \$15 to buy Mrs. Dietz a steak during Yuletide. Wish I could send fifty times that small amount. We wish Dr. & Mrs. Oliver and our Super Friend, George and Mama and family, a very Merry Christmas and a Happy and

Prosperous New Year.

P. & Mama C., Massachusetts
* * * * *

George,

The October Liberty Bell was fantastic. In fact, It was so good that I had to go out and buy a Bible to follow all the references play by play! Your publication really shows Christianity for what it is. Good job!

A few days ago, I was talking to an old-timer, and he was telling me about how industries buy up inventions to keep their businesses in operation (and, in the meantime, hold up progress). For example, when we could all be driving nuclear powered cars, planes, and trains on granules of energy that would last a lifetime and keep the ozone alive, we are instead buying and driving built-to-break-down smoke belchers that stifle us on a daily basis.

I also talked with a "Green" [a member of the "Green Party" in West Germany] about alternate sources of energy and he, too, is convinced that industry is buying up patents on solar energy to keep them off the market. That is probably the only thing I would believe out of a "Green," and this one point makes sense.

So we can chalk up another point for the Jews keeping us in the "oil age" when we should be light years ahead.

Enclosed is \$60. for September, October, and December pledge, plus \$20. for Dr. Oliver. The 'ole' Autumn chicken' writes like a true poet. It's a pleasure to read his articles, and increase my vocabulary simultaneously, as opposed to reading a newspaper geared for a third-grade mental capacity.

Enclosed, also, is a copy of a letter that is routinely distributed around government offices [see photographically reduced copy reproduced on the following page]. When I look at the general's signature under the body of the letter, I don't know whether to laugh or cry. Yes, B.G. Druit is white, at least on the outside.

George, I'm behind you 100%. Don't give up the fight. Keep the Liberty Bell ringing!

Yours truly,
1st.Lt. G.B., US Army, Europe
* * * * *

George,

I have just finished reading your 10 December bulletin, and if you really are convinced that the computer-word processor you ordered for Dr. Oliver will relieve both of you of part of your work load and increase your mutual efficiencies, I'll go along
December 1985



DEPARTMENT OF THE ARMY
US MILITARY COMMUNITY MANNHEIM
APO NEW YORK 09088

REPLY TO
ATTENTION OF:

5 December 1985

AERM-CC

SUBJECT: Dr. Martin Luther King, Jr.'s Birthday

OPEN LETTER TO THE MANNHEIM MILITARY/CIVILIAN COMMUNITY

1. The Martin Luther King, Jr. Federal Holiday Commission has adopted "Living the Dream" as the official theme for celebrating this country's newest holiday on 20 January 1986. The theme expresses the message and inspiration that Dr. King generated among Americans with his dream and what that dream has awakened in America.

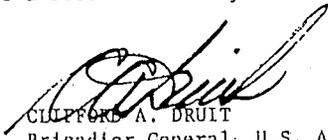
2. I invite you, the Mannheim Military/Civilian Community to celebrate this dream:

a. A day to reaffirm the American ideals of freedom, justice and opportunity to all.

b. A day when the Community rids itself of the barriers which divide it and comes together as one.

c. A day to pay tribute to Martin Luther King, Jr., who awakened in us the best qualities of the American spirit.

3. I encourage the Community to use this observance as a door opener to reaffirm your ability to build a better Community dream of equality.


CLIFFORD A. DRUIT
Brigadier General, U.S. Army
Commanding

DISTRIBUTION:

B1

with your idea by enclosing a Yuletide gift for the both of you.

I recently mailed another cash donation to Ernst Zuendel to help defray the cost of his legal defense appeal. [Speaking with Ernst on New Year's Eve, I learned that, finally, the transcripts have been delivered so that the costly and lengthy appeal

54

Liberty Bell

process can now begin. Please continue to send your defense fund contributions to Ernst at 206 Carlton Street, Toronto ONT M5A 2L1, Canada. Ernst needs and DESERVES our wholehearted support!—G.D.]

I also mailed a cash donation to Chester Wojciechowski in response to his appeal in the October issue of Liberty Bell and have attached a copy of his personal reply to me.

Enclosed: Gift for Dr. Oliver \$20.; Yuletide Desert for you and Mrs. Dietz \$5.; Order for "Hitler Was Right!" envelope stuffers \$13.20.

Happy Yuletide to you and all contributors.

G.A.H., New York State

Seasons Greetings and every good wish to Dr. Oliver and his wife for health and happiness in the New Year. \$1,000 enclosed.

Best regards to you and Betty. Mrs. N.N., California

Why is USSR financed by U.S. taxes? — Immigration—the Silent Invasion. — We have met the Enemy: They are our leaders! Check for \$10. enclosed. F.D., California

Great Idea! Check for \$20. enclosed. T.K., California

I apologize for the small amount. My funds are dwindling fast. Please let Prof. Oliver know how grateful we all are to him (and you). Check for \$10. enclosed. Mrs. J.F., Montana

Can't think of a better cause! If I were still employed I'd do better, but as you know I am a wicked Nazi and unemployable. Check for \$25. enclosed. Dr. P.P., California

This is the best I can do! Check for \$100 is enclosed.

J.W., New York State

Enclosed check for \$88 for a fat turkey, for Professor Oliver, and a few copies of "The Political Soldier." This Englishman [the author of "The Political Soldier."—G.D.] should admit that England bears the biggest guilt for the Fall of Europe. There is revenge for everything on earth. All good wishes.

Mrs. I.J., Michigan

Check for \$25 enclosed. May I hope that a new word processor might eventually mean a new, full-length book?

December 1985

55

R.W., Minnesota

What a Great Idea! Professor Oliver will flip over when he sees a new Word Processor. Here is \$30 for the equipment.—
Good Idea, George! D.M., Michigan

You were very lucky to get Professor Oliver to contribute to Liberty Bell, and that goes to show your good judgement. Also I would like to wish you a happy Christmas and am sorry my check is so small. \$15. enclosed. Mrs. J.G., Virginia

As I am a professor too (Academia & sci.), I'd like to correspond with Professor Oliver. Please send me his address. \$5 enclosed. H.J.B., New York State

Professor Oliver is amazing. Great work! \$15. enclosed.
R.T., California

As a new subscriber, I am heartened and impressed with your [Dr. Oliver's] wit and dedication! \$10. enclosed.
Miss M.S., New York State

I think Dr. Oliver is the finest, bravest, and brainiest man in the U.S.A. and look forward to every word he writes.
H.R., New York State.

Enclosed \$50 cash for the Dr. Oliver project, and \$50 cash for your project, they should coincide. Don't forget the acknowledgement.
Dr. H.I., Michigan

I wish I could help more, but here is \$10.

In the October issue, the article by Wodenson on "Race or Religion" tremendously impressed me. Both my grandfathers were old circuit-riding Methodist preachers, and I didn't just read the Bible, I had to memorize it. But for the last 35 years I have researched ALL religions. And there are even a few more points that go beyond Mr. Wodenson's excellent treatise.

...The end result of what I've found out is, religion (ANY RELIGION) which becomes extremely well impressed on people, sooner or later causes the destruction of that people, their government, and their civilization.

Thanks,
C.A.S., Idaho
Liberty Bell

Nice thought. Best wishes to the Olivers and yourself. Like most Whites, I am busted now. However, for a worthy cause I scrape the barrel and enclose \$5 for Oliver's gift, and \$5 for you. It is pitiful, but I hope the spirit will be appreciated.

Merry Christmas, R.S., New York State

Yes, it is a wonderful idea what you are doing for Dr. Oliver. Who is going to teach him?... I am sure Dr. Oliver will manage—and he will be very surprised. It is a fine thought! Check for \$50 enclosed. Mrs. L.H., Iowa

Here is part of my special Gift to Dr. Oliver (\$50), with another \$50 within a month. Few people, besides yourself, know how much work these two great Americans really do on a day to day work load. I'll be looking forward to meeting with you again. K.W., Illinois

Did Dr. Oliver believe the new equipment would realize a considerable savings in time and effort? Check for \$75 enclosed.
R.E.W., Minnesota

I wish him [Dr. Oliver] well and I enjoy his articles. When he expires, we will have lost another great man. I really would like to know how he has been able, over the years, to survive in the academic world at the University (his views have not been what they like to hear)? Check for \$25 enclosed.

Dr. J.V.N., Pennsylvania

So happy to participate in this wonderful gift idea; do take care when traveling the 500 miles. Check for \$15 enclosed.

General Never

Dr. Oliver is indubitably one of this age. What a vocabulary! I would sometimes have to use the Oxford Dictionary to decipher his articles, even though the size of my vocabulary is in the top category. Check for \$20 enclosed.

R.C.W., North Carolina

Herewith check for \$500 for the Dr. Oliver project.

Dr. J.A.W., Connecticut

I hope you reach your goal with money left over. \$10 enclosed
Good Luck! Mrs. E.S., California

December 1985

Best wishes for a healthy and productive 1986—and beyond!
Please take the appropriate security precautions, since the
cowardly vermin have been “at it again.” \$100 enclosed.

Sincerely,
T.R., New York State

How long? Some day, Truth will prevail! Check for \$200
enclosed.

T.G., Wisconsin

I wrote you once before about the race-mixing schemes of
the McDonald Corporation. Well, they're at it again! Mrs. Kroc
(widow of founder Ray Kroc) is financially underwriting a
“peace” fund, in the name of the Rev. Theodore Hesburgh of
leftwing fame. Hesburgh was of course an ally of the Nigger
Communist Martin Lucifer Coon and a backer of the so-called
“civil rights laws”. Maybe all readers of the Liberty Bell should
write McDonalds and tell them EXACTLY what we think of
them and their products. That may be part of our nation's
problem too, get fat and mentally lazy as we consume fast food
garbage. A diet of that crap will certainly destroy healthy Aryan
bodies!

I just started working my new job as a trainman, and we run
through Paterson NJ; this city is first class evidence of the
Nigger in action; garbage and spray-painted buildings every-
where. No one can see that and convince me they are our
equals! They truly are subhuman, although I must confess I
admire Louis Farrakhan; he believes in racial separation and
self-help, and is wise to the Yids.

\$10 enclosed for the Dr. Oliver project. Best wishes to you
and yours.

M.R., New Jersey

Dr. Oliver has one of the most incisive minds I've ever
known—he helps his readers grow. \$10. enclosed.

Best of wishes always

Cordially,
Mrs. A.M., Washington

INDEX 1985

JANUARY, Vol. 12—No. 5

Foreword to “The Anti-Humans”;*** — Postscripts, by Prof. R. P. Oliver:—The Agony of Eastern Europe, by Prof. R. P. Oliver. — Letters to the Editor.

FEBRUARY, Vol. 12 — No. 6

The “Naked Communist Thesis” ***; Some Reflections on the Ideas of W. Cleon Skousen 20 Years Later, by Dr. Peter H. Peel. — How the Scum of the Earth Rule Us, *? by Jim Taylor. — Freethinker Supports Total Bible Reading in School. — Ensuring that Holocaust Stories Never Die! **

MARCH, Vol. 12 — No. 7

The Case Against the Holocaust.*** — Monetary Policy and Aryan Survival in the United States, by Dr. Charles E. Weber. — Get America up in Arms! ** — The Samisdat “Holocaust” Show Trial in Toronto, Canada. — Awakening. — Journalist Leads Campaign Against NBC TVs “The Execution”. — Comment on the Article About “Auschwitz” in the 4 February Issue of “U.S. News & World Report”, by Dr. Charles E. Weber. — Letters to the Editor.

APRIL, Vol. 12. — No. 8

Postscripts, by Professor Revilo P. Oliver: The Pariah Nation; The Jabberwockies' Jabber; Aborting Minds; Having it both ways; Another View of Puritans; The Last Verbal Crusader; Magic Numbers; Shrewd Men's Religion; When Newspapers were still American; One Man, Two Minds; Un-Chinese Chinese; — Tomorrow May Be Too Late, Prof. R.P. Oliver. — The 39 Year Ordeal of Walter Reder, by Allan Callahan, and The Last German Soldier in the Prison of Gaeta, by Prof. Austin J. App. — Letters to the Editor.

MAY, Vol. 12 — No. 9

Postscripts, by Professor Revilo P. Oliver: The Time Bomb; Another Jewish Problem; A Rare Booklet; The Birch Burial. — Der Auschwitz Mythos, A Book Review by Dr. Charles E. Weber. — Wallenberg: A Hero's Story, Some Afterthoughts on the NBC Television Series, by Dr. Charles E. Weber. — Letters to the Editor.

JUNE, Vol. 12 — No. 10;

Postscripts, by Professor Revilo P. Oliver: Spirit is Where You Find it; Preparing for the Merger; Partisanship; A Theory About Rudolf Hess. — Russian Jews and Gentiles ***, by Mme. Z. Ragosin. — Letters to the Editor.

JULY, Vol. 12 — No. 11;

Realpolitik 1985: The Lessons of Bitburg, by Hans Schmidt. — Book Review: “Jews in Graphic Satire and Humor”, reviewed by Dr. Charles E.

December 1985

59

Weber. — They Call it 'Democracy'; We Call it a Racket, by John Tyndall.
*** — Official Definition of 'Democracy.' Seven Freethinking U.S. Presidents, by Allan Callahan.

AUGUST, Vol. 12 — No. 12

By Their Fruits Ye Shall Know Them, by Prof. Revilo P. Oliver;***
VE-Day, by Colin Jordan, England; The Anniversary of 8 May 1945. —
Forty Years Ago.

SEPTEMBER, Vol. 13 — No. 1

Postscripts, by Professor Revilo P. Oliver: Academic Prostitution; Double-Think; God's Darling's at Work; Vous l'avez voulu, George Dandin; Doppelglaube. — The Great Holocaust Trial, by Dr. Charles E. Weber. — Letters to the Editor.

OCTOBER, Vol. 13 — No. 2

Postscripts, by Professor Revilo P. Oliver: Salt on the Booby's Tail; Acquired Immunity Deficiency and Race; Prophetic Fiction; A Strange Book. — Book Review: The Trial of the Germans. — "Seeds of Hate." — The Character of Your Newspaper. — Race or Religion, by Wodenson. — Letters to the Editor.

NOVEMBER, Vol. 13 — No. 3

Postscripts, by Professor Revilo P. Oliver: High Ideals; New Hoaxes for Old; The Exemplary Jews; Mutton from Mutton-Heads; God's Will; Brothers under the Skin; The Jewish Psyche; The Miraculous Needle's Eye; Innovative Salesmanship; Gladder Tidings for Christians; A Discrepancy. — The Role of the American Association of Teachers of German as a Conveyer of Anti-German Propaganda, by Dr. Charles E. Weber. — Race, Religion & Samisdat, by Eric Thomson. — Coolie Labor, by Major Donald Vincent Clerkjn.

DECEMBER, Vol. 13 — No. 4

Postscripts, by Professor Revilo P. Oliver: Aiding the Public; Our Vanishing Cousins; Beyond Good and Evil; A Rose by Another Name; When the Twain Do Meet. — Ilse Koch and the Double Standard, by Allan Callahan. — Book Review: "The Great Holocaust Trial," by Ralph Perrier. — It Is The Law, by Wodenson. — The Iron Guard: An Interview with an Officer of the pre-war Iron Guard. — Letters to the Editor.

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