

**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 principal 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."

## AMERICA'S DECLINE

by Revilo P. Oliver  
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# The Liberty Bell

## AN OPEN LETTER TO THE JEWS

(And Those

Who Wish They Were)

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VOICE OF AMERICA'S NEW REVOLUTION

## THE LIBERTY BELL

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The editor-publisher of THE LIBERTY BELL does not necessarily agree with each and every article appearing 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 THE 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 people, not only of America, but the entire world.

George P. Dietz, Editor & Publisher

## Civilization and Barbarism

Arthur Nicholas Taylor

It is often enough said that the purpose of the Germans, like the purpose of the true Englishman, is to spread civilization wherever they go in this big world of ours. I believe that it is a true observation based on years of experiential fact. Repeatedly the editor of *The Liberty Bell* has proclaimed, in a quite fascinating magazine: 'He who can read and does not read, is to be classified with those who are illiterate.' Thus these Germans are carrying forth their ancient heritage. May the gods bless them! And in precisely the same way, Alistair Cooke, an individualist who sponsors the only sane hour on television these days, namely English novels set into play-form, well, he is doing precisely what his nation is well noted for: Spreading real civilization to those who have none.

A man with a gorgeous 'southern accent' came through here recently and he left an item on the desk, which I quote verbatim: "Every Jew should be taught to spell Plato and Aristotle, given a cup of their own sweet wine, and then taken out and summarily shot! They are an insane crowd of primitive fools!!" What more can the intelligent American, of any state in this union, add to that?

This observer too has been exposed to television over the years, and unfortunately must concur with the above judgments of these various men, whether they originate in Germany, or in England, or in one of our Carolinas. These men are severally and in their own ways just simply STATING THE TRUTH.

And yet, what could be added to these perspectives? I would say that it does not require a great deal of philosophic imagination to react to our television blanket of essentially boring sameness: If the Jews want concentration camps and gas chambers, as that seems to be their compulsive neurosis, then why not give it to them? If the ancient Romans could not feed enough meat to the lions in the form of 'Jewish Christianity,' and if the old Russians could not solve their problem by means of the famous 'Russian pogroms' which we read about, and if the Germans cannot produce enough gas even to fire their own kitchen stoves, well then, we true Americans had better figure out something beyond 'bread and circuses,' something beyond those 'Russian blood-baths,' something even beyond the mythological gas chambers of the Germans—in reality the essentially creative Germans never produced anything beyond great chamber music, so this business of gas-chambers is a palpable absurdity. So much for 'chambers,' judicious or otherwise!

It should be plain and obvious to any rational observer that this Jewish crowd, with all its emotional insanity and psychotic delusions, has pleaded for years and years—in every hosting culture—for the actualization of so-called Gas Chambers. Every night on criminal and deceitful television, these sub-humans rationalize their deep subconscious desires. They 'create' criminal drama by which to mislead the youth for the simple reason that they themselves are both emotive and noisy and criminalistic. Now if they did not want this 'resolution' they would not refer to it so very often. It is precisely like the old maid who hates men—they also spew out their poisonous venom for exactly what they subconsciously crave.

Any philosopher worth his salt can recognize that 'opposites are often identities' so that Jewish emphasis on deceptive 'morality' is in reality a plea for actual 'immorality.' Ironically, the Jews ask White Men to please control themselves; in practice Jewry teaches only crime, deception and pornographic impulses.

Recently I met a highly successful businessman in Michigan. What he had to say would probably require asbestos paper to hold it, for as you may know, some businessmen have more good sense than abstract education. However, would you please allow me to re-state his actual words in mild prose? He said in effect: "The only harm the Germans ever did us Americans was to release Sigmund Freud from Germany back in 1936, and that bit of sly viciousness has ruined more real Americans than anything Hitler could have done with his submarines or bombers. The rest of that d... verbiage about the evil Germans is h.... s.... Since they could not win the First World War against us, perhaps Hitler thought he could undermine the character of us Americans by the introduction of that diseased and poisonous old rabbi in disguise. And so the Germans released Freud, in 1936, to prey at will upon us innocent Americans. Even our women and children are not safe!" Well, that was it. I suppose this businessman simply had an intuitive grasp of what intellectuals call: Vulture-Jews living upon every hosting culture. Even a sensitive nurse at one of the hospitals in Denver came out and insisted: "You know, Freud was a terribly sick man!"

Evidently the clever Jews can even make money on poor hapless neurotic people—indeed I wonder how many have made money on Ann Frank's diary nonsense, as well as the rest of their clap-trap propaganda? The idea that Israel is little more than a fraud, a bribery or intimidation of the innocent for making money—is another generalization along the same line of their very primitive advance. The concept of extortion-money is certainly well known among sophisticated legal circles.

Fortunately or unfortunately, realistic human culture and civilization is not based on 'primitive dreams.' Therefore, the typical Jew can never extricate himself from a position of relativity, dissipation and destruction.

He cannot create because he has no soul within himself—any more than Australian aborigines can write Bach or Mozart. And furthermore, if Aryan mankind cannot see reality, and in good time, they are destined to perish.

Yet what is the converse argument? Study philosophy, if you will, especially the modalities of impossibility, probability and possibility. We may well be living during a special era of human time: 'Are we now listening to the swan song of the violin?' In any case, we Americans are sick and tired of mendacious propaganda even if so well coupled with insane social theories. □

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## Letters to the Editor

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Dear Brother Dietz:

12 April 1982

I am impressed with Klassen's three books. . .

Now 82, I retired in 1974 after 28 years in the Federal Government, Wash., D.C.

Keep going—you are doing great!

Sincerely,  
C.M., Georgia

\* \* \* \* \*

Gentlemen:

13 April 1982

I have recently become aware of your publications, especially the one written by Harwood, and would like a list of your other writings along with the prices of purchase.

I must say my eyes were really opened after reading about the "six million Jews" holocaust.

I am very anxious and looking forward to your lists, etc., and would like to hear from you as soon as possible.

Cordially yours,  
P.G., Washington

\* \* \* \* \*

Dear Mr. Dietz:

15 April 1982

At last I am able to scrape together my subscription renewal. What with

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moving house and the last winter affecting my income from gardening, my finances have been at a record low lately.

I hope you have been managing better than I, because I regard your republishing of the almost unobtainable things of Rosenberg as a tremendous achievement of world importance, and hope that whatever else you have to give up, you will succeed in this. This is really tremendous.

All the best!  
M.P., England

\* \* \* \* \*

Dear Mr. Dietz:

18 April 1982

Donation enclosed—Hope you can maintain the good quality of your work—I appreciate it.

Best wishes,  
Dr. D.R., Maryland

\* \* \* \* \*

Dear George:

22 April 1982

The recession has cost me my job, so am not able to send much, but maybe the enclosed donation will help a little.

“The Liberty Bell” is unique, and all the books, leaflets and other things you print are bound to have a significant effect. Rest assured that your work is beginning to have an impact.

White solidarity!  
A.C., Missouri

\* \* \* \* \*

Herr Dietz!

24 April 1982

I feel you should continue to attack the institution of Christianity whenever possible. I can offer the following explanation: I know personally a fellow Aryan, racially impeccable, with the customary White need for belief in a more profound reality than is readily apparent to us. He unfortunately has grasped, as many of our people have, Christianity, which is to say, he worships the Jews. All efforts to convince him that the Jews aren't sacred fall on deaf ears.

The “chosen people” myth is beyond our capability to assess in terms of racial destruction of the Aryan peoples.

The Jews are the living embodiment of God to most Christians, and a few people who try to reconcile racist views to comforting tales about “God and afterlife” are now lying to themselves as well as their brothers when they seek to “salvage” the Christ myth.

Purification from the bacillus of Christianity should be our immediate goal. Brave minds, hard hearts, and racial pride are needed, all of which are anathema to “Christians.”

Sincerely,  
J.M., Oklahoma

\* \* \* \* \*

Dear Sir:

23 April 1982

I have just returned from the Virginia State Capitol in downtown

Richmond where a group had gathered in the name of the National Conference of Christians and Jews, apparently promoted by the Holocaust Commission.

My first inclination was to write the Governor about my impressions but quickly realized that in so doing I would be expected to open my letter with an honorary salutation and a respectful closing, so decided against it.

The invocation was pronounced by a rabbi among the powers behind the podium in which he called upon the Almighty to assist in their efforts at keeping the myth alive. Then the front men took over with a repetition of holocaust propaganda with a few embellishments such as blood stains on the walls and dogs tearing bodies apart. Among the front men was a college president, a former editor, and the Governor of Virginia. The scholars and historians, who have thoroughly exposed the big lie, and whose honesty Jewish money could not buy, were hardly referred to except as an allusion to the misguided. One speaker cited as his authority his personal visit to Dachau in 1947, where he had been shown, and had been told, and I instinctively added, been sold.

The audience was implored to remember and never forget, so I dutifully recalled that the promoters of that event were more responsible for WW II than their audience. While walking back to my car, I stepped over several scalloped curbing, silents reminders of war paraplegics who were not mentioned in that “week of remembrance” gathering. My thoughts also searched for stronger adjectives than misguided to describe those puppets

**BROTHERHOOD**  
**We don't have a conference**  
**of chickens and foxes**  
**We don't have a conference**  
**of temperance and booze**  
**We don't have a conference**  
**of victims and robbers,**  
**But we do have a CONFERENCE**  
**of CHRISTIANS and JEWS —**  
**HOW COME ?**



who were performing so well for their puppeteers.

Sincerely,  
G.W., Virginia

\* \* \* \* \*

An Open Letter to All White Folk, written by a Member of the National Socialist Study Group, Missouri.

On April 24, 1982, there was scheduled to be a meeting of the Klans in Hannibal, Mo. I, personally, am not a Klansman, but a close friend of mine suggested that we take a trip to Hannibal, just as a show of unity, and to talk to some fellow patriots. Now, my cousin, who is a prospective member of ours, decided to come along, too. So, off we go; we drove at least 100 miles, plus, and arrived in about 2 hours time.

Now, for those people who don't know Hannibal, Mo., let me tell you a little something about the town: It is not really a large town, a little smaller than St. Louis. It was Mark Twain's birthplace (as you recall, they have been trying to ban the "racist" book, Huck Finn, by the same author, recently, from our schools). The town is located near the Mississippi River and is basically a WHITE community (they have approx. 1,000 Blacks there).

The Klan had obtained a permit to hold a rally in a baseball park near the old Armory. When we arrived, there were a couple thousand Niggers, Jews, Commies, and just generally misguided White Folk (one actually carried a sign that read: WHITE PEOPLE ARE STUPID!), but we didn't see any Klansmen. I talked to several people, including law enforcement officers, who had seen all these 'bused-in' troublemakers run the 20 or so Klansmen off all the way to the county line, escorted by police.

Now, the two things that make me mad are the following:

1) Hannibal residents are basically pro-White, yet they refused to help the Klan, who were holding a LEGAL rally, fight off the NAACP and other rabble, who were bused in to their town just to make trouble. It's that ole White Apathy again. They probably feel that if the Klan wants to march, they should be able to fend for themselves—and maybe they're right.

2) What in hell is the Klan doing, holding a recruiting rally with such a small group; if you're going to have a show of strength, then, by God, you'd better have strength to show!

There should have been enough Klansmen to block the crap from messing up the rally. I saw the same thing go down in 1978, when Michael Allen led 20 National Socialists down Chippawa Street in St. Louis; they were beaten off by the same rabble.

I admit that it's a shame that we don't have freedom of speech in this country, but as Klansmen and National Socialists we should be aware of this fact. I mean it looks a hell of a lot better to sit back and recruit quietly and earnestly, than to be run off by trash, which the press claims is just the wrath of the people.

I refuse to attend another SIDESHOW rally; when the people get off  
*continued on page 9*

# An Open Letter To The Jews

(AND THOSE WHO WISH THEY WERE)

Reprinted from *The Talon*, published by  
The Euro-American Alliance, Milwaukee, Wisc.

Let us speak the truth: Only a few living persons know, or are willing to admit, what really happened to the Jews during World War II. Eleven German leaders were silenced [*by Jewish Ritual Murder!*] forever at Nuremberg so that they could not shed light on the subject or in any way contradict the alleged Holocaust. The rest of the German people have been intimidated into silence. Thus, the Myth of the Six Million has been allowed to become an article of faith in the minds of tens of millions of Aryans.

But if the alleged Holocaust were not a myth, then Jewish intellectuals and *shabbes goyische* pretenders to grey matter would not hesitate to discuss and debate the subject with the revisionist historians. What we do know is that these atrocity allegations have served the Jews better than any crying towel since the Inquisition. Without the Holocaust dogma and hagiography there would be no "Israel" lodged in the gut of Palestine, no Jewish control of America's institutions—no reason to continue to be Jewish.

Suffice it to say, then, that whatever happened to those Jews who waged a dirty war of revenge against Germany from 1933 to 1945, they deserved much more than they received. The crime of these Jews was the attempted murder of the birth of a Western cultural resurgence, taking place in Germany under Adolf Hitler. Hitler knew that the fight of Germany's life would be against international Jewry and their creation, the Soviet. He was aware that Plutodemocracy was also the tool of the Jews, *alter idem*, as it were, of Bolshevism; both putting the squeeze on Germany, the harbinger of Europe's regeneration.

Hitler's war against international Jewry and their Communism was at the same time a war upon international Finance. Had not special interests been at work in Great Britain, France, and the United States, Germany's struggle against the Kehillah, the Commune and the Bourse might have been successful. These three forces considered Hitler's *New Order* a threat to Jew power and profits; Communism was the Jewish hammer striking the anvil of Western Europe, a tune which Hitler was determined to prevent. Few realize today what was actually at stake in the Second World War. It may be another century before the truth can be admitted. Then Adolf Hitler's objectives can be reviewed without prejudice.

The results of the Second World War, however, speak for themselves:

The White man is everywhere being displaced. Great Britain's empire, rotted from within by Jewish influence in the highest circles long before the rise of National Socialism in Germany is no more. France is forced to exist today under Marxian Socialism. The Germans are captives in their own country. So, too, is America enthralled by a Zionist Occupation Government.

There is no hope for the White race, if it does not immediately come to the grim realization that the Jewish powers who presently rule over the Western nations desire and work toward the absolute destruction of White men everywhere. The Jews and their surrogates are aware of the tremendous regenerative capabilities of the Aryan race, and that is why they try to force mongrelization on the White race, especially in Britain and America: from racial bastardization there can be no hope of return to genetic purity and vitality.

Most strange and inexplicable is the willingness of all too many Whites to accept an assault like race mixing—while rejecting political economic Bolshevism. Is it not the most sickening sight to see a White woman mothering an apish mongrel of color? And when the *kosher*-Christian crowd demand the acceptance of pharisaical Judaism as the very foundation of faith in Christ—'Judeo-Christianity'—one begins to wonder if the Jews are as clever as the *kosher*-Christians are stupid!

Jews have had things their way in our nation for too long a time. We Aryans cannot be expected to put up with Talmudic tyranny much longer. Germany showed the way, beginning in 1933, to the quick overthrow of the chimerical Jewish power. Once put into motion by a determined Aryan government and people, the pseudo-invincibility of the Kehillah faded almost overnight. The Germans did not require 'death camps' to effect the *Endlösung*, the Final Solution, of the Jewish problem. Once the Nuremberg Laws of 1935 were enforced, the Jews became a disorganized rabble, their socio-political hegemony over German life destroyed. Had such legislation been utilized in all the Western nations at about the same time, the vaunted power of the Jewish secret world government would have been broken, never to be resurrected.

That is why World War II was instigated by the Jew-ridden Allied Powers. Germany had to be destroyed, before the experiment could be transmitted abroad; in every White country there were Aryanist movements prior to 1939.

So to the Jews, and those who wish they were, we say that the facts are in on how the evil power of the Kehillah was grafted onto our society; and how it was once overthrown in Germany. Things will never be the same for us. All that we Aryanists live for is the overthrow of Jewish authority. Everything else is just an ancillary activity. We breathe like the general population, and we take our meals in the standard manner. But in every way having to do with the future of our race we are mobilized to think in

terms of toppling that tyranny which has been to us a racial menace.

Today we agitate, using public meetings and literature, etc. We also train our minds with study, and discipline our bodies with exercise. Real Aryan soldiers oppose Jewish schemes to disarm the White race—gun control and confiscation—for we know that our guns constitute the Bottom Line. Without our guns we will be defeated, enslaved and cruelly murdered. On this point—our right to keep and bear arms—there will be no equivocation nor compromise.

It has often been argued that all the Jews are not involved directly with the conspiracy to destroy the White race and overthrow Aryan civilization. We therefore demand that these 'good' Jews speak out against the Talmudists and the Zionists. If that means that such 'good' Jews must oppose all that they have been taught—about the *Goyim-Akum* and their Christ—then they had better be about it: *Schnell!* When the final trouble begins, we Aryans will not take the time to ask the Jews for their ideological credentials. □

LETTERS TO THE EDITOR, continued from page 6

their rear ends and the movement has enough sincere members for a fight, then I'll be there, too, but until then, I'll just work quietly gathering people and spreading educational material.

Yours for White Unity!  
N.R., Missouri

\* \* \* \* \*

Dear George:

1 May 1982

Having just moved from Spic-City to Hebrewville, I'm writing to change the address on my subscription. Also, since I'm not sure when it runs out, I'm sending the renewal amount now, plus a little extra which you can apply to whatever you want—although if you care for a suggestion, I highly recommend what a friend of mine demonstrated for me recently: a freon-powered BB-Gun. I'm not sure what kind it was—he referred to it simply as a "niggerblaster," although he uses it more on Jewish plate glass. But whatever you decide, I know you'll use it wisely.

Sincerely,  
T. E., California

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Dear Sir:

2 May 1982

Enclosed \$15 for renewal of a year's subscription of "The Liberty Bell." I enjoy the publication a lot; of the 50 or so newsletters that I receive from right wing groups, yours is one of my favorites. I do not agree with the anti-Christian approach because I believe it to be counter-productive. I am, however, interested in the Odinist religion only because it, too, is a part of our northern European heritage. I would like more about the Odinist religion without the anti-Christian approach, otherwise I agree with your publication, because you have the courage to speak out against

July 1982

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the real enemy of the Western World.

Sincerely, for Race and Nation  
G.H., South Carolina

\* \* \* \* \*

TO ALL PEOPLE WHO OPPOSE THERMONUCLEAR WAR AND/OR  
LOVE DOGS:

It is now possible, contrary to the ranting and ravings of Jerry Falwell, to be both religious and to oppose nuclear war. I have just created a new religion which has a CHOSEN ANIMAL, the dog, instead of a CHOSEN PEOPLE. I selected the dog as the symbol of our living god because dog spelled backwards is god. We will all patiently wait for that great and glorious day when St. Bernard in the sky, with the spirit-filled keg around his neck, accompanied by his band of poodles, will return to earth to save all mankind. And, until that day, Dr. Falwell and all members of Moral Majority will have to follow mongrels around the streets with proper scoopers. This religion makes more sense than the poop that Dr. Falwell has been dishing out over the Boob Tube. I would much prefer to practice a religion which requires me to love dogs and fleas than to practice one which requires me to exterminate the entire Arab race and risk thermonuclear war with the Soviet Union for the sole benefit of EXXON and Menachem Begin, the Mad Bomber of Beirut.

F.D., Massachussetts

\* \* \* \* \*

Dear George:

3 May 1982

I think your April issue does more for the understanding of the past than most. You can't beat good history such as letting the guy speak for himself. If Hitler was a nut, it doesn't say much for the other side.

Recently, another pub came out with the Allied bombing of civilian targets. I wasn't on aircrew, but I was in the 8th AF and I can say without question that that particular bombing was no accident. Had I been on aircrew, I would have done just what those who were did—carry out orders, like it or not. Believe, many didn't like it and it was discussed out on the flight line. When you remember that 85% of the Americans wanted to stay out of the war, the young ones were surely brainwashed then just as they are today. Today, young Germans are brainwashed also but percentage-wise there are more people there yet who can give them facts, if they will listen. We can hope.

Note that I am ordering a copy of "Mein Kampf." I scanned a copy years ago and was informed then that the translation was not true in every aspect. I think you would be able to pass judgement on that and I'd appreciate it if you'd put a note in with my order that would indicate any section you'd consider as being in error.

Sincerely,  
E.H., Florida

\* \* \* \* \*

Dear George:

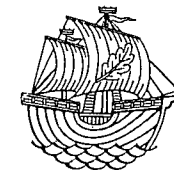
3 May 1982  
*continued on page 43*

Edited by Richard Mönning

No. 6

## GERMAN LABOUR SERVICE

FRITZ EDEL



**T**HE first task which the German Labour Service aims at accomplishing is to unite the youth of the nation into a real community, irrespective of class distinction. The barriers which have divided class from class and creed from creed are excluded from the comradeship of the Labour Service. These young men are not guided by any selfish ambitions or interests. Each one of them seeks only to serve the good of the whole. Without any pay for his labour, he takes the spade in his hand to improve the soil of Germany and thereby enhance the sources of national production. Sons of miners, civil servants, professors and farmers work together, shoulder to shoulder, and thus learn the practical significance of the words *Nation* and *Socialism*. And no matter to what position in life they return, they bring with them a clear consciousness of the truth that work is not only a means of earning money but is the moral basis of national life. By working in the Labour Service the youth of the nation is brought to realize the fact that work is a noble thing no matter what form it takes.

The second task before the Labour Service is to free Germany from the necessity of importing food supplies. When the programme allotted to the Labour Service for the next twenty years is fully carried out, Germany will have gained a new province, represented by the reclaimed land. And all this will be achieved through peaceful effort. Therewith Germany will be assured of sufficient home produce to feed her whole population. Broad expanses of marsh and moorland will be reclaimed through strenuous labour. Dykes will be built and good arable land will be won from the sea. Farms will be established and the saying of Frederick the Great will be verified: "Whoever produces two ears of grain where only one was formerly produced will render a greater service to his country than the Field Marshall who wins a great battle."

\*



„Unser Lager und die Fahnen sind die neue Zeit . . .“



The history of the German Labour Service shows the development of a movement which from the very beginning had to struggle with and overcome indifference and misunderstanding. Every step forward has involved an indomitable effort to carry the main idea into effect. The first Labour Camps arose within the German Youth Movement in the years following the war. During the period when unemployment was at its highest, from 1929 to 1932, the movement expanded but at the same time it became disrupted and internally disunited. It was only after 1933 that the movement was gradually brought under unified control. Then it was systematically organised on a permanent basis and recognised as a national institution.

Young students, workers and peasants established individual labour camps soon after the war. These camps were an evidence of the spirit which urged these young people to find work for themselves and go back to the cultivation of the land. At the same time, however, the exodus from the land continued, leading to an increase in the urban population and simultaneously to a rise in the number of unemployed. The German National Socialist Labour Party was the first political party to adopt the principles of the Youth Movement, and as early as 1928 they brought a motion before the Reichstag for the introduction of a universal Labour Service. This motion was unfavourably received by the Government in power at that time. But the movement went forward nevertheless. In 1930 Adolf Hitler and Konstantin Hierl, who at that time was entrusted with organising the Labour Service within the National Socialist Party, drew up a definite set of regulations which, in their fundamental outline in regard to aim and purpose, are still in force today. At that time Hierl wrote: "Labour Service signifies something different, something greater than a temporary measure arising from the distress of the time for the purpose of combating unemployment. The idea of compulsory labour service is a logical development and fulfilment of the idea embodied in compulsory education and national military service. Every German must work for his country and fight



REICH LABOUR LEADER KONSTANTIN HIERL

for the defence of his country. Compulsory labour service must become a duty of honour for German youth in the service of the nation. Its purpose must not be to supply cheap labour for private enterprise and it must not become a competitive undertaking carried on by the State for the purpose of forcing down the level of wages. Through the compulsory Labour Service the National Government will have at its disposal a working army that will carry out great public works to serve the economic interests of the nation, as well as its cultural and other public interests."

Confronted with the constantly increasing unemployment and the resulting distressing moral and social conditions the Government, in 1931, enacted the first measures for the establishment and promotion of a voluntary labour service under the supervision of the Government. But these measures did not have any clearly defined end in view, and above all they did not aim at training youth in the duties of citizenship. Political, denominational and social groups and associations formed their own labour camps which were organised in accordance with their respective principles. There was a total absence of uniformity in the policy and administration of the movement. One section of those who inscribed their names in this voluntary labour service spent the nights at their homes and were with their comrades only while working together during the day. In other cases the volunteer workers lived and slept in the labour camps. The management and upkeep of this voluntary labour service were placed in the hands of the Reich Labour Exchange and Unemployment Insurance Office. This institution maintained these camps as a temporary emergency measure to provide occupation for the unemployed youth and others who had a right to the Government dole. The law provided that only subsidiary work was to be undertaken by the voluntary labour service. This provision was interpreted in a wide and varied sense. One group held that the construction of cycle paths along the roadsides and the laying out of parks were in keeping with the ends which the labour service measure had

in view. Another group worked on capitalistic principles at piece-work wages. The third group replaced at cheap rates the labourers who were on strike. Still the movement developed. The number of those inscribed in the voluntary service was 6,810 in December 1931; but twelve months later it had risen to 241,766.

The definite policy which was adopted by the Hitler Cabinet in 1933 made it possible to unify and lay down clear lines for the future development of Labour Service. Within the framework of the voluntary labour service Colonel Hierl had established camps for the purpose of training an expert body of leaders. In a systematic and practical way he had built up an efficient staff and in cooperation with this staff of co-workers he was able to carry out his plans for a subsequent labour service on a compulsory basis. In 1933 Hierl was entrusted with the organisation of the compulsory labour service and appointed "Staatssekretär" for that purpose at the Labour Ministry. His first task was to create a unified organisation from the heterogeneous groups with their respective enactments, laws and regulations, which confronted him on taking over control. A common uniform was adopted for all men in the Labour Service. The Reich was divided into thirty labour service regions. The Labour Service became an autonomous institution of the State. At the 1934 Party Congress, in Nürnberg, 52,000 members of the Labour Service marched by, shouldering glittering spades and thus bearing witness to the new spirit and shape of the organisation. The systematic work done by the Reich Labour Leader Hierl found its recognition and consummation in the Law of June 26, 1935, in virtue of which compulsory labour service replaced the voluntary movement. The first paragraph of the Labour Service Law runs thus:—

"National Labour Service is a service of honour to the German Reich. All young people, of both sexes, are obliged to serve their country in the National Labour Service. The function of this Service is to inculcate in the German youth a communal spirit and a true concept of the dignity of work, and above all, a



proper respect for manual labour. To the National Labour Service is allotted the task of carrying out work for the good of the whole community.”

In this spirit the first detachment of recruits came into camp on October 1, 1935, to do labour service for a period of six months. The transformation from the voluntary to the compulsory system was carried through smoothly and without the slightest difficulties.

\*

According to the enactments at present in force all young men from the age of 18 to 25 are subject to the obligatory service. The period of service is six months. During the years 1935/36 the average number of those enrolled for the labour service was 200,000. By 1939 this number will have increased to 300,000. For young women the voluntary system is still in force, the work allotted to them being such as is suitable for women. However the principle of obligatory female labour service was laid down in the law of 1935 and plans were made for the

practical extension of the law to young women. In 1936 the number of young women taking part in the labour service reached 10,000. For 1937 the total is 15,000 and this will be increased to 25,000 in 1938.

The Reich Directorate of the Labour Service, under the guidance of Labour Leader Konstantin Hierl, is the principal ruling body in the Labour Service. It is divided into eight sections:—

1. Service Section. (Organisation, registration, section for foreign affairs etc.)
2. Staff Office. (For matters concerning the staff of the Labour Service Leaders.)
3. Planning Office. (Planning, financing and technical matters.)
4. Administration and Business Office. (Budget, salaries, clothing, maintenance.)
5. Office of Health. (Health and medical services.)
6. Education and Training. (Instruction, sport and utilization of leisure time.)
7. Judicial Administration. (Breaches of conduct, courts of honour etc.)
8. Press Section. (Press, films, wireless.)

By an Order issued on January 30, 1937, the Reich Labour Leader was empowered to deal with all questions concerning Labour Service. And for this purpose a special department was set up for him in the Ministry of the Interior.

As has been said, the whole territory of the Reich has been divided into 30 regions as the territorial basis for the organisations of the Labour Service. Varying with its size, each region has from four to eight Labour Service groups and each group is made up of from five to ten sections. Thus the Labour Service is uniformly organised throughout the whole Reich. In the spring of 1937 there is a total of 192 groups, comprising 1310 sections. Each section forms a camp, which consists of 153 and in some cases 202 young men, with one cook and one mechanic.

The leadership of the 30 Labour Service regions is directly subordinate to the authority of the Reich Labour Leader. Under his supervision and control are also the thirteen district leaders

of the Labour Service for young women, the Labour Service schools, the Reich school for the training of leaders to fill the higher posts in the organisation, the 26 Labour Service schools for sectional leaders, field masters, squad leaders, also the Labour Service schools for young women, which consist of one Reich school and seven district schools.

The enrolment, grouping and finally the discharge of the Labour Service men every spring and autumn is effected through 32 chief registration offices and 276 branch offices.

\*

The necessary financial support for the former voluntary labour service came from the funds of the Reich and the Reich Labour Exchange and Unemployment Insurance Office. The Reich set aside a sum of 1.70 to 2.00 Reichsmarks per day for the maintenance of each volunteer. On April 1, 1934, the Reich took over the whole financial responsibility for the Labour Service and 200 million Reichsmarks were set aside for that purpose in the annual budget. More than a fourth of this sum is spent on board, which costs about 85 pfennigs per day for each person. Another one-fourth is spent on clothes and pocket money, each man receiving 25 pfennigs pocket money per day. The remainder of the sum is spent on housing, instruction expenses, working implements and sports furnishings, also medical treatment. In case of accident or illness, each member of the Labour Service has a right to free medical and hospital treatment. The salaries of the service leaders, the general administration costs and the expenses of the schools for the training of administrative officials and service leaders are also paid out of this fund.

\*

The organisation of the Labour Service is based on the leadership principle. This means that each leader who is placed at the head of a group or section, is personally responsible for the physical, mental and spiritual welfare of the body of workers entrusted to his care, and also for their working efficiency, their training and education.



Rhythm of Work

The task of picking out those men who are capable of becoming leaders begins as soon as the recruits start actual work. The principle is that the road to leadership is open to every boy who shoulders a spade in the Labour Service. There is no necessity for supplementary financial assistance from home. Those who have passed only through the elementary schools may also enter as candidates for the school for leadership after they have passed a special examination. The most important qualifications are personality, efficiency and practical loyalty to the present political regime. A leader in the Labour Service is expected to set a model example to his squad in his general conduct and way of living. His life must be inspired and guided by the principles of national socialism. He must have a keen consciousness of his responsibility, be upright, and his moral life must be beyond reproach. The young leader must show cool-headed judgment and a certain maturity of outlook, while the older leader must be young in heart and able to mingle as a companion with the young. In all the small routine duties of

everyday life in camp the leader must always act in a spirit of comradeship and helpfulness.

In accordance with the new legislation, the career of a leader in the Labour Service is looked upon as more or less parallel to that of the civil servant or the military officer; the permanent personnel of the Labour Service are regular government officials. The same is true of all those who are employed in the executive administration of the Labour Service. The Law of April 23, 1936, lays down the scale of salaries for these officials, also measures for the care of those who may have met with accidents or illness while in the performance of their duties. And the same Law regulates the conditions under which the members of the permanent personnel may leave service, the right to a pension being acquired after they have completed a period of at least ten years.

\*

In the Labour Service camps the average working day is spent as follows:

6 a. m.	Reveille.
6.05 to 6.15	Physical exercises.
6.20 to 7.15	Washing, bed-making, early breakfast.
7.20	Flag parade.
7.30	March to work.
7.45 to 10.00	Work.
10.00 to 10.30	Breakfast.
10.30 to 2 p.m.	Work.
2.00 to 2.15	March back to Camp.
2.30 to 3.20	Dinner, Free time.
3.30 to 5.00	Games.
5.10 to 6.00	Instruction in civic duties.
7.00	Orders are issued for the next day.
7.15 to 7.45	Supper.
7.45 to 8.15	Cleaning of clothes, equipment etc.
8.15 to 9.45	Various forms of entertainment.
10 p.m.	Camp tattoo and lights out.

In 1932 Konstantin Hierl wrote "Labour Service must guard our youth against physical and moral slovenliness. The young German will receive a very valuable preparation for life through physical training, the cultivation of industrious habits, order,



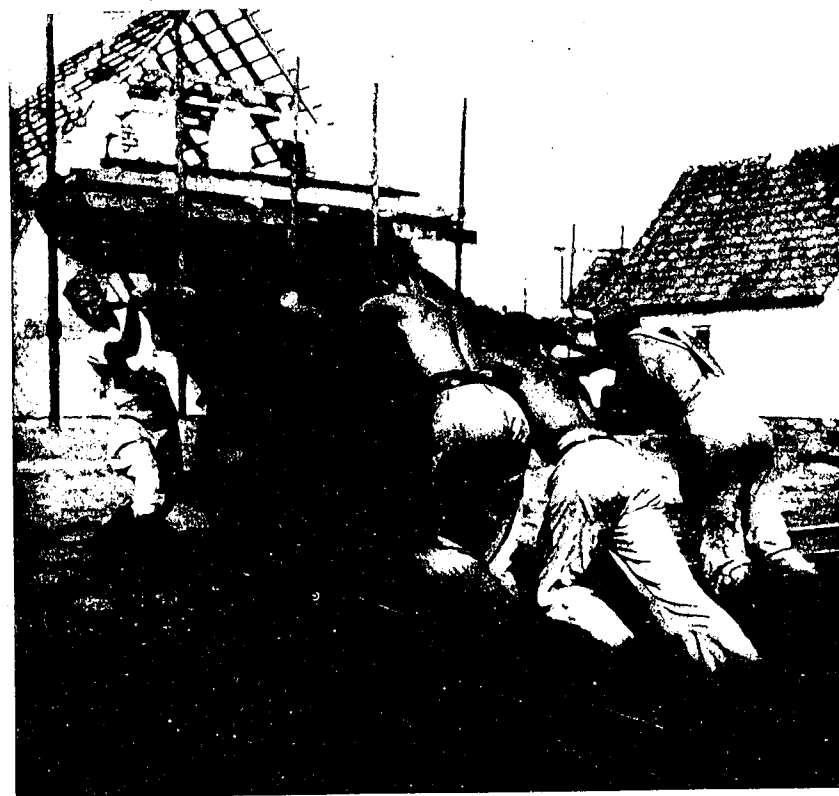
punctuality, cleanliness, self-control, and obedience. The Labour Service school must give the youth of our nation the necessary civic training by inculcating a sense of duty and honour towards the nation and a feeling of social responsibility towards the community."

The routine of camp life and the regular daily work, which are conducted on principles of obedience and comradeship, are

in themselves such that they help towards the fulfilment of this task. Beside this special training in the duties and responsibilities of citizenship is given. The educational programme followed in the camp does not include useless knowledge. Its chief feature is that the common life in the camp helps the young labour recruit to come into actual touch with the nation as a whole. Lectures are given which will help the young man to understand the principal turning-points in the national life of the people, and to become acquainted with the great personalities in German history. Folklore as well as questions relative to frontier and foreign problems, economic questions, the significance attached to hereditary health—all these themes are dealt with in popular lectures which make the subject matter easily understood by the average layman. Love of the homeland and of its natural features is awakened in such a manner that the community life in camp and at work is made the means of intimately experiencing the beauty of the surroundings.

The utilization of spare time after work and on Sundays fulfils the same purpose. Music and folk songs are practised, books are read, country customs are studied, theatres and museums are visited. The various groups, such as community singers and speakers, amateur theatrical performers, hobbies or amateur photographers, all vie with each other in giving entertainment.

Tilling the soil is an excellent form of bodily exercise. When young men are trained for it and when it is properly carried out, it becomes an important factor which supplements and completes the athletic training. Such bodily exercise also develops the character, by promoting the habit of decisiveness and mastery of self, training the young man to be hard with himself and ready to help others. The athletic sports which are practised during the period of Labour Service also help to develop in these young workers the proper idea of coordination and subordination. The important aim is not the creation of records but rather a good average achievement on the part of each working team. For the regular exercises aim at bringing each unit of



Preparing the Ground for new Settlements

workers to a general level of efficiency such as may be recognised by the average outside observer.

The work which Konstantin Hierl has done, and the great aim of the Labour Service, has often been publicly acknowledged by Adolf Hitler, the Chancellor of the Reich. He has declared that the Labour Service is the school through which the whole nation must pass. "Through the Labour Service", he says, "we would make every young German contribute by the work of his hands towards the building up of the nation. We especially want to make it obligatory for those Germans who are engaged in positions where they do not do any manual work, to experience what manual labour is, so that thereby



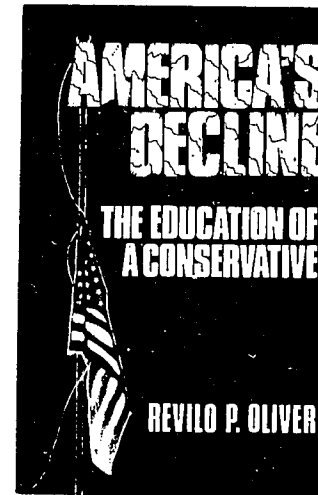
The new Generation at Work

they may come to understand the problems of their fellow-countrymen whose daily toil is on farms or in factories and workshops. We shall abolish for ever that attitude of superiority which unfortunately so many of our intellectuals think they ought to adopt towards manual labour. And instead of this feeling of superiority we wish to strengthen in them the feeling of self-confidence, which would naturally arise from the consciousness that they also are able to employ their bodily strength in productive labour. But our ulterior aim here is to develop mutual understanding between the various classes and thus strengthen the bond of union in the folk community. We want the various classes to come to know one another, so that in this way we may gradually lay down the most natural of all foundations for a real community spirit."

\*

The economic importance of the Labour Service is indicated by the following figures: --

1. Through the Treaty of Versailles Germany lost—besides



**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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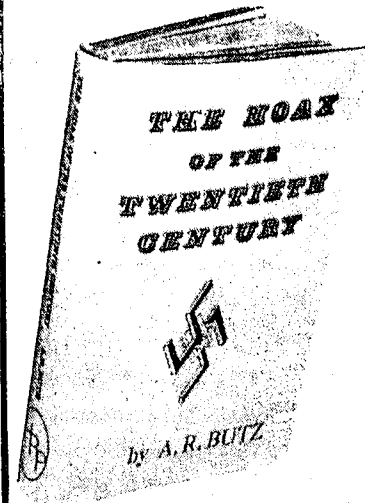
**On Race:** "We must further understand that all races naturally regard themselves as superior to all others. We think Congoids unintelligent, but they feel only contempt for a race so stupid or craven that it fawns on them, gives them votes, lavishly subsidizes them with its own earnings, and even 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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A united Effort overcomes all Obstacles

its colonies—9.5% of its population and 13.5% of its territory. This lost territorial area was highly productive. Thus Germany, which is one of the most densely populated countries in the world, lost a greater proportion of its soil than of its population.

2. Between the years 1929 and 1932 the value of the average annual import of foodstuffs into Germany was 2750 million Reichsmarks. These imports came from countries in which Germany was able to sell her own exports only to the extent of one-third of the above sum.

3. If the cultivation of the national soil were carried out according to a systematic plan, it would be possible to raise the agricultural productivity of the country by an annual margin equal in value to 2000 million Reichsmarks. Germany would thus be rendered almost independent of foreign markets for the import of her foodstuffs.

In 1764, when Prussia was a poor country, Frederick the Great said: "The worse the condition of the country is, the more necessary is the improvement of it." By indefatigable labour

he carried through a work of colonization which still bears witness to the spirit of that time. Since then no important large-scale plans were undertaken for the improvement of the German soil. And this was so, not because there was no more to be done in that sphere, but rather because the attention of the nation was distracted and turned towards other aims, especially the industrialization which developed during the nineteenth century.

And so it happens that today we have to begin where Frederick the Great left off. The aim which we have to keep steadily before our eyes during this work is to provide new farm land, because this newly reclaimed land can be utilized to the full only by settling farming families on it. The great settlement work, the internal colonization, which Frederick the Great carried through in his time, in order to provide for his soldiers and extend the population into those districts which hitherto had only been thinly populated—this work of turning waste spaces into fertile land has remained up to our day just where the colonization of that time left off.

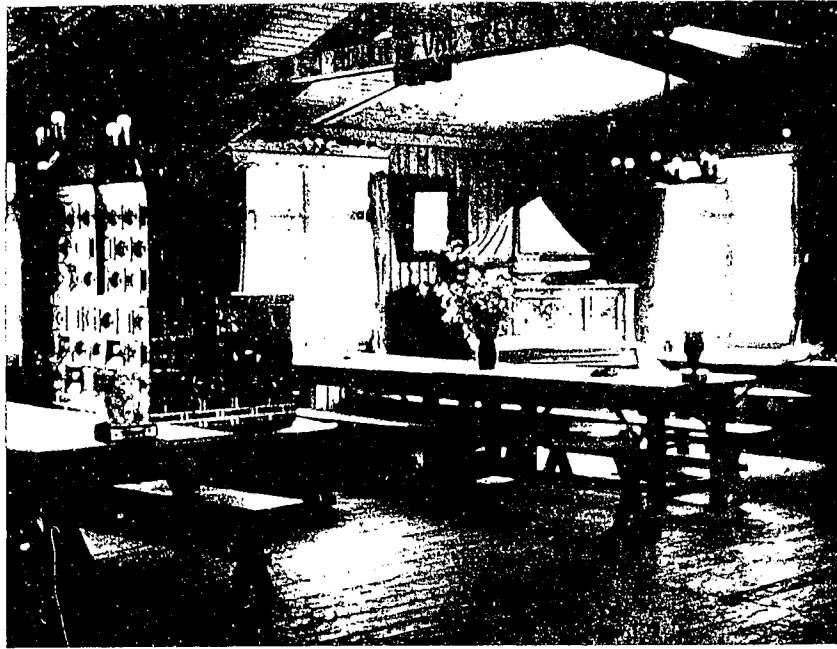
The task of improving the soil, which now lies before us, exceeds in scope all that which has been done since the time of Frederick the Great up till today. According to the estimates made by the Reich Agricultural Estate, there is an acreage of 20 million acres that has to be drained. This amounts to one-third of the whole German territory at present under cultivation. There are about 5 million acres of uncultivated moorland and about 3 million acres of waste land of which about half can be turned to use. There are furthermore 12.5 million acres of arid soil that need to be irrigated. There are another 12.5 million acres which is so divided up, especially in West and South Germany, that the economic value of it is very much reduced. This land has to be re-distributed into farming units on rational principles of agricultural economy. A further 2.5 million acres can be added for land to be reclaimed by means of protective measures against floods and another 1.25 million acres in the coastal districts as the result of dyke work.



Drainage Construction

The magnitude of this economic undertaking, the essential portion of which is to be carried out by the Labour Service, is once again made clear when we bear in mind the fact that the agricultural area of Germany now in use will be increased by one-tenth through the reclamation of moorland and waste areas alone,—that the production of one third of the land now in use will be increased by 20% through the proper regulation of water, and a sixth of the same area will be improved by a margin of 20% in its productive value as a result of being re-distributed according to a systematic economic plan. Therefore, taking all together, the agricultural produce of the whole territory of the Reich will be increased by one-sixth as a result of land reclamation and land improvement schemes.

It took a long span of years before this imperative task of internal colonization became recognised. Then in the Labour



A homely, selfmade Dining Room

Service Law of 1935 it was acknowledged and set forth in a few brief words: "The Reich Labour Service carries out work which is for the common good". Thus the German youth was set to work, not to serve private capitalistic ends, but to improve the conditions of life for the national community as a whole and for future generations.

In order to have the Labour Service produce the best possible results in a systematic way, the Reich Labour Leader has established a special section for planning out the work. Here each individual scheme is carefully studied and so arranged as to fit in with the general work. Plans are compared, results already obtained are studied, and the general scheme of work to be carried out by the Labour Service is settled ahead of time for years and decades to come.

The following are the results which the Labour Service can show for its work from 1933 to 1936:—

About 300,000 acres of marsh and sea-swamp have been reclaimed and secured against flooding, through the building of dykes and the regulation of waterways. Thus the crops and the farmland itself are safely protected against damages from high tides or the flooding of inland streams.

About 750,000 acres of watery soil have been improved by regulating the beds of the various streams and carrying out a system of internal drainage. Thus the fertility of land which hitherto was only very poor for cultivation purposes was immediately improved, or at least this transformation has established the necessary prerequisite condition for the better agricultural utilization of these lands.

About 60,000 acres have been rendered arable by digging out roots etc. and dividing up the land into farming units.

About 100,000 acres of land which had been split up into small holdings through the custom of dividing paternal estates among the children, have been joined together and redistributed



The Day's Work is over

in such a way that they can be farmed in a manner which will give profitable results. In making these farms new roads have been opened up and drainage has been carried out where necessary, so as to make intensive cultivation possible.

About 400,000 acres of cultivated land were made more accessible by means of country roads, thus effecting a saving in working costs.

Together with the work of reclaiming and improving agricultural land, the Labour Service also carries on afforestation work, plant nursery and horticulture work, the opening up of forest tracks for transporting lumber, also helping with the building of houses and farm premises for the land settlement movement, the making of roads in these settlement areas, etc.

The increase in agricultural produce resulting from this work has reached the annual value of 50 million Reichsmarks, which is equal to the whole produce of a district as large as that of the Saar.

From 1933 to 1936 70% of all the work done was in the reclamation and improvement of land for agricultural purposes, 15% in afforestation, and the remaining 15% in preparatory work for the establishment of farm settlements, assistance at forest fires, overflowing of dykes and other catastrophes.

The following table gives examples of the work which was done during the year 1936, and the manner in which it was divided among the Labour Service camps:—

Place	Area affected (in acres)	No. of camps at work	Class of Work
Large Moor near Tilsit (East Prussia)	12,120	4	Erection of protective works against floods, drainage and moor cultivation to create land for about 350 settlers
Near Elbing (East Prussia)	5,670	4	Drainage and cultivation to create land for 88 settlers
Pomerania	19,800	14	Improvement of soil and the building of farm roads to assist peasants already settled.

Place	Area affected (in acres)	No. of camps at work	Class of Work
Western Pomerania. Usedom and Wollin	16,100	7	Land reclamation by erection of dykes and cultivation of moors for settling 50 settlers
Spreewald near Kottbus	14,850	5	Erection of dykes and drainage to ensure and increase production on agricultural and forest land
Brandenburg, Rhinluch	215,000	14	Protection against floods and cultivation of moor to create land for 150 settlers
Lower Silesia, along the River Sprotte	14,850	9	Protection against floods and cultivation of moor land to settle 150 peasants
Droemling near Magdeburg	60,000	7	Moor cultivation to increase production on land of 450 settlers
Near Merseburg, south of Halle	12,600	8	Regulation of Rivers Elster, Luppe and Aue, to avoid flooding
River Niers, west of Krefeld	24,800	5	Regulation of river to create land for settlers
Hunsrück mountains, South of the Moselle	24,800	13	The cultivation of waste land and the preparation of soil to assist local peasants
Westerwald, on right bank of Rhine, near Koblenz	148,500	12	Preparation of soil and cultivation of waste land to assist peasants
Hessian marshes, between Main and Neckar	74,250	9	Draining and preparation of soil to create land for 120 settlers
North of Karlsruhe	39,800	16	Protection against flood and regulation of river flow to create land for 250 peasants and settlers
Rhön mountains, near Meiningen	225,000	14	Cultivation of waste land and preparation of soil and opening up of country to create land for 300 peasants and settlers
Emsland, Lower Saxony	26,000	30	Cultivation of moor and waste land. Drainage and ditch work for creating land for 300 further settlers
Jura Mountains in Franconia	183,000	8	Construction of farm roads and improvement of soil to create land for 150 peasants
Danube near Straubing	17,300	6	Erection of dykes against floods and regulation of river flow to assist local peasants and settlers

The following example, taken from a report by Hermann Tholens, head of the planning section at the office of the Reich Labour Leader, illustrates in clearer detail the economic importance of the work which is being done.

Seven sections of the Labour Service, each embracing 150 men, have been put to work in the extreme northern part of the province of East Prussia, throughout the districts of Labiau and Niederung.

This territory is chiefly part of the Memel lowlands. It consists of very low-lying country, with broad expanses which are barely two feet above sea level and are traversed by a close net of water channels. In normal times the natural level of sub-soil water is found just below the surface level of the ground. When bad weather sets in, or when the wind drives the water back into the streams, this territory becomes flooded over a large area. The many twists and turns in these streams are blocked by ice floes when thaw sets in during winter, with the result that the oncoming water is stemmed and overflows.

It is true that in a large section of this territory the farmers have for some time past formed their own drainage cooperative societies, but many of the drainage systems which they laid down have fallen into disrepair. In this territory we also find many estates and farms which are entirely unprotected against the ravages of floods and sub-soil water. The farmers who are settled here have all penetrated into the lowlands in course of time. They cultivated the soil as best they could, without however being in a position to safeguard or protect their lands and homes against the danger of flooding. The high level which the sub-soil water reaches allows only rank grass to be grown and very frequently even this scanty crop is ruined in midsummer by flood water after rains. In many places flood water invades the homes during winter time. A part of these lowlands are bog land which is entirely uncultivated.

Three sections of the Labour Service groups employed here are each working in districts covering an approximate area of 2,500 to 7,000 acres. They are here not only for the purpose

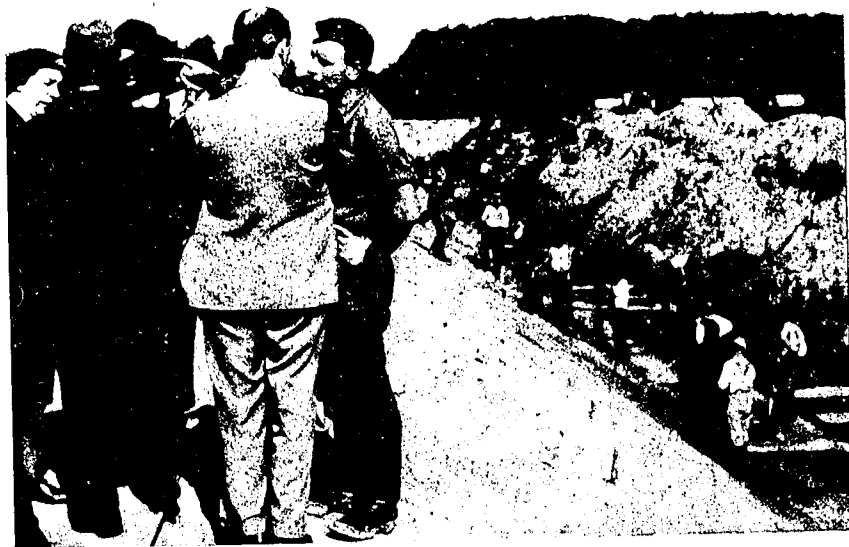


Huge Tracts of Flooded Country are drained

of erecting dykes and carrying out drainage work but are also employed in maintaining and reinforcing dykes already in existence or reconstructing those which have already fallen into disrepair. Four further sections are employed in the great marsh country. Their task is the construction of dykes and irrigation channels and the cultivation of land which has already been colonized. Formerly these parts used to be flooded periodically and very often the settlers and their families had to take refuge in the attics of their houses. This newly reclaimed and cultivated land has been divided among 350 settlers and the lands which these settlers previously inhabited are re-allotted among those remaining behind. In this way each family of settlers will for the future receive sufficient arable land to meet its needs.

The political and economic value of this work can be estimated from the following: --

The total expenditure involved is approximately 1,500,000 Reichsmarks. The increased agricultural produce resulting



Foreign Visitors have come to see the Labour Camps

directly from this work is officially valued at approx. 250,000 Reichsmarks, which in turn is equivalent to the average annual produce of 1800 acres of farm land. Therefore the nation gains a profit of 17 percent on this investment. The social benefits which have accrued from the undertaking are represented by the fact that whereas formerly 350 families of settlers were living under most deplorable conditions they are now assured of an ample livelihood on the land and are securely protected against the ravages of recurring floods.

\*

The origin of the Labour Service for young women has been almost as diverse and heterogeneous as that of the Labour Service for young men. Previous to 1933 certain groups of girls had banded themselves together for the purpose of agricultural work and afforestation, sundry farm work and housekeeping duties in male labour camps. But there was a danger that this Labour

Service would eventually become only a shelter for unemployed girls, or a welcome school for instructing the young people in the tenets of various denominational and political parties.

The Labour Service must educate also young girls in the community spirit and a spirit of comradeship, so that they may come to understand the high moral significance of work. The Reich Labour Leader has often stated that the male and female labour services should be looked upon as a uniform and homogeneous institution.

On April 1, 1936, the former autonomous organisation known as the Women's Labour Service was incorporated in the Reich Labour Service and simultaneously detached from the Reich Labour Exchange and Unemployment Insurance Office, which latter institution had hitherto managed its finances. The administration of the Labour Service for young women is carried out by the Reich Directorate of the Labour Service through thirteen branch offices.

The Labour Service for young women is still on a voluntary basis; but arrangements for making it compulsory are already in progress. The ages of girls in the Service ranges from 17 to 25 years. In the spring of 1937 there were 321 camps in being, with an average complement of 40 girls including their leaders. In the summer of 1937 the number had increased to 480 camps, with 15,000 girls at work, and in March 1938, 600 camps will have been established for 25,000 girls.

While the basic principles and the educative mission of both the male and female labour services are identical in every respect the work allotted to the young women is such as is suited to their womanly character. These young girls, having volunteered for six months service, are given as their principal duty the task of easing the burdens of overworked mothers in poorer families. In country districts and in distressed farm areas these girls assist women in their work in the house and on the land, or they help in looking after the children and attending to the sick. Camps have also been established near industrial areas to enable assistance to be given to wives and mothers of factory workers.



Nursing the Children whilst Mother is at Work

The kindergartens attached to some of these camps have proved of particular value for children who are not yet of school age and who have to be taken care of in daytime nurseries.

The girls live in their own camps. Their work takes up from six to seven hours daily. During the afternoons they are occupied with physical exercises and receive lessons in the duties of citizenship. As in the case of the men, leisure hours are utilized for the purpose of developing the community spirit in each member and improving their general knowledge. The camps for young women are smaller than the those for men and, therefore, more personal attention can be given to the work of shaping the lives of the girls in keeping with their womanly characteristics.

Each camp is in charge of a camp leader and three assistants. It is divided into three sections, each of which is in charge of a senior girl. The duties of a camp leader fall in the same category as those of any other woman's profession and in many respects they are identical with the duties of a teacher. The leader must



Harvest Time

give an example of moral character and conduct as a loyal national socialist. She must also have an allround expert knowledge of farm-dairying and domestic management, as well as a capacity for social training. Those who aspire to be camp leaders must first spend a year in the Labour Service and are then given leave of absence for two years, during which their practical training must be completed. This practical training can be gone through either at a rural college for women or as nursing sisters in hospitals. Practical training as kindergarten teachers, leaders in the Youth Movement, hospital or children's nurses, housekeepers or teachers at agricultural colleges will also be recognised as a qualification for the position of camp leader. During her time of practical training the candidate for the position of Labour Service leader remains in touch with the competent office of the Labour Service for Women. But later on she is obliged to take a further course of six months at one of the district schools for women leaders attached to the Reich Labour Service.

Although problems affecting the activities of women in the Labour Service differ from the problems which relate to the male service, yet the work done by both men and women in their camps is of incalculable value to the nation. The school will turn out a generation of young people for whom personal animosities and incompatibilities will have been removed through the close collaboration which they have enjoyed. This collaboration will help to bring about a spirit of mutual understanding among these young people. Thus national political training will be directed along the right channels.

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This training of our young folk in the duties towards the people, the nation and the State is the foremost purpose of the Labour Service. And this task is an internal question for Germany. The idea underlying the Labour Service has recently penetrated into other countries also. But the principles which inspire it and its shape, vary according to the conditions prevailing in those countries. Many thousands of foreign visitors have come to see our labour camps and have made acquaintance with our youth whose banner is the spade. These visitors have seen examples of the practical way in which this young generation have bridged the social clefts that threatened to disrupt our whole cultural life.

"Since the war", says Norman Hillson in his book 'I speak of Germany', "we seem to have developed the idea that discipline can never be an effective servant of liberty. It is perhaps for that reason that the compulsory German labour camps have been bitterly condemned by critics who have never taken the trouble to go and see them at work. I have heard people say that the camps are akin to slave-grounds: that they are places of unmentionable vice: that in the barbed-wire compounds the German youth is deliberately deprived of his personality in order to make him suitable material for the conscript regular army.

Such criticisms are very wide of the mark. The compulsory labour camps have now become an accepted part of the life of German youth. In the six months of hard work — hard work is

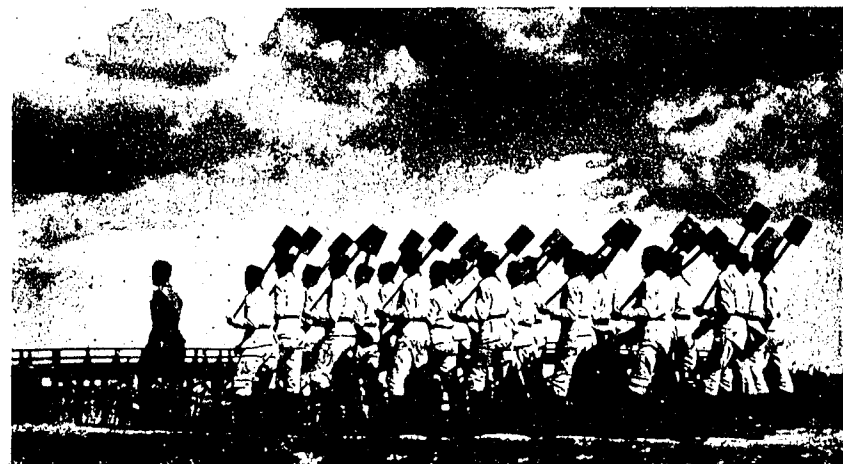
not necessarily slavery -- the boy of nineteen becomes strong and hardened — equipped physically for the increasing difficulties of life ahead."

And Lord Mottistone writes in his book, published in Germany under the title "Auf der Suche nach der Wahrheit":

"The rules are exactly the same as those which are written up at Public Schools Camps in England. Many of them are identical with those inscribed in all Boy Scout Camps, especially those relating to cleanliness and health.

The enthusiasm for this particular idea of all ranks and classes serving together for six months or more is so great that the whole people of all ages are imbued with it. They realize that it is a great experiment, something quite new—not a five years plan, but a five hundred years plan. It is not a system based on confiscation of past savings; but a plan to ensure that whilst every family retains what it has, and is encouraged to increase its wealth by every honourable means, all the boys, as they come to maturity, shall experience this period of complete equality in the service of the State.

It is indeed a most extraordinary Experiment. Nobody who has not witnessed it and studied it, as I have done in so many different parts of Germany, can realize the importance of the movement".





I don't have much money to spend, but this has to be an exception. I don't think the United States can survive much longer the way it is. Therefore, I am going to send each Arizona State Senator a copy of the "Protocols of Zion," with the slight hope that they may open their eyes.

With the "Protocols" I'll send a little note on what George Washington and Ben Franklin said about the Jews. . . .

Keep on trucking!

Sincerely,  
J.L., Arizona

\* \* \* \* \*

Dear Mr. Dietz:

I hope you and your family are well, and I wish to compliment you on the way you publish your magazine.

Keep up the good work, and more power to you.

Your Friend,  
E.S., California

\* \* \* \* \*

Dear Mr. Dietz:

We are still enjoying very much your publication, "The Liberty Bell." It is so refreshing to have someone who will face the truth as they see it fairly and squarely and not flinch just because it doesn't fit in with the opinions of the majority, or the propaganda that is put out by the enemy. It is good to get the other side of the story. We sympathize with you on the problem of alienating "Christians" as opposed to telling it like it is. Personally, we like your idea of exposing Christianity as it was the turning point for us. We had had a lot of questions that no one seemed able to really answer. Oh, they were great at "begging the question" or "setting up straw men" or "name-calling," but they couldn't really give any good answers.

However, as there are so many good, white folks who are "Christians," it also seems sad to lose these supporters. We think the crux of the matter is fear. It is a scary step to take to renounce all the things you have been taught by devoted parents and idolized pastors etc., particularly because of the element of fear, which is used by all of these religious leaders. Sounds like the perfect plot for subduing us by our enemies, doesn't it?

Good luck and keep the truth flowing.

For the White Race and our Heritage,  
Mr. & Mrs. E.S., Missouri

\* \* \* \* \*

Dear Sirs:

I greet you in the name of our Lord and Savior Jesus Christ, whose we are, and by whose blood we are saved.

As a child of God I must say that I am appalled at the viscious attack you have made on my race. I find your publication CONN-ARD LINES [boat ticket] quite offensive to all people of color.

July 1982

German Economic Policy	\$1.50
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Box 21, Reedy, W.Va. 25270 USA

10 May 1982

Sirs, if you believe that your gross misconception of the black race is real you are sadly mistaken. Due to the contributions that people of color, and particularly those of my race have made to American society, I have very serious doubts that your race would have survived for the past 206 years without those of mine.

Realizing that among the principles that this country was found upon was the amendment set aside to guarantee the freedom of the press, I believe that instead of exercising one of the rights set aside for all American citizens, you have crossed into the dangerous realm of committing an immoral act by offending and infringing upon the rights of others to live peaceably without the unnecessary interruption of having to deal with the ugliness of your derogatory statements.

Do you not realize that this sort of misinformation in the hands of children of any race could alter future morality, lead to the scarring of minority children, and lead to further misconception and misinformation. May I state further that with the present state of international affairs and particularly the present state of this nation, it is imperative that we all come to realize that our survival as a nation is to be found on unity and working together.

Consider the piano. It has black keys and white keys. Separately they can do nothing, but together they produce a harmony that would not have been achieved otherwise. In the teachings of Christ, we are commanded to love one another as we love ourselves. Do you not realize that you and all who spread this sort of offensive literature are in jeopardy of judgment? In closing, may I ask that you consider your actions and the ramifications thereof.

Yours in Christian Service,  
Rev. David B. Jones, Asst. Pastor  
Allen AME Church, Providence, R.I.,

\* \* \* \* \*

10 May 1982

On the toiletroom door in the Miami, Florida, airport I found this distasteful reminder that people like you still exist.

Thankfully for a Democratic society, everyone can see what you are . . . and how you and your people think.

I am of German stock, my grandparents came from Heidleberg and I have visited their home many times as a youth. What they told me, and what I have witnessed or heard from others makes me sick to think that you can and do say the untruths you do.

However it is quite understandable that the people to whom you try and reach and do reach are among the most illiterate and most ignorant of our masses. Thankfully for that fact.

However, the negative of that is also the fact that the Nazis themselves played up to the ignorant and illiterate, because Hitler himself was an illiterate. And illiterates can often cause havoc, which, in Germany during the Hitler regime, was a fact of life.

I have Jewish and non-Jewish friends both socially and in my business

dealings. I don't like everyone I meet or know and, I am sure, others don't necessarily like everything about me. But I do believe in live and let live, because our world is made up of all kinds of people, even people like you who disgust me and repel my very essence of good taste, but I am willing to even permit your presence because it's live and let live.

What I resent is the filth, which is all that you do spread. Not an ounce of truth in anything you say or write, and you know it but just won't admit it.

I dislike even paying the cost of a stamp, but I must write these few lines because of the disgust you put in my heart and soul for the likes of such degenerate thoughtless individuals like yourself.

Professor A.R. Butz has to be one of the biggest bigots alive, and the "Hoax of the 20th Century" is nothing but a big total lie, from beginning to end. Period.

Henry N. Ehrlich

3872 Franklin Ave., Los Angeles, CA 90027

\* \* \* \* \*

Dear Fascist:

13 May 1982

So you think you are superior, why? Don't you know God created all people and we are all His children except on the Judgment day when He'll disown quite a few. I bet, the ironical truth is, that you people consider yourselves Christians, yet many portions of the Bible point out the falseness and sinfulness of your beliefs/practices. Remember, Moses' wife was an Ethiopian.

You don't include a return address when you send out literature, and your press has only a box number, why? You don't have to worry about us getting revenge with violence; that is your style, we are intelligent enough to use words. Or is it shame that keeps you from identifying yourself—isn't that why the KKK wear hoods; put on the hood and forget themselves so that they can do things they won't have to feel guilty about later. Well, you may forget, but God doesn't. How do you face yourself in the mirror?

You have probably so removed yourself from what you consider to be the inferior races that you have never bothered getting to know anyone of these races, if you had you would see that there is good and bad in everyone. I bet you "superiors" have your share of cheats, adulterers, closet homosexuals, wife/child beaters, etc. (if not more than your share.) It's too bad you don't turn your energy/thoughts inward because if you did you would be sure to find a lot that had to be improved upon.

So you think there was no extermination of Jews, well I am tempted to wish that you were there to experience it yourself, but I won't sink to your level of evilness.

I could go on, but I won't waste anymore time on you, but neither would I passively accept your disgusting literature. The next time you send it, if you do, include your personal name and address, you coward. Such a coward, I wonder how someone like you would stand up under persecution.

unsigned

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# PROTOCOLS DECISION WASHED OUT

## PRESS AND RADIO SILENT ON APPEAL FINDING

from *Examiner*, New Zealand, February, 1938

Great publicity was given throughout the world in 1935 to a decision in the Swiss Courts that the documents known as the "Protocols of the Learned Elders of Zion" were a forgery; that the judge had described the contents as "ridiculous nonsense;" and that the Protocols had been condemned as an offence against public morals.

Even in remote New Zealand numerous newspapers at that time published long articles on what they termed an "Historic Forgery;" and addresses were similarly given over the radio system proclaiming loudly that the Protocols had been shown to be baseless.

We are now at the end of February, 1938, but the writer can recall nothing in the daily papers, and he has heard nothing over the radio system, telling him that the Protocols verdict given on May 14, 1935, was reversed by the Berne Court of Appeal on November 1 last.

When the decision went one way, it was news fit for all the world to hear: a subject for special articles and radio broadcasts. When it went the other way, it ceased to be news at all.

### What the Protocols Are

To those unfamiliar with them, it may be explained that the Protocols were first published in English in 1920 by Messrs. Eyre and Spottiswoode, long printers to the British Government. They attracted very considerable attention, and the London "Times," in reviewing them in a lengthy article on May 8, 1920, stated that its representative had inspected in the British Museum an edition of the Protocols published in Russia by Professor Sergius Nilus in 1905, and bearing the Museum's date stamp of receipt of August 10, 1906.

The "Times" attached importance to this positive evidence of the existence of the Protocols in 1906, because the Protocols contain a programme for the conquest of the world by subterfuge, and of this programme world events from 1906 to 1920 were a fulfilment. That is the whole significance of the Protocols. The plan contained in them goes on getting itself fulfilled.

If the Protocols were considered significant in 1920 because of the course of world events between 1906 and 1920, the course of events between 1920 and 1938 makes them immensely more significant today.

### Depression and Revolution

Look back on the world depression of 1929-1934, and consider the following few words from Protocol No. 3:

"We shall create by all the secret subterranean methods open to us and with the aid of gold, which is all in our hands, a universal economic crisis whereby we shall throw upon the streets whole mobs of workers simultaneously in all the countries of Europe."

Consider the interconnections of international finance and international revolution in the light of this passage from the same Protocol:

"We appear on the scene as alleged saviours of the worker from this oppression [of capitalism] when we propose to him to enter the ranks of our fighting forces—Socialists, Anarchists, Communists—to whom we always give support in accordance with an alleged brotherly rule (of the solidarity of all humanity) of our social masonry . . . By want and envy and hatred which it engenders we shall move the mobs and with their hands wipe out all who hinder us on our way. When the hour comes for our Sovereign Lord of all the world to be crowned, it will be these same hands that will sweep away everything which might be a hindrance thereto."

### Deadly Forecasts

The thirty thousand words of these Protocols constitute one of the most remarkable documents in all history. In Henry Ford's "Dearborn Independent" of July 24, 1920, it was said: "Nothing like them in completeness of detail, in breadth of plan, and in deep grasp of the hidden springs of human action has ever been known. . . . what is written in the Protocols in words is also written upon the life of today in deeds and tendencies."

The late Lord Sydenham, formerly Governor of Victoria and Governor of Bombay, and member of the Committee which reconstructed the British War Office, in a letter to the London "Spectator" of August 27, 1921, referred to "the deadly accuracy of the forecasts in the Protocols, most of which have been fulfilled to the letter;" and said their most striking characteristic was "knowledge of a rare kind embracing the widest fields."

### Where They Came From

The origin of the Protocols is a mystery. They came by way of Russia. It is asserted that they reached Russia from Paris, being forwarded by an agent of the Tsarist secret service, but of this there is no positive proof. Professor Sergius Nilus, who published them in Russia, was described by the London "Times" as a minor official in the Russian Foreign Office. Hew wrote a book entitled "The Great in Little," and in a second edition of this book in 1905 he printed the Protocols, saying they had come from a friend since deceased, with the assurance that they were a true translation of documents stolen by a woman from a highly initiated Jewish Freemason in France.. Nilus brought out the Protocols again in 1917,

entitled "It is Here: At the Gates." This edition is said to have been suppressed by the Kerensky Government, and it has been asserted that the Bolsheviks later shot at sight anybody found in possession of a copy.

#### Forgery Alleged

A German translation was made in 1919, and since then the Protocols have been translated into almost every language. Numerous Jews have taken the strongest exception to the publication of the Protocols, and have repeatedly denounced them as baseless forgeries.

The late Mr. Lucien Wolf, an eminent Jewish journalist, in a long letter to the London "Spectator" of June 12, 1920, said the Protocols were plagiarised from a novel, "Gaeta Duppel Warsaw," published in 1868.

In August, 1921, the London "Times" published a series of articles from its Constantinople correspondent saying he had been shown by an unnamed "Mr. X" a copy of a book by Maurice Joly called "Dialogue in Hell, between Montesquieu and Macchiavelli," published in 1865, with several passages almost identical with passages in the Protocols, and that this Mr. X had obtained the book from an old officer of the Tsarist secret police; and that apparently the Protocols were plagiarised from this very copy. Nilus got his copy from Alexis Sukhotin, and there was stated to be "A.S." scratched in the back of the book. No names were given of the persons making the statements.

#### Wrapped in Mystery

These London "Times" articles are the "proof" advanced everywhere that the Protocols are a baseless forgery. Mrs. L. Fry, in her book "Waters Flowing Eastward," (1933), points out that there is another book entitled "Macchiavelli, Montesquieu, and Rosseau," by Jacob Venedy, published in 1850, which has similar passages to those in the Joly's book and in the Protocols. Jacob Venedy was a Jewish revolutionary. It has been asserted in various quarters that Joly was also a Jew, though this was disputed at Berne. Joly was closely associated with the Jews Cremieux and Janin.

The plain fact of the matter is that nobody knows who wrote the Protocols. Many similarities between them and earlier documents can be discovered, included in the number being passages in the Talmud. Their interest and significance is in their fulfilment. They are either a plan or else a very accurate and curious prophecy. Nobody even knows who gave them their name. They are a formless production, and the Ford "Dearborn Independent," in commenting on them, said they seemed as if they were most probably notes taken during a series of lectures. If such was the case, the lectures were not propaganda, but an exposition of a plan to an audience which had already accepted it in principle.

#### Berne Prosecution Begins

The famous Berne trial, the decision in which has been reversed, was a prosecution begun in June, 1933, of certain members of Swiss national and anti-Jewish movements charged with selling copies of the Protocols,

which were alleged to be in contravention of Article 14 of the Berne Cantonal Law forbidding the circulation of matter likely to incite to crime, lead to immorality, shock the sense of decency, or provoke to depravity in any manner whatsoever.

The action was brought by the United Jewish Communities of Switzerland and the Jewish Synagogue of Berne. It came before a Magistrate, Judge Meyer.

After various adjournments, the Court permitted the case to be enlarged by the complainants from a simple police court action into a question of the history and authenticity of the Protocols. On October 29 and 30, 1934, the Court heard an array of 16 witnesses for the plaintiffs affirming that the Protocols were a forgery. Chief among these witnesses were Dr. Chaim Weizmann, president of the World Zionist Organisation and the Jewish World Agency, and Dr. Ehrenpreis, chief rabbi of Sweden. A part of the evidence was in rebuttal of a suggestion or allegation that the Protocols emanated from those concerned in the first Zionist Congress in 1897; but the whole question of origin was also traversed.

#### Defence Allowed no Witnesses

The defendants, with this heavy artillery brought against them, secured an adjournment to enable them to bring material in reply. Various anti-Jewish bodies rallied to the support of the defendants.

Three experts were appointed by the Court to report as to the authenticity of the documents. One, M. Loosli, was appointed by the magistrate, Professor Baumgarten was nominated by the plaintiffs, and Lieut.-Col. Fleischauer by the defendants.

The defendants, in November, 1934, nominated 40 witnesses whom they wished to call, but on March 26, 1935, Judge Meyer informed their expert Col. Fleischauer that he would rule out any motion to summon more witnesses.

On April 15, Dr. Ruef, counsel for defendants, applied for permission to bring actions for perjury against ten of the sixteen witnesses on the Jewish side. In May, this application was also refused by the examining magistrate and the Public Prosecutor's Department, the ground being that these witnesses had "merely given expression to their personal opinion and judgment." The defendants protested in vain that it was not expressions of opinion but statements of fact by the witnesses that they challenged.

At this stage it further came out that although the Swiss law requires depositions to be taken of all evidence and signed by the witnesses, this had not been done when the Jewish witnesses gave evidence in the preceding October, and the only record of their evidence was unsigned notes taken by their lawyer. There was thus no legal record of the Jewish evidence on which to base a prosecution for perjury. Nevertheless, this evidence was accepted as valid by the Magistrate in giving his decision.

#### The Magistrate's Decision

After hearing argument by the three experts, Judge Meyer gave his

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decision. This was that three of the defendants were acquitted, and the fourth was fined 20 francs for circulating literature in contravention of Article 14 of the Bernese Cantonal Law regarding indecent and immoral literature. This defendant was also ordered to bear 10,000 francs costs. Another defendant was fined 50 francs and 18,000 francs costs, for selling a pamphlet (not containing the Protocols). The heavy costs represented mainly the expense of bringing the Jewish witnesses from abroad to testify.

With respect to the authenticity of the Protocols, Judge Meyer said: "The defendants had been unable to prove that the Protocols of the Elders of Zion were a genuine document." As to the origin of the Protocols, Judge Meyer said: "The Protocols are a forgery; they were forged by General Ratchkowsky."

This was the case advanced by Professor Baumgarten, the Jewish expert. It rested largely on a statement made by Princess Catherine Radziwill in an American Jewish paper in 1921. She had asserted that in 1905, after the Russo-Japanese war, Golinsky, an official in the employ of General Ratchkowsky, head of the Russian secret police in Paris, showed her a copy of the Protocols, which had just been completed.

The defendants contended that this was not possible as Golinsky had not been in Paris in 1900, and General Ratchkowsky had left Paris in 1902. Further, they contended that Princess Radziwill (daughter of M. Blanc, founder of the Monte Carlo Casino) was not a person of the highest reliability, having been sentenced in London to two years' imprisonment for forgery in 1902, and arrested in New York in 1921 on a charge of defrauding a hotel and also prosecuted by another hotel.

#### Irregularities Alleged

Notice of appeal was given by the defendants. They and their supporters expressed great dissatisfaction with the conduct of the case. They contended, in the first place, that Judge Meyer, being a Marxist Socialist and having other attributes favourable to Jewry, was not a suitable judge for such a case.

They objected to the refusal to hear their witnesses in rebuttal of the plaintiffs' evidence, and also to the blocking of their action for perjury, these two decisions completely preventing any presentation of evidence for their side.

They commented strongly on Jewish foreknowledge of the decisions given by the Court. On February 25, the London "Jewish Daily Post," in a message from Switzerland, stated that the Court had decided to hear no more witnesses. Judge Meyer's minute to this effect was not made until February 27, and was not communicated to the defence until March 26; yet the correspondent of a Jewish newspaper had correct information on the point to send a telegram away on February 24.

#### Advance Knowledge

Similarly, although the Court's decision was not given until May 14, the

"Jewish Daily Post," in commenting on the case, said on April 28: "It is much more a question of taking note of the charges than of refuting them. The matter is already settled . . . The important thing now is to give the refutation as wide a publicity as possible. This case is a proof of what can be done with good Jewish organisation."

Further complaint by the defendants was that the supposedly neutral expert appointed by the Judge, M. Loosli, was, they alleged, more pro-Jewish even than the Jewish expert, so much so that even the "Jewish Daily Post" on May 13 inadvertently referred to him as "the pro-Jewish expert."

They were also aggrieved that files from the Russian archives, sent by the Soviet from Moscow, touching the character of General Ratchkowsky, had been placed unconditionally at the disposal of the plaintiffs; and on defendants' expert hearing of them by accident and applying for permission to inspect them, conditions were laid down which it was impossible for them to accept.

#### Appeal Court Judgment

The appeal against the decision of Judge Meyer was at long last disposed of, as previously stated, on November 1, 1937. The judgment of the Court of Appeals was thus reported in the newspaper "La Suisse" of the following day (vide London "Patriot" 18/11/37):

"The Tribunal Cantonal Bernois decrees:

"(1) The accused appellants, Silvio Schnell and Theodor Fischer, are freed without indemnity of the accusation of infraction of the Bernese law on the repression of immoral literature, in the absence of elements constituting the offence.

"(2) The conclusions of the complainants are entirely rejected.

"(3) Each of the parties will pay his own costs. As regards the expenses of the State, the appellant Fischer will have to pay 100 francs, while the rest of the expenses, 28,000 francs in round figures, is put to the charge of the State of Berne."

In its preamble the judgment stated that the question of the authenticity or non-authenticity of the Protocols was entirely irrelevant to the charge. The law was simply to prevent the propagation of writings contrary to good manners, and which were erotic or obscene. "The Protocols of Zion," it was stated, "being a brochure of political polemics, this law cannot be applied to the writing." Proper care was not exercised in the selection of experts, and it was remarked that M. Loosli, the supposedly neutral expert, "several years ago wrote a book on the Protocols of the Wise Men of Zion, qualified by him as false in commentaries lacking scientific bases." The Court also declared strongly that it was unable to accept the conclusions of the appellants, just as it was unable to accept those of the other side.

#### What Abraham Lincoln Said

Thus, the authenticity or otherwise of the much-discussed Protocols of

Zion remains exactly where it was. Nobody just knows where they came from. And the only sort of opinion than can be usefully formed with respect to them is the sort of opinion that Abraham Lincoln described at Springfield, Illinois, on June 17, 1858, when accepting nomination for the United States Senate. Speaking of the doings of certain of his political opponents, Lincoln said:

"We cannot absolutely know that all these adaptations are the result of preconcert. But when we see a lot of framed timbers, different proportions of which we know have been gotten out at different times and places, and by different workmen—Stephen, Franklin, Roger, and James, for instance (Douglas, Pierce, Taney, Buchanan)—and when we see those timbers joined together, and see they exactly make the frame of a house or a mill, all the tenons and mortices exactly fitting, and all the lengths and proportions of the different pieces exactly adapted to their respective places, and not a piece too many or too few, not omitting even scaffolding—or if a single piece be lacking, we see the place in the frame exactly fitted and prepared yet to bring such piece in,—in such a case, we find it impossible not to believe that Stephen and Franklin and Roger and James all understood one another from the beginning, and all worked upon a common plan or draft, drawn up before the first blow was struck."

#### Fetching and Carrying Goes On

In the present case, in addition to seeing things fit together, we have in the Protocols a blue-print of "the house or mill" (a tread-mill for humanity, in this particular case) mysteriously picked up by the wayside about forty years back, and depicting a structure for which the fetching and carrying of the mortised timbers goes on before our very eyes today.

But, as the papers and radio stations of the world informed the nations in 1935, Judge Meyer of Berne has proclaimed the Protocols a baseless forgery, and that is the end of the matter. Nothing else counts. That decision was trumpeted out to millions upon millions; and it would only be disturbing to the mind to trumpet out to those millions its wash out on appeal. Thus is public opinion manufactured and manipulated, and the truth concealed about secret forces that lead the world to bankruptcy, war and revolution. □

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