

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

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The Liberty Bell

H. S. Chamberlain

**Writer
Historian
Critic**

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George P. Dietz, Editor & Publisher

SOCIOLOGY TAKES A KNOCK

A review of

MARGARET MEAD AND SAMOA: THE MAKING AND UNMAKING OF AN ANTHROPOLOGICAL MYTH, by Derek Freeman. Cambridge, Massachusetts: Harvard University Press, 1983. Pp. 416. \$25.00

by Ray Hill

THE LAST FEW YEARS have seen a startling increase in the amount of time devoted in our schools to the teaching of 'Social Studies.' The very title of this subject is enough to turn most Nationalists red with rage, and quite rightly so since most of the teachers of this 'science' are 'red' in another and far more dangerous context.

Having said this, I suggest that 'Social Studies' is a subject that we will ignore at our peril. It is a subject which is used to assist in the brainwashing of our children by Marxist school teachers and, so far, there has been little that could be done about it. Now, however, thanks to a book by Derek Freeman, Emeritus Professor of Anthropology at the Australian National University, we have a weapon with which to fight back against the communist influence among our children in the name of 'Social Studies.'

Modern sociologists base a great deal of their teaching upon the work of one Margaret Mead who in 1928 wrote a book entitled *Coming of Age in Samoa*. Mead had been a pupil of the notorious Professor Franz Boas of Columbia University, New York. Boas was an advocate of 'cultural determinism' and fiercely disputed almost any biological role at all in the determination of behaviour, individual or mass. Margaret Mead set out to prove him right.

In the preparation for her book she spent three years living in Samoa. She wrote of a South Seas paradise where crime was unheard of, rape was non-existent, the people were unenvious, gentle and kind, there was no competition and little or no religion. All of which proves (of course!) that Karl Marx was correct and so are the beard-and-sandals brigade, so many of whom now pollute the once honourable teaching profession.

INFLUENCE ON STUDENTS

The extent of Margaret Mead's influence upon generations of students is not to be under-estimated. Practically every time some savage mugger gets a ridiculous probation order, investigation would lead from 'Social Enquiry Report' to social workers' textbook, to some university lecturer



United Press International



Anthropologist Margaret Mead, above, with a Manua mother and child during one of her visits to the Admiralty Islands. Mead, generally regarded as the country's foremost anthropologist, died in 1978 of cancer. Picture at left was taken in 1976.

and from there directly back to the theories and findings of Margaret Mead. Incredible as it may seem, when thousands of blacks riot in London, dozens, if not hundreds, of 'social workers' (all highly paid people subsidised by you and me) refer to the work of Margaret Mead to explain the phenomenon. Mead is to the sociologist what Wesley is to the Methodist.

Now, however, thanks to Professor Freeman's work, the whole profession of sociology has been thrown into disarray. For years they have cited Mead's work to 'prove' that it is almost impossible for children from slums to grow up without a deep resentment of society or a hatred for authority. Professor Freeman is too polite directly to accuse Mead of falsifying her findings; instead he says that she was probably misled by the mickey-taking Samoans. It may have been kinder and less cruel to draw

the more obvious inference!

DEMOLISHED

Professor Freeman has not merely produced a work contradictory to that of Mead; he has totally demolished her. Mead said that the Islanders were not religious; in fact they knew the Bible back to front! Professor Freeman does not merely state this; he proves it by quoting from the archives of the London Missionary Society, whose members had visited and taught in Samoa. He produces official records of rape cases that took place at the very time that Mead was researching her book in which she assured countless thousands of students that such a crime was unheard of in Samoa. He has unearthed an American Government report, made at the relevant time, which describes Samoan society as "intensely competitive and deeply religious." Freeman argues that Mead's glaring inaccuracies are a product of the Samoan sense of humour plus an element of "seeing what she wanted to see!"

Mead advocated 'free love,' telling us that Samoan promiscuity explained the 'fact' that there was no rape in this society. Freeman shows us that the 'free love' of the Samoans produced a rape rate two and a half times greater than that of the United States at that time. He refrains from drawing the obvious comparison with the increase in both promiscuity and rape in our own society in recent years!

I wonder whether the 'Social Studies' teachers in our more way-out modern schools will now be telling our children that there is definite data to prove that promiscuity, or 'free love,' leads to an increase in the crime of rape? If they do not, we can now complain, not only from the standpoint of traditional moral values and religious conviction, but on the basis that they are being unscientific. Nothing could be calculated to hit these spurious 'scientists' harder than that.

We can openly cite the work of Professor Freeman, a distinguished and totally apolitical academic, in support of many of our ideas. We can also dispute almost anything said by sociologists who have qualified by doing a thesis on the work of Mead—and that is about eighty percent of those presently practising!

This book is heavy going at times but it is well worth the effort by anyone who likes to rely on facts in addition to sound 'gut feeling.'

Reprinted from the March issue of *Spearhead* (52 Westbourne Villas, Hove, Sussex). *Spearhead* is edited by Mr. John Tyndall, Leader of the British National Party (formerly the New National Front), in which Mr. Hill is an officer.

* * * * *

We wish that Mr. Hill, in the review reprinted above, had more strongly emphasized four very important points, viz.:

1. Although his book is necessarily a detailed comparison of Margaret

Mead's report with the actual facts, Professor Freeman summarized his findings in a single memorable sentence: "The entire academic establishment and all the encyclopaedias and all the textbooks accepted the conclusions in her book, and those conclusions are fundamentally in error, and some of them are preposterously false." He adds, "There isn't another example of such wholesale self-deception in the history of the behavioral sciences."

2. Although Professor Freeman politely assumes that the renowned Dr. Margaret Mead was led into such gross errors by her ignorance of the Samoan language, her perfunctory observations of the natives, and perhaps the natives' mischievous pleasure in pulling the white woman's leg, so that he concludes that she was merely incompetent, the facts admit of no such charitable explanation. Margaret Mead lied and deliberately contrived a hoax to impose on her educated but gullible contemporaries. Her motives do not really matter. Persons who wish to feel kindly toward her may suppose, if they wish, that she lied as some of the better Christian theologians have lied, to impose upon the ignorant a standard of morality they deemed desirable.

3. Margaret Mead was the prize pupil and protégée of Franz Boas, a twisted little Jew who wriggled into the United States from Germany and, by one of the miracles of levitation that are a speciality of his race, became Professor of Anthropology in Columbia University and Curator of Anthropology in the American Museum of Natural History. From those twin eminences, he proceeded to convert anthropology, which had been theretofore a respectable science, into a kind of pseudo-scientific voodoo that he called "cultural anthropology." He attracted two discontented and perhaps sexually frustrated housewives, Margaret Mead and Ruth Benedict, both of them, so far as we know, White women.* He adorned them with the degree of Ph.D. and sent them out to observe primitive tribes and perpetrate hoaxes that would spread the gospel that human character is entirely formed by "culture" (i.e., environment), that there are no biological differences, that all races are therefore equal, and that the proper "culture" is "permissive," i.e., one which deprives the young of all discipline and serious purpose other than the satisfaction of animal appetites. He used the prestige of the positions into which he had vaulted,

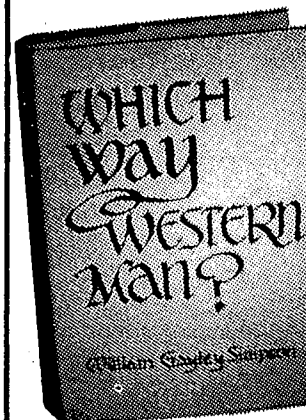
* Ruth Benedict, Ph.D. was mentioned in *The Liberty Bell*, July 1981=Revido P. Oliver, *The Enemy of Our Enemies*, p. 25. She began her anthropological hocus-pocus by claiming to have studied the Zuffi tribe of Indians, and since their reservations in northeastern Arizona are relatively accessible, as early as 1945 she had been exposed as having been at least incompetent and irresponsible, but her "epoch-making" *Patterns of Culture* is still cited as gospel by the shamans of "social science." Margaret Mead's hokum is no better, but the remoteness of the Samoan islands, her specious prestige, and the fanaticism of her votaries prevented a systematic demolition of her imposture until Professor Freeman undertook to disclose the truth about the natives. Of course, persons whose common sense was not in abeyance were never so credulous as to take her "scientific study" seriously.

and the techniques of publicity and corruption perfected by his race, to make his female stooges renowned and to make the fraudulent reports seem authentic to many men whose scientific training lay in quite different fields. In this poisoning of the contemporary mind he was, of course, assisted by the sentimentality of many White men and women, whose yen to believe such stuff was stronger than their common sense.

4. Even academic prestige and Yiddish intrigue would not have sufficed to impose on the public claims which Professor Freeman properly describes as "preposterously false," if our race's native common sense had not been eroded and enfeebled by a spiritual poison administered to it systematically for fifteen centuries. The poison, like arsenic, was cumulative in its effects. The native intelligence of our race for a long time resisted the Christian hokum that all races can be made equal by "spiritual conversion" and "education," but by the 1920s our mental and spiritual immune system had been so debilitated that many members of our race were willing to believe that observations of primitive and biologically alien races could be somehow applicable to our race and culture.

One could not expect educated men of our race to waste several years of their lives by travelling to the Samoan archipelago or even to an Indian reservation in an isolated part of Arizona and settling down to learn the natives' language and observe their behavior, but what is deplorable is that they had left so little practical sense that they did not see that the hoaxes of Mead, Benedict & Co. could not be true about *any* form of biological life. What is even more dismaying is that their innate common sense had been so debilitated that they were willing to believe that the artful or fanatical females' conclusions about primitive societies, even if true, could be relevant to our own. Only the tragic consequence of Christian superstitions could have prompted our people to accept the hoaxes as "Social Science" and permit them to become the deadly gospel of the teachers who are today sabotaging your children's minds in the public schools.

Survival manual for the White race



William Gayley Simpson has spent a lifetime of keen observation, careful analysis, and deep reflection developing the principal thesis of his book: that the single, undying purpose of all human activity should be the ennobling of man. In support of this thesis he looks at the foundations of Western Society, at the structure of our government, at the effects of technology and industrialization on man, at the roles of the sexes, at economics, and at race. The book goes to the roots of the problems facing the White race today, and it shows the ways in which White society must be changed if the race is to survive.

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THE WINDS OF WAR

by Charles E. Weber, Ph.D.

During 6 to 13 February an eighteen-hour television film series reputed to have cost about forty million dollars was presented on ABC television stations. Its strongly slanted message is powerfully presented. The series appears to be a very expensive effort to counter the many revisionistic voices which have been questioning the common versions of the history of the Second World War. Its objectives are the presentation of Jews as innocent victims of evil Aryans (Germans, Poles, even Americans) and keeping Aryans divided among themselves. One is almost reminded of a passage from the Hebrew part of the Bible: "And I will set the Egyptians against the Egyptians: and they shall fight every one against his brother, and every one against his neighbour; city against city, and kingdom against kingdom." (Isaiah XIX, 2)

The dramatic technique of the series is primitive enough, but has a powerful appeal to simple minds. Antagonists (Germans and some other Aryans) and protagonists (Jews and Aryans acting in their behalf) are sharply and simplistically contrasted as purely evil and purely good. Although the series is based on a fictional work, the implication that it represents historical reality is put across by flashing dates and sometimes even hours on the screen at the beginnings of plot segments. There are many improbably but dramatically convenient repeated encounters of the principle characters. The action takes place during the years 1939-1941. The author of *The Winds of War* (first edition: 1971) is Herman Wouk (born 1915).

The chief protagonists are a senior American naval officer,* his son and a Jewess with whom he falls stubbornly and uncompromisingly in love. A somewhat perverse and improbable undertone to the whole plot is provided by the fact that the Jewess is played by an actress who is nearly twice as old (44) as one might expect the young hero to be. Her physical features are Aryan but she portrays the arrogant, self-assured deportment of the heroine effectively. Her strong Jewish identity is essential to the propagandistic objectives of the series.

Although Jews comprised only about 2% of the prewar European population, one suffering, intelligent, noble Jew after the other is woven into the plot. Byron Henry, the son of the senior American naval officer falls in love with the superannuated Jewess while the two of them are working in Siena, Italy, for her uncle, a famous archaeologist and the author of a well-known book, *A Jew's Jesus*.

The action shifts to Poland, where the war between the overconfident

* Anomalous though it may seem, Robert Mitchum, who plays this role, was quoted in *Esquire* (February, 1983, p. 56) with regard to the claim that six million Jews were murdered in Europe as follows: "So the Jews say. I don't know. People dispute that."

Poles and the Germans is just about to break out. Now the opportunity is provided to show German airplanes mercilessly strafing a Polish cavalry column moving along a column of Polish refugees in which Byron Henry and Natalie, the Jewess, just happen to be mixed up while riding in a car. An unflattering impression of Jew-hating Poles provides a realistic touch.

After the fighting is over in Poland, Byron and his Jewish paramour leave Poland and arrive at the German border, where there is the opportunity to portray a nasty SS officer who inquires as to the identity of the Jews in the large group of neutral nationals. At the time, Byron's father happens to be stationed in Berlin as an American naval attaché, where he hesitatingly buys the mansion of a wealthy Jewish industrialist, whom he befriends, of course. Natalie returns to the United States where her father dies when hearing of the German invasion of Norway. Shortly thereafter she finally agrees to marry Byron, who is destined to become a submariner at the wishes of his father and Natalie. The action moves to Lisbon, where a quick civil wedding takes place, although Natalie hates Lisbon for what was done to Jews there in previous centuries. Shortly after the German invasion of Russia a scene takes place in which Jews, naturally including women and infants, are taken out of trucks, led into a pit and machinegunned. President Roosevelt, Captain Henry's close personal friend, has constantly been calling on him for informal intelligence information and opinions. At long last, however, the Captain's wish is fulfilled and he is given the command of a battleship escorting a convoy to England, which is menaced, but not attacked, by a formation of German submarines. Late in 1941 Captain Henry is in Moscow helping to arrange aid to the heroic Communists. At a banquet he toasts Stalin before a large gathering. The next day he goes out to inspect the front, where a group of German tanks had been knocked out. The action now shifts to the Pacific just before 7 December. After the attack on Pearl Harbor, the whole family is safe. After Mussolini's declaration of war against the United States, Natalie and her uncle leave on a Turkish ship for Palestine. Captain Henry is now promised the command of a ship and resolves to devote his energies to defeating the "monster Hitler."

In keeping with the good-versus-evil delineations of protagonists and antagonists, public figures and events are correspondingly depicted. Roosevelt and Churchill are played as wise, faultless heroes, while Hitler is played as an almost constantly ranting man, ugly in both mind and body, with a lisp to boot. The portrayal of Mussolini is also a caricature. Heinrich Himmler puts in a brief appearance to talk with Hitler about the organization of the *Einsatzgruppen*, which were being formed, supposedly, to cleanse eastern Europe of its Jews. (No mention is made, of course, of their menacing role as Communist officials and Communist partisans behind the thinly manned German lines.) Another sharp contrast is introduced when a wealthy German banker invites Captain Henry to his hunting lodge and attempts to bribe him to use his influence on Roosevelt to help Germany with shrewd hints of bank holdings in Switzerland.

As one might expect, there are important events which are not mentioned at all in the series: The protracted German efforts to negotiate a peaceful settlement of the Corridor problem, the massacres of thousands of Germans in the Polish Corridor at the outbreak of the war, the Finno-Russian War of 1939-1940, the Katyn massacre of captured Polish officers in early 1940, the brutal Soviet occupation of the Baltic states in 1940, Roosevelt's cynically mendacious promises to the American people to keep them out of the war, Rudolf Hess' flight to Scotland in 1941 to bring about a reconciliation with England, the courageous leadership of Col. Charles Lindbergh and others to preserve American neutrality in keeping with the sentiments of the overwhelming majority of the American people, the arrogant, incompetent underestimation of Japanese military capabilities, the de facto state of war brought about by American naval operations in the Atlantic before December, 1941, the deciphering of the Japanese Code which provided Roosevelt with a foreknowledge of the attack on Pearl Harbor, etc.

A severe weakness of the whole series, with its concentration on the plight of the Jews in Europe during 1939-1941, lies in its lack of a presentation of any real motivation for the widespread hatred of Jews which prevailed in Europe during the decades following the First World War, when Europeans were appalled by the cruelties of the Jewish-Communist government of Russia and when innumerable Europeans were impoverished by hyperinflations which enabled many Jews, with their international financial connections, to enrich themselves. The often-heard "scapegoat" theory, propagated by the Jews themselves to explain the hostility, is, of course, largely self-serving.

All European peoples involved in the Second World War suffered during it. If someone knew absolutely nothing about this tragic, divisive war, he might almost have the impression from the series that nearly all of the suffering in the war was borne by one race which accounted for only about 2% of the population of Europe.

Perish the thought that sequels to this propagandistic television series will be inflicted on the American television-viewing public, which, for the most part, is not armed with much historical knowledge or sophistication.

* * * * *

Those who found this series an offensive distortion of history might note some of the firms which advertised in conjunction with it: Atari, DuPont, Goodyear, E. F. Hutton, IBM, Polaroid, Miller Brewing Company, Northwest Mutual Life, Sears. □

**THOSE WHO WILL NOT READ — HAVE NO ADVANTAGE
OVER THOSE WHO CANNOT READ!**

JDL Threatens Mitchum For Questioning Holocaust

Actor Robert Mitchum Called Anti-Semitic.
Will He Star In "Winds of War II"?

Actor Robert Mitchum has committed the unforgivable sin of criticizing the Jews and their holocaust myth. Mitchum consented to one of his rare interviews with Jew writer Barry Rehfeld for the February issue of *Esquire* Magazine. Robert Mitchum is outspoken and cares not what people think of his views. Thus he dared to question the alleged six million Jews' holocaust when he was asked: "And the slaughter of six million Jews?" Rehfeld asked. "So the Jews say," Mitchum replied. "So the Jews say?" questioned Rehfeld. Mitchum replied: "I don't know. People dispute that!"

The interview on the Jewish question is reproduced at the end of this article. Other movie stars have complained about most of the Hollywood studios being controlled by Jews and most of the movie directors and producers being Jews. Actor Burt Reynolds was censored, "beeped out," on the Johnny Carson Show when he said: "That's all we need; another Jew (beep) movie producer." Actor Robert Stack (Elliot Ness) said Jews had banned him from films after he objected to Jew producer Begelman stealing part of his earnings.

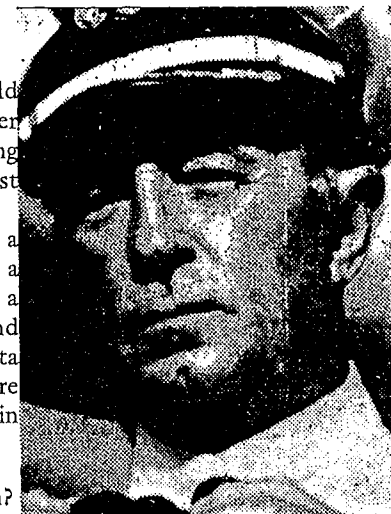
Jew JDL Threatens Mitchum's Life

The terrorist Jewish Defense League held a press conference in Hollywood. JDL leader Irv Rubin was surrounded by thugs wearing buttons reading, "I am A Zionist Hoodlum."

"Robert Mitchum is a Jew-hater and a Nazi sympathizer. We demand he make a public apology to all Jews. We have a private detective out trying to find Mitchum's private residence in Santa Barbara. He had better see the light or there will be midnight demonstrations right in front of Mitchum's home.

Will Mitchum Star in Next Holocaust Film?

"Winds of War" is just one in the endless string of Jew propaganda "holocaust" movies. The Catholic Register of February May 1983



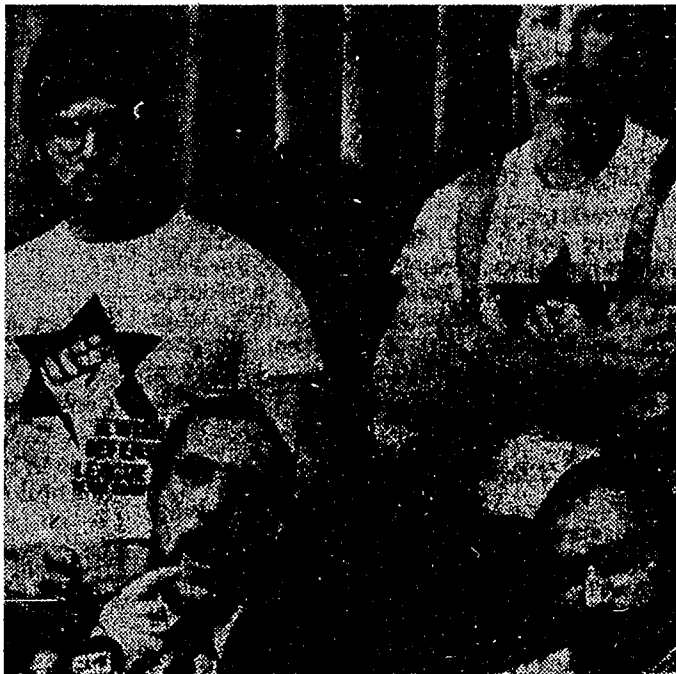
Robert Mitchum
in "Winds" Uniform

25 carries an extremely interesting article by columnist Butler D. Shaffer, a law professor at the Southwestern University of Los Angeles. Read it very carefully. Prof. Shaffer says these holocaust films are cleverly designed to neutralize opposition to Israeli aggression, occupation and the mass killings of innocents. Shaffer says such films create the view that "anyone who criticized Israeli foreign policy is anti-Semitic."

Think for a moment how many anti-German holocaust "docudramas" have filled the TV screen. There was "Playing for Time," "Diary of Anne Frank," "Genocide," "Holocaust," "A Woman Called Golda," "Rise and Fall of the Third Reich," "The Chosen," "The Warsaw Ghetto," etc. "Winds of War" is eighteen hours long and is shown on different days because no one would pay to see such a long show.

"Winds of War" took thirteen months to film and was the most costly "docudrama" to date costing \$40 million. Jew Herman Wouk wrote the book upon which the film is based. The Producer-Director was the Jew Dan Curtis, and it was financed by ABC-TV which is headed by Jew Leonard Goldstein. It should be noted that while Herman Wouk says he hates war, he brags that his son Joseph fought in the Israeli navy against Lebanon during the so-called "Peace for Galilee" massacre of thousands of innocent people.

One of the so-called "most memorable scenes" in "Winds" is when the



Rubin, seated at left,
holds press conference threatening Mitchum

"evil" Germans are trying to separate the Jews from the Gentiles and a Christian says, "we are all Jews." (Note: Rev. Jerry Falwell would love this line!) Jew psychologists say that the scene in Anne Frank's Diary which won them the most sympathy was the screaming sirens of the German police cars speeding to arrest poor little Anne Frank. Today we learn that her so-called "diary" was written with a ball-point pen which was not invented until after the end of World War II.

Wouk is now helping with production of the sequel to "Winds" to be called "War and Remembrance." Everyone wants to know how Robert Mitchum will be written out of the script? No doubt he will die at the beginning of the film and this anti-Semite will be finished and done with. It should be noted that some 80 million Americans watched this propaganda film. Sponsors paid \$179,000 for 30-second spot ads. For the first time a "docudrama" not only portrayed the Germans and Poles as being anti-Semitic, but also the Americans. The new line is that all Christians are guilty of the Holocaust! □

ROBERT MITCHUM'S UNCENSORED STATEMENT ON JEWS from *Esquire Magazine*, February 1983

"I had met Harry Cohn [the late Columbia Pictures mogul] once after a dinner and I had said to him, 'You don't seem like such a prick to me.' Cohn said, 'wait till you work for me.' So then when Columbia came buzzing around about *Eternity*, we had secret meetings, and I put in a petition to RKO. I called Howard [Hughes] and he said, 'Jesus Christ, Bob, that's being done by those people up the street, isn't it? All those Jews. You don't want to be associated with *those* people.' So later I walk into Romanoff's for lunch and Harry Cohn is sitting there. He calls me chicken—. I said, 'I tried.' He says, '—, you tried.'"

"I think it's time for the United States to stop trying to win an international popularity contest and if surgery is indicated, cut.' I couldn't argue with him. You have a melanoma, you remove it or else the flesh around it suffers."

I ask about the moral principles.

"You can design a moral principle for rape if you're so inclined."

As Hitler did?

"Hitler needed lebensraum."

And the slaughter of six million Jews?

"So the Jews say."

So the Jews say?"

"I don't know. People dispute that."

"Well, they've kind of got me in a corner," he says without looking at me, "because both Winds of War and this show think it's important.

"It's important to *them*." His arms fly up in the air again. "It hasn't got a — thing to do with *me*! It takes up *my* time! And the only thing I'm

working for is time off. But you do it for her [Season's publicist) because she has a job to do." He pauses, then resumes his stare at me. "Like Eichmann said, 'Ee's my job.'"

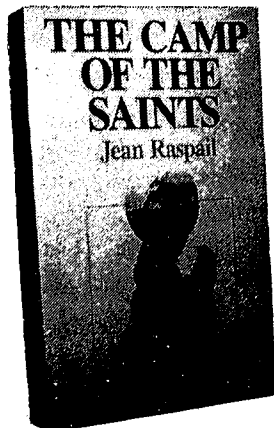
There is a pause, I change the subject, then, a while later, he returns to it.

"We had a bunch of us that were going to go to Israel and wear big buttons saying I LIKE IKE, I see how that goes across."

There is yet another well-timed pause, another change of subject, and then he zeroes in for what appears to be the kill: "How do you say 'Trust Me' in Jewish? he asks. His answer: "--you." □

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Houston Stewart Chamberlain

Writer - Historian - Critic

by
Frithjof Hallman

On September 9, 1980, the 125th anniversary of the birth of Houston Stewart Chamberlain, the renowned philosopher and son-in-law of the composer Richard Wagner, was celebrated by West German conservatives. Regrettably, a number of Chamberlain's most important works are still accessible only to those who know German, the language in which he did all his writing after 1914, when, in protest against the British declaration of war on Germany, he chose to settle on German soil. His *Goethe: Politische Ideale* ("Political Ideals"); *Deutsches Wesen* ("The German Character"); *Lebenswege meines Denkens* ("My Intellectual Career"); *Natur und Leben* ("Nature and Life"); and *Mensch und Gott* ("Man and God") have not, so far as I know, been translated into English. But there are translations of *Die Grundlagen des neunzehnten Jahrhunderts* ("Foundations of the XIXth Century"), his most famous work; *Richard Wagner*; and *Immanuel Kant—Die Persoenlichkeit als Einfuehrung in das Werk* ("Immanuel Kant—A Study and a Comparison with Goethe, Leonardo da Vinci, Bruno, Plato and Descartes").

The son of a British admiral, Chamberlain spent his childhood in England and France. After the completion of his university studies at Geneva, he spent a number of years travelling through various parts of Europe. During the years 1885-1889, he lived in Dresden, then moved to Vienna. When he married Richard Wagner's daughter Eva, he settled down at Bayreuth, and lived there until his death in 1927. His first book *Das Drama Richard Wagners* ("The Drama of Richard Wagner") was published in 1892, and his even greater Wagnerian study *Richard Wagner* followed four years later. In 1899, he published *Foundations of the XIXth Century*, the two-volume philosophical treatise that made him world-famous overnight.

This book is still regarded as Chamberlain's masterwork, and it has been compared in importance to Spengler's *Decline of the West*. After reading *Foundations*, Count Hermann Keyserling, one of the most eminent philosophers of this century, remarked: "In modern times, there appears to be no other book which, in so high a degree, meets the criteria for a work of art as Chamberlain's *Foundations*." "His *Foundations* is among the most beautiful books written in this century," said Arthur Drews, another German thinker. And Hans Vaihinger, author of *The Philosophy*

of *As If* and other noteworthy philosophical works, declared: "Chamberlain quite rightly calls himself a pupil of Kant. He is a man of grand vision, reckless courage, and frankness."

As a philosopher, Chamberlain was mainly concerned with investigating cultural movements and tracing cultural influences to their sources. In *Foundations*, he deals extensively with the reasons for the decline of ancient Graeco-Roman civilization. Two essential ideas form the *Leitmotiv* of the book: While the entry of Orientals into the Graeco-Roman world brought about chaos, a counterbalancing entry of Germanic peoples into that culturally decadent sphere resulted in the creation of a new culture on the ruins of the old. Chamberlain explored not only the cultural development of Greece, Rome, and modern Europe, but also that of the ancient Aryan nations India and Persia. He was as enthusiastic a student of the *Rigveda*, the *Baghavadghita*, the *Upanishads*, the *Vedanta*, and the works of Yaynavalka as he was of the Greek classics. The more he studied the Aryan cultures, the more he was struck by the deep parallels between their religious and philosophical traits. These he described in his booklet *Arische Weltanschauung* ("The Aryan World-Outlook"), which he dedicated to his friend Leopold von Schroeder, the renowned Indologist. Besides outlining the similarities between Indo-Iranian and Graeco-Roman thought and religion, he pondered the reasons for the breakdown of the great Indian and Iranian civilizations, concluding that the main one was the incessant racial mixture between the Aryans and the aboriginal coloured populations.

In *Foundations*, Chamberlain emphasizes the dire consequences of racial crossings between genetically disparate groups. Again and again, he points to the Jewish people as an example for others to follow. "Out of the midst of the chaos towers, like a sharply defined rock amid the formless ocean, one single people, a numerically insignificant people—the Jews. This one race has established as its guiding principle the purity of the blood; it alone possesses, therefore, physiognomy and character. If we contemplate the southern and eastern centres of culture in the world-empire in its downfall, and let no sympathies or antipathies pervert our judgment, we must confess that the Jews were at that time the only people deserving respect" (*Foundations*, 1911 edition, Vol. I, pp. 253-254). "Judaism as an idea," Chamberlain goes on to say, "is one of the most conservative ideas in the world. The idea of physical race-unity and race-purity, which is the very essence of Judaism, signifies the recognition of a fundamental physiological fact of life; wherever we observe life, from the hyphomycetes to the noble horse, we see the importance of race; Judaism made this law of nature sacred" (Ibid., p. 255). Elsewhere he observes: "Like a cataract the stream of strange blood overflowed the almost depopulated Rome and at once the Romans ceased to be. Would one small tribe from among all the Semites have become a world-embracing power had it not made 'purity of race' its inflexible fundamental law? In days when so much nonsense is talked concerning this question, let Disraeli teach us that the whole significance of Judaism lies in its purity of

race, that this alone gives it power and duration, and just as it has outlived the people of antiquity, so, thanks to its knowledge of this law of nature, will it outlive the constantly mingling races of today" (Ibid., p. 271). Chamberlain then cites Disraeli's dictum: "Race is everything; there is no other truth. And every race must fall which carelessly suffers its blood to become mixed."

In the British people, who, until the recent inundation of their island by immigrants from the former colonies of the Empire, were relatively isolated from alien races, Chamberlain sees another instance of the "value of purer inbreeding," a clear parallel to the Jewish people. "England is practically cut off by its insular position: the last (not very extensive) invasion took place 800 years ago; since then only a few thousands from the Netherlands, and later a few thousand Huguenots have crossed over (all of the same origin), and thus has been reared that race which at the present is unquestionably the strongest in Europe" (Ibid., p. 272). He notes that the Jews, in a somewhat more humane version of the ancient Greek custom of abandoning undesirable infants outside the walls of the city, transferred children born out of wedlock to other territories. "Natural children are not at all taken into the community by orthodox Jews. Among the Sephardim of East Europe today, a girl who is known to have gone wrong is immediately taken by the plenipotentiaries of the community to a strange land and provided for there; neither she nor her child can venture ever to let anything be heard of them; they are regarded as dead. Thus they provide against blind love introducing strange blood into the tribe" (Ibid., p. 274, note 1).

"The careful observer," Chamberlain declares, "will further notice that in crossings between human stems, which are not closely related, the relative generative power is a factor which can prevail after centuries and gradually bring about the decline of the nobler portion of a mixed people, because in fact this generative power often stands in inverse relation to the nobility of the race." He adds, "Professor August Forel, the well-known psychiatrist, has made interesting studies in the United States and the West Indian islands, on the victory of intellectually inferior races over higher ones because of their greater virility. 'Though the brain of the negro is weaker than that of the white, yet his generative power and the predominance of his qualities in the descendants are all greater than those of the whites. The white race isolates itself (therefore) from them more and more strictly, not only in sexual but in all relations, because it has at last recognized that crossing means its own destruction.' Forel shows by numerous examples how impossible it is for the negro to assimilate our civilization more than skin deep, and how so soon as he is left to himself he everywhere degenerates into 'the most absolute primitive savagery.' ...And Forel, who as a scientist is educated in the dogma of the one, everywhere equal, humanity, comes to the conclusion: 'Even for their own good the blacks must be treated as what they are, and absolutely subordinate, inferior, lower type of man, incapable themselves of culture. That must once and for all be clearly and openly stated' (Ibid., p. 290 and

footnote)."

What Houston Steward Chamberlain described for us in his *Foundations*, namely, the decline and fall of civilizations as a result of racial crossing, is a phenomenon we can observe all over the world today. It is what the Jewish capitalist, politician, and writer Walter Rathenau called "The tragedy of the Aryan race: a blond and marvellous people arises in the north. In overflowing fertility, it sends wave after wave into the southern world. Each migration becomes a conquest, each conquest a source of character and civilization." And then, encountering alien blood and alien cultures, it disappears from the lands it explored and cultivated, leaving behind architectural monuments of great beauty, new religions and noble literature, and, sometimes, as in the case of the ancient Greeks, artistic records of its outstanding beauty of face and figure.

"This study of the Roman Chaos of Peoples," Chamberlain emphasizes, "teaches us that race, and nationality which renders possible the formation of race, possesses a significance which is not only physical and intellectual but also moral. Here there is before us something which we can characterize as a sacred law, the sacred law in accordance with which we enter upon the rights and duties of manhood: a 'law,' since it is found everywhere in nature; 'sacred,' in so far as it is left to our free will to ennoble ourselves or to degenerate as we please" (Ibid., p. 317).

Naturally, Chamberlain's works have largely disappeared from the shelves of public libraries in West Germany and many other countries, except for a few university libraries. Like the Frenchman Count Gobineau, Chamberlain is now denounced and "blacklisted" as one of the originators of the "race theory." Although one may still speak and write about the races of dogs, horses, and the like, today only the very intrepid dare publicly discuss the races of man. The reason for that is, of course, that the Jews, with their world-wide propaganda campaign about "anti-Semitism" and the "Holocaust," have made the whole subject of race virtually taboo.

Although negroes in the French and American occupation forces left behind a number of bastards, Germany does not have a racial problem comparable to that of the United States, with its tens of millions of negroes and Orientals, or Britain and France, with their millions of colored inhabitants. Whatever racial problem exists in Germany today arises from the presence of about four million foreign workers, mainly immigrants from the Balkans, whose birth-rate is considerably higher than that of the Germans. The Scandinavian countries, for their part, still have more or less racially homogeneous populations. As racial crossing gradually proceeds in Britain, France, and the United States, we can expect to see in those countries a growing interest in the "race theory," hence in Chamberlain's work.

No less than *Foundations* have Chamberlain's other writings retained their value. His study of Immanuel Kant is still valid in every respect. *Richard Wagner* and *Goethe* remain great biographies. And *Natur und Leben* is still one of the finest surveys of natural science, from ancient

Greece to modern Europe. His religious history of mankind, *Mensch und Gott*, focuses on Jesus. Chamberlain believes him to have been of Indo-Germanic, not Jewish, origin, and contrasts him with the Christian propagandist Saul/Paul. In *Lebenswege meines Denkens*, Chamberlain gives a fascinating account of his own life, together with analyses of the books that most deeply influenced his intellectual and spiritual development. The volume of his correspondence with Cosima Liszt (later the wife of Richard Wagner) offers a panoramic view of one part of the mighty landscape of Western culture.

Of particular interest to politically minded readers are Chamberlain's *Kriegsaufsätze* ("War Essays"), which are written completely from the German point of view; his *Briefwechsel mit Kaiser Wilhelm II* ("The Correspondence with Kaiser Wilhelm II"); *Demokratie und Freiheit* ("Democracy and Freedom"); *Ideal und Macht* ("Ideal and Power"); *Der Wille zum Sieg* ("The Will to Victory"); *Hammer oder Amboss* ("Hammer or Anvil"); and *Politische Ideale* ("Political Ideals").

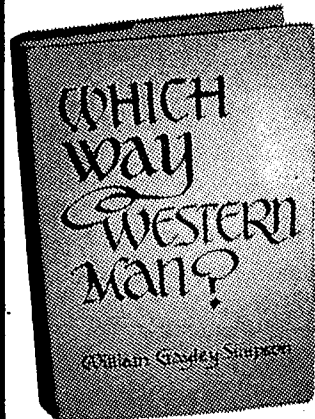
Written in 1915, *Political Ideals* is a survey of world politics comparable to Spengler's *The Hour of Decision*. "Liberty, Equality, Fraternity," Chamberlain stresses there, "did not at first seem dangerous. Who does not wish to spread such noble ideals? But when taken as a political ideal and made the program of a great nation, they so devastated that nation that not even the foundations capable of supporting a new structure remained" (*Politische Ideale*, p. 28). This slogan of the French Revolution Chamberlain describes as the gateway through which mankind rushes into chaos. "All three parts of this ideal are lies, by which I mean, they contradict nature." Although he commends liberty as "an aim worthy of attainment, the ultimate goal of man," Chamberlain deems the statement that man is born free "pure defiance of all reality." Man is born in a state of complete dependence on his fellows, totally helpless, an "animal incapable of living alone, without the strength and instincts to preserve him in nature." The statement that "all men are equal" is also a lie. No man is identical to any other in size, strength, intelligence, or other gifts. As to "Fraternity," the French Revolution clearly showed what it meant by that when it put the national élite to the guillotine and flooded the gutters with some of the best Nordic blood in France. The real meaning of the slogan "Fraternity," Chamberlain perceives, lies "in a negation of the word: 'I hate anybody who does not think exactly as I do.'" Translated into plain language, the idealistic fanfare of "Liberty, Equality, Fraternity" means: "Do not obey, do not venerate, do not love! Embody hatred and disrespect!" (Ibid., p. 34) "That the French Revolution was a fiasco is only too obvious. You need but open your eyes and look about" (Ibid., p. 37). Chamberlain then cites a dictum of Goethe, the German *uomo universale* and sage he so admired: "Nothing is more disgusting than the majority. Compared with the majority of a parliament, Genghis Khan was an angel of God." "The majority," Chamberlain writes, "comprises the grains of sand of a desert covering millennia of cultural manifestations...Where in the entire history of mankind has one ever seen that better judgment, wiser counsel, lay with

the majority?" (Ibid., pp. 60-61). In any system but "democracy," he believes, there at least exists a possibility of wise leadership. He concludes his discussion by quoting Schiller's lines:

You shall weign the votes, not count them.
That state must perish, sooner or later,
Where the majority wins and folly decides.

Here, as in all Chamberlain's writings, an aristocrat is speaking, and his language is unabashedly élitarian, unsullied by mass-thinking and slogans coined for an ignorant and cultureless rabble. Such words as his do not belong to our age of parliamentarism, mass-mindedness, spiritual poverty, and ugliness. They are regarded with horror by the ochlocracy of liberals, egalitarians, Marxists, and mammon-worshippers whose materialistic obsessions have brought about the virtual ruin of Western culture. Such words as Chamberlain's are, in short, not at all "modern."

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Wealth and Want

Ottawa—"A family with four children aged four, three, two and one. Desperately poor. The children, with the exception of the four-year old, have no coats to wear outside. (This is written in the dead of winter, January 10). They have no shoes. The house is not heated from six in the evening until the following morning. The mother has no blankets; she covers the children with old carpets. There are no kitchen utensils..." (*Le Droit*).

Ste-Rose de Poularies (Abitibi)—"Alfred Aubin, father of six, had his arm amputated at the shoulder fifteen years ago. Still, he managed somehow or other to eke out a living for his family. Today, because of rheumatism, he cannot work. He has asked for the disability pension. The reply: not sufficiently disabled!"

Black Rock, N.B.—"Last Sunday a ramshackle stove set off a fire in a small house where twelve people were sleeping; six were roasted alive. The house measured only twenty by twenty feet. It was constructed of wood. The outside was finished with tarpaper. Inside, the walls were likewise covered with paper. There was a kitchen, two bedrooms (for twelve people), and a small attic..." (*L'Action Catholique*).

Such instances of extreme misery can be multiplied by the thousands even in such a wealthy country as Canada.

The need for food, clothing, shelter, warmth, medical care and rest, is a temporal need from which no man can escape as long as he is on earth. The Creator Himself built these needs into him. He placed man here on earth. So most certainly He must have provided somewhere here below the means of satisfying these temporal needs.

Earthly goods, true wealth, are the things that satisfy these needs. Food, clothing, wood for heating, blankets, kitchen utensils, medicines—these are wealth, goods. It is with such goods that man is supposed to fill his temporal wants.

Man's economic activity has but one aim, to bring about a conjunction between these goods and man's wants. If an economic system does this, then it achieves its end. If it fails to bring about this marriage between man's necessities and these goods, then it has failed. In Canada, our economic system has failed precisely because it leaves multitudes to go hungry in spite of its wheat; cold and homeless in spite of all its wood; sick in spite of all its medicines. Let us try and illuminate the reason for this failure.

What is Lacking?

Do we here in Canada lack anything necessary to fill the temporal needs of Canadians? Are we without sufficient food to satisfy the hunger of all? Do we lack shoes, clothing? Are we incapable of producing enough goods to meet the general demand? Do we lack railroads and other means of transportation? Do we lack wood and stone enough to construct a good

house for every family? Are there not enough contractors, carpenters and other types of workers necessary to build them? Is there an insufficiency of machinery?

As a matter of fact, we have all these things and more. Merchants do not complain that they haven't enough products to meet demand. Grain elevators are bulging. The number of men able and willing to work is legion. There is any amount of idle machinery on hand.

And still the world is ridden with want! Goods simply are not finding their way into homes.

It is idle chatter to tell Canadians that their country is rich, that it exports enough of its produce to rank third or fourth among the world's exporters.

What goes out of the country does not go into Canadian homes. What sits idle in the stores does not appear on Canadian tables.

A mother does not feed her children or provide them with shoes and garments by window shopping, by reading the advertisements of products in the paper and listening to enchanting commercials on the radio—or by lending her ear to the bewitching patter of numberless salesmen.

What is lacking is the effective means of laying hands on these goods. You cannot steal them. To get them you must pay for them; you need money.

The produce of Canada is vast and varied. But the right to have this produce, the means of getting these goods, is lacking to a great many individuals and families who desperately need them, because they cannot pay the price.

Do we lack anything but money? Can we reach any other conclusion but this, that the only thing missing in order that goods may move from stores to homes, is money?

Money and Wealth

This is not to say that money is the same thing as wealth. Money is not an earthly good capable of satisfying a temporal need.

You can't keep yourself alive dining off money. You can't manufacture a dress or a pair of stockings by sewing together dollar bills. You can't find relaxation or rest by stretching out on a heap of currency. You can't cure a sickness by applying silver dollars to the seat of the malady. Education doesn't come with a scholar's cap fashioned of money.

No, money is not real wealth. Real wealth consists of all those useful items which satisfy human needs.

Bread, meat, fish, cotton, wood and coal, an automobile on the broad highway, a doctor visiting the sick, the knowledge of a teacher—these are the true riches.

However, in our modern world, each individual does not, cannot, produce all the things he needs. People must purchase products and services from one another. Money is that symbol or token which makes possible buying and selling. It is the token which must be exchanged for the object one wishes to buy from another.

Wealth is the thing; money is the symbol of that thing whether it be product or service. The symbol should reflect that which it symbolizes.

If there are a great many things to sell in a country, then, logically, there must be a great deal of money in order to dispose of these goods. The more people and goods, the more money there must be in circulation, otherwise the flow of goods is choked off.

It is precisely this balance which is lacking today. We have at our disposal almost as great a quantity of goods as we could possibly wish, thanks to applied science, to new discoveries and to the perfecting of machinery. We have a multitude of people without occupations who represent a potential source of goods. We have a large number of useless, even pernicious, occupations. We have occupations whose sole end is destruction.

Money was created for the purpose of keeping products moving. Why, then, does it not find its way into the hands of the people in the same measure as the flow of goods from the production line?

"The industrial system, which makes goods, is not to blame for poverty—it is the financial system." (Douglas).

Money Begins Somewhere

Everything, excepting the Creator, has a beginning. Money then begins somewhere.

We know the origin of such practical, useful commodities as food, clothing, shoes, books. From the abundance of a country's natural resources—its true wealth—workers and machines produce all the things we need.

But then what is the origin of money, that money which we lack in order to buy the goods which are not lacking?

One of the principal ideas firmly fixed in people's heads—one which they obviously haven't examined too carefully—is that there is one fixed quantity of money, which quantity cannot be affected in any way whatsoever (just as nothing can be done about the weather). This idea is utterly wrong. If there is money in existence today it is because sometime, somewhere, it was made. And if the amount of money is not larger, it is because those who made it did not make more.

Another prevalent belief about the origin of money is that the government makes it. This is another false notion. The government does not turn out money; and it complains incessantly because it hasn't enough of it. If the government were the source of money it wouldn't have stood for ten years with its arms folded in the face of one of the most critical shortages of this item. The government taxes and borrows but it does not make money.

Now, we are going to explain where money begins and where it ends. Those who control the birth and death of money also regulate the quantity of money. If they make a great deal and destroy little, then the amount of money in circulation is increased. If over a period the destruction of money exceeds the amount created, this begets a scarcity of

money.

The standard of living in a country where there is a shortage of money, is regulated not by the volume of goods produced but by the amount of money available to buy these goods. Those who control the volume of money control our standard of living.

"Those who control money and credit have become the masters of our lives...Without their permission we may not even breathe." (Pius XI)

Two Kinds of Money

Money may be defined as whatever serves to make payments, to make purchases, whatever is accepted by everyone in a country in exchange for goods or services.

The material substance of money is of little importance. In the past, money has at times been made of shells, leather, wood, iron, silver, gold, brass, paper, etc.

There are at present two sorts of money in Canada. One we can call pocket money, made of paper and metal. The other we shall call book money, and it consists of figures in a ledger. Of the two, book money is by far the most important.

Book money usually takes the form of a bank account. Business operates through the bank account. Whether pocket money circulates or not depends upon the state of business. But business does not depend upon pocket money; it is kept going by the bank accounts of businessmen.

With a bank account we make payments and purchases without touching metal or paper money. We buy with figures.

I have a bank account of \$4,000. I buy an automobile worth \$1,800. I make my payment by cheque. The dealer endorses the cheque and deposits it at his bank.

The banker then makes changes in the two accounts; to the dealer's he adds \$1,800, and from mine he deducts the same amount. The dealer had \$70,000; now he has \$71,800. I had \$4,000 in mine; the last entry now shows \$2,200.

Now, as far as this business deal was concerned, there wasn't the slightest stir or chink of money to be heard anywhere in Canada. I simply passed some figures to the dealer. I paid with figures.

More than nine tenths of all business is carried on in this fashion. Modern money is book money, the money of figures; its volume is ten times that of paper or metal money. It is a superior type of money since it gives wings to the other. It is the safest kind of money since no one can steal it.

Saving and Borrowing

Like the other types of money, book money had an origin. Since it is embodied in a bank account it comes into being when a bank account is opened without prejudice to any other bank account or to the amount of money in anyone's pocket.

The amount in a bank account can be increased or decreased in two ways; by saving and by borrowing. There are other methods but they can be classed as variations of borrowing.

A savings account involves the transformation of money. I bring along some money, paper or metal, to the banker. He increases my account by this amount. I no longer have that pocket money but I do have book money in my account. I can get back my pocket money by decreasing the amount of book money in my account. As we said, it is simply the transformation of money.

Since we are trying to find out how money comes into being, the savings account, being merely a simple transformation of money, does not concern us here.

The borrowing account is the account advanced by the banker to a borrower.

I am a businessman. I want to set up a new factory. All I need is money. I go to the bank and borrow \$100,000 under security. The banker makes me sign a promise to repay the amount with interest. Then he lends me \$100,000.

Is he going to hand me the \$100,000 in paper money? Not at all. I wouldn't want it that way. It's too risky. Furthermore, I'm a businessman who buys many things at different and widely separated places through the medium of cheques. What I want is a bank account of \$100,000 which will make it easier for me to carry on business.

The banker then will set up for me an account of \$100,000. He will credit my account with \$100,000—just as if I had come to the bank with that amount in my hands. But I did not bring this money; I came to acquire it.

Is this a savings account set up by me? No; it is a borrowing account established by the banker himself for me.

The Money Maker

This account of \$100,000 was made, not by me, but by the banker. How did he set it up? Did the amount of money in the bank decrease when the banker lent me \$100,000? Well, let's ask the banker.

—Mr. Banker, have you any less money in your vault after having lent me \$100,000?

—I haven't gone near my vault.

—Have other accounts been decreased?

—They remain exactly as they were.

—Then what was decreased in the bank?

—Nothing was decreased.

—Still my account has been increased. From where did the money you lent me come?

—It didn't come from anywhere.

—Where was it when I came into the bank?

—It didn't exist.

—And now that it is in my account it exists. So we can say that it was

created.

—Certainly.

—Who created it and how?

—I did, with my pen and a drop of ink when I inscribed \$100,000 to your credit at your request.

—Then you make money?

—The bank makes book money. That's the modern money which puts into circulation the other type by keeping business on the move.

The banker makes money, ledger money, when he lends accounts to borrowers, individuals or governments. When I leave the bank there will exist in this country a new source of cheques, one that did not exist before. The total amount of all accounts in the country was increased by \$100,000. With this new money I'll pay the workers, buy materials and machinery—in a word, build my new factory.

Who, then, made this new money? The banker, of course.

The Destroyer of Money

The banker and the banker alone makes this kind of money, this money which consists of figures only, the money which keeps commerce moving. But he does not give it away. He lends it. He lends it for a certain time, after which it must be returned to him. He must be repaid.

The banker claims interest on this money which he has made. In my case, the banker will probably demand \$7,000 from me in interest, at once. He will withhold this from the loan and I will leave the bank with \$93,000 net in my account, having signed a promise to repay \$100,000 in one year.

In building my factory I am going to pay my men, buy materials, and thus spread my \$93,000 throughout the country.

But, within a year I must, through the profits I make selling my goods for more than they cost me, build my account up to not less than \$100,000.

For at the end of the year I am going to repay the loan by making out a cheque for \$100,000 on my account. The banker then will debit my account by this amount; he will take from me the \$100,000 I have drawn from the country by selling my products. He will not credit this money to anybody's account. No one will be able to draw on this \$100,000. It is dead money.

Borrowing gave birth to the money. Repayment brought about its extinction. The banker brings money into the world when he makes a loan. He sends it to the grave when he is repaid.

So it is that the banker is also the destroyer of money.

The system so operates that the repayment must be greater than the original loan. The figures symbolizing the death of money must be greater than those betokening its birth; the act of destruction must entail a larger amount than that involved in the act of creation.

Now this would appear to be an impossibility, and, collectively, it is. If I succeed, someone else must go bankrupt, because all together we are not

able to repay more money than has been made. The banker creates nothing but the capital sum. No one creates what is necessary to make up the interest, because no one else makes money. And yet the banker demands in repayment not only the capital but the interest as well.

The Public Debt

The government does not make money. When the government can no longer tax the people or borrow from private parties because of the scarcity of money, it borrows from the banks.

It goes through exactly the same procedure to borrow as I do. As guarantee, it pledges the entire country. The promise to pay is the debenture. The loan of the money is an account brought into existence by the stroke of a banker's pen.

Thus it was that in October 1939, the federal government, in order to order to cover the initial expenses of the war, asked from the banks some \$80,000,000. The banks, without taking a cent from anyone, gave the government a new checking account of \$80,000,000.

But in October, 1941, the government had to repay the banks some \$83,000,000, comprising both capital and interest.

By taxes, the government had to draw from the country as much money as it had spent, namely, \$80,000,000. But in addition it had to draw from the country a further \$3,200,000, money it had not put into the country, which had not been made by the bankers, which, in fact, no one had made.

Even conceding at the most that the government can find the money which the bankers created, where will it find the money which has not yet been created?

The plain fact is, the government does not find it. It is simply added to the public debt. This explains why we have a debt which grows in the same measure as the country requires more money. All money comes into existence as a debt, through the banker, who finishes by claiming more money than he has actually put into circulation.

So the population of a country finds itself collectively thrust deeper and deeper into debt for its own production of wealth, collectively speaking! This happens when a country gears itself to production for war. And it happens when the country turns to peacetime production in building roads, bridges, water systems, schools, churches, etc.

The Monetary Scandal

The monetary system has become a genuine scandal. All the money in circulation comes from the banks. Even paper and metal money cannot come into circulation until it has been released by the banks.

Now the banks do not put money into circulation except by lending it out at interest. Which is to say that all the money in circulation comes from the banks and must some day return to the banks swollen with the added interest.

The bank remains the proprietor of the money. We are only the

borrowers. If some manage to hang on to their money for a long period of time, or even permanently, the others, of necessity, are unable to fulfill their obligations to repay.

The inevitable results of such a system are, multiplication of bankruptcies both for individuals and companies, mortgage upon mortgage, and an ever-increasing public debt.

Clamping an interest rate on money the moment it comes into existence is unjust and absurd, harmful to society and contrary to good arithmetic.

The more a country's population and production increase the more it needs money. But it is impossible to have new money without contracting a debt which, collectively, cannot be paid.

So we are left with the alternatives of either calling a halt to progress or of contracting an everlasting debt; of plunging into mass unemployment or into an unpayable debt. And it is precisely this dilemma that is being debated in every country.

Aristotle, and after him, St. Thomas, wrote that money does not propagate itself. But the Banker will only put money into the world on the condition that it propagate itself. Since neither governments nor individuals make money, it is obvious that no one makes this "offspring" claimed by bankers as their reward for making loans. Even legalized, such a procedure is both vicious and insulting!

Decline and Degradation

This method of making a country's money by forcing governments and individuals into debt, results in the establishment of a real dictatorship over governments and citizens alike.

The sovereign government underwrites debts to a small group of profiteers. A minister who represents 19,000,000 men, women and children, signs for a debt that cannot be paid. The banker, who represents a group interested only in power and money, manufactures the country's money.

This is one striking aspect of that decline of power of which the Pope has spoken; governments have surrendered their noble functions and have become the servants of private interests.

The government of Canada, instead of being the pilot of the ship of state, has become a mere collector of taxes. A large share of the revenue from taxes, a "consecrated" portion, a portion about which no discussion is ever allowed, is that which goes to pay the interest on the public debt.

Furthermore, a major part of legislation consists of taxing people and erecting everywhere restrictions to liberty.

There are very strict laws to ensure that the money makers are repaid. There are no laws to prevent a human being from dying of misery.

As for individuals, the scarcity of money develops in them the mentality of wolves. In the face of a superabundance of products, only those who have that rare symbol of goods, money, have the right to draw on that abundance. Hence we have competition, the tyranny of the

"boss," domestic strife and countless other economic, social and domestic evils.

A small group preys on all the others. The great mass of the people lie prostrate, many groaning in the most degrading misery.

The sick remain without care; children are poorly or insufficiently nourished; talents go undeveloped; the young cannot find their place in the world or set up a home; farmers lose their farms; families just barely manage to exist—and all because of this unreasonable, this unjustifiable lack of money. The pen of the banker enslaves the government and lays a mighty burden of hardship upon the people.

Restoration and Redress

It was St. Louis, king of France, who said: "The first duty of a king is to make money when it is necessary for the sound, economic life of the people."

It is not necessary, nor even to be recommended, that banks be suppressed or nationalized. The banker is an expert in accounting and investing; he may well continue to receive and invest savings with profit, keeping for himself a just share of the profit for his services. But the making of money is an act of sovereignty which should not be left in the hands of a bank. Sovereignty must be taken out of the hands of the banks and returned to the nation.

"Book" money is a modern, beneficial invention and should be retained. But, instead of it proceeding from a private pen in the form of a debt, these figures, which serve as money, should come from the pen of a national organism, in the form of money destined to serve the people.

Consequently there is no need to disturb the field of ownership or investment. There is no need to suppress the money we have today and replace it with other kinds of money. All that is necessary is that a state monetary organization add to the money already in existence enough of the same kind of money to keep pace with the needs of the country and the potentiality of its resources.

There is no need to suffer from want when there is enough in the country to bring comfort into every home.

The amount of money should be measured according to the country's productive capacity and the demand of the consumers for all wanted goods that can be produced.

Consequently, it is the sum total of producers and consumers—society—which, in producing goods to meet needs, should determine the amount of new money that a commission of accountants, acting in the name of society, should put into circulation from time to time in accordance with the rhythm of development in the country.

Thus the people would recover their right to live full lives in accordance with the natural riches of the country and the tremendous possibilities of modern production.

Who Owns the New Money?

Money, then, should be put into circulation according to the rate of production and as the needs of distribution dictate. But then who would own this new money coming into circulation in Canada?

This new money does not belong to the government which is only the custodian and not the owner of a country's wealth; nor to the accountants of the national monetary commission, who perform a social function and are paid, according to law, by society for their services. This money belongs to the Canadians and to them alone.

To what Canadians? To all Canadians. This money is not a salary. It is new money injected into society so that the people as consumers may obtain goods already produced or immediately realizable and awaiting only sufficient purchasing power for them to be produced.

We cannot for one moment imagine that the new money coming gratuitously from society belongs exclusively to a few individuals.

In strict justice, there is no other way of putting this money into circulation than by distributing it equally among all citizens without exception. Such a sharing also makes it possible to derive the maximum benefit from the money since it reaches into every corner of the land.

Let us suppose that the country's national accountant finds it necessary to issue another 95 million dollars in order to meet the latest needs of the country. This issuance will initially take the form of book money, the inscription of figures in ledgers as the banker does today.

Since there are 19 million Canadians and 95 million dollars to share, each citizen will get \$5. So the accountant will inscribe \$5 in the account of each citizen. Such individual accounts can easily be looked after by the branches of the post office which appertains to the federal government, or by the bank of Canada, which is likewise the property of the nation.

This is the national dividend. Each Canadian would have \$5 more to his credit; and this money would have been created and put into circulation through these accounts by a national monetary organization. Such an organization could be the Bank of Canada or any body especially created for this work by parliamentary legislation.

To Each the Dividend

Whenever it might become necessary to increase the amount of money in a country, each man, woman and child, regardless of age, would have his or her share in this increase the moment it became a reality. Each would benefit from the latest progress made by the country, a progress necessitating this new money.

This is not payment for a job done but a dividend for a share in a common capital. If there is private property there is also community property which all possess with the same rights.

Here is a man who has nothing but the rags on his back. He lacks food and hasn't a nickel in his pocket. I can say to him:

"My friend, you think you're a poor man, don't you? Well, the fact is, you're really a capitalist with very considerable wealth, by virtue of the

same title I and the Prime Minister of the country hold. The waterfalls of the country, the crown forests, are yours as well as mine and these riches could very easily bring you in an annual revenue.

"Society makes it possible for a community to bring forth immeasurably more goods than could isolated individuals. Well, you're a member of society just as I am and you should be able to derive the same benefits as I do from this unearned increment of association.

"Science, which makes industry able to multiply production almost without human labour, this science is a heritage passed on to each generation, a heritage that is continually growing; and you who are a member of this generation just as I am, should have a share in this legacy just as I do.

"If you are poor and naked, my friend, it is because your share has been stolen from you and put under lock and key. When you have no food it is not because the rich eat all the grain in the land; it is because your share is still lying in the grain elevators. You have been deprived of the generation just as I am, should have a share in this legacy just as I do.

"If you are poor and naked, my friend, it is because your share has been stolen from you and put under lock and key. When you have no food it is not because the rich eat all the grain in the land; it is because your share is still lying in the grain elevators. You have been deprived of the means of getting that grain.

"The Social Credit dividend will ensure that you get your share, or at least a major portion of it. An administration free of the influence of financiers and able to cope with those exploiters of men, will see to it that you get the rest."

Price Regulation

The dividend, added to salaries and other sources of revenue, goes to make up purchasing power.

But there are people who do not need all their money for purchases and prefer to save or invest it. This cuts down on the total of effective purchasing power. Only money which is channeled into buying makes up effective purchasing power.

For this reason and for others, the balance between prices and purchasing power cannot be maintained solely by giving a dividend to everyone. However, Social Credit provides for this balance by a regulating procedure which, while respecting the liberty of each one, makes the savings for the more fortunate beneficial to all, and, at the same time, prevents any tendency towards inflation.

This bit of financial machinery is the adjusted price (but by no means a fixed price); it is also called the compensated price or the compensated retail discount. There is nothing artificial or arbitrary about it. It reflects exactly the facts about production and the consumption of real wealth.

If, for example, the national accounting shows that in one year the country's total production has reached a value of 30 billion dollars and that during the same period national consumption of all sorts

(depreciation included) figured at 24 billion dollars, what can we conclude? We must conclude that while the population has dissipated some 24 billions of dollars of wealth through consumption and depreciation, it has produced some 30 billion dollars worth of goods. So the production of some 30 billion dollars worth of wealth has, in reality, cost collectively only 24 billion dollars.

The real price is lower than the accounting price. In order that the population may fully reap the fruit of its production it must be given a discount of 6 billion dollars; that is, pay only 24 billion for what is down in the books at 30 billion.

To this end the national monetary office will decree a general discount of 20 per cent on all retail sales for the coming period. If I buy an object marked at \$10 I will pay only \$8.

But, in order to stay in business the manufacturer and the merchant must still recover all their expenditures. For this reason, the same national money authority will compensate the merchant by creating the necessary amount of money. For the \$10 article I paid \$8. Upon presentation of his sales vouchers to the local branch of the national office, he will receive the \$2 which was discounted.

Thus the consumer gets products which without this procedure would have remained unsold. The merchant gets his price. And the creation of this money has in no way caused inflation since, on the contrary, it is tied in with the lowering of prices for the purchaser.

Now, regarding profits; the compensation given the merchant which favors merchant and buyer alike—may be linked by appropriate methods to certain conventions. These conventions, while in no way affecting the cost price, would provide for a profit. This profit would lie within defined percentages, agreed upon as being adequate for the various fields of commerce.

An Objection: Gold

—But we must have gold as a basis for our money!

—Money gets its value from production and mutual confidence. Wipe out every last vestige of useful production in Canada, leave the land a barren desert; of what use would gold or paper money be? Contrariwise, consider Canada as it is, producing every possible type of goods and services and suppose it to have a corresponding amount of money, in paper or merely as figures in a ledger; this money would certainly be accepted and would serve to purchase any product up for sale.

—But then what about the gold standard?

—The gold standard is a definition of the monetary unit of each country, formulated to permit comparisons between the monies of countries. If we say that the Canadian dollar is worth fourteen grains of gold we mean that you can obtain for one dollar, 14 grains of gold or the equivalent in merchandise. Even if the gold is not there you can still obtain the other goods, if they exist, for your dollar.

—But money without gold to back it up—will it be recognized in other countries?

—Money is strictly national in character. The dollar does not circulate in France nor does the franc circulate in Canada. The French buyer or merchant is not interested in the quantity of dollars in circulation. They want to know how much a dollar can buy. If production doubles and the number of dollars doubles at the same time, isn't the dollar worth exactly what it was worth previously? In fact this is the only way to preserve stability in the purchasing power of the dollar, a factor so vital in international commerce.

Since May 1, 1940, the Bank of Canada hasn't increased its store of gold to correspond with the increase in the amount of dollars. But is the dollar any less acceptable to foreign producers, who sell us their goods, than it was on April 30, 1940?

The myth of gold is a fetish kept alive by the masters of credit and money in order that they may more easily carry out their designs. Isn't it rather silly to condition a man's right to eat—and to have the other things necessary to live—by the amount of gold in existence rather than by the amount of food available?

An Objection: Indolence

—Social Credit will make people lazy.

—Why?

—Because it wishes to increase the amount of money, and money makes people lazy.

—Oh, but the facts are quite the contrary. When there is money in circulation, products sell; when products sell, industry is able to supply work to employees. It isn't work, but condemnation to inaction, which tends to make a man lazy.

Furthermore, laziness is a vice, a capital sin like pride, lust and the others. Finance is not a means of regulating morals; it is not supposed to take the place of religion and education.

—Yes, but money for nothing!...and guaranteed to everyone!

—This is not a matter of money for nothing. It is revenue from a capital that belongs to everyone. And it is money for purchasing available goods.

The assurance of the minimum revenue necessary to live does not make a man lazy; rather it places him in a position where he is able to select a line of work in accord with his taste and ability—which ultimately works to the greater good of the community.

The best workers are those who freely choose their own work; not those who have been chained to a job, tied to a profession arbitrarily thrust upon them.

The dividend makes purchasing power with which to pay for products. Consequently it presupposes the work of men and machines to meet this demand. It is obvious that if production comes to a halt no amount of money can be considered purchasing power since there simply won't be anything to purchase. The creation and distribution of money under such circumstances would be no reflection at all of the real state of production.

A dividend for everyone will be a stimulant for production, just as are the salaries and wages of the workers, since it will grow with production.

The universal dividend will have no effect upon the salaries or wages of those employed in production. There will still be a difference between a man having dividend-and-salary and a man having only the dividend.

An Objection: Communism

—Giving everyone the same amount of money will place everyone on an equal footing; that's Communism!

—The dividend will not make incomes equal. Peter has \$100,000. Paul has \$100. If I give each of them \$5 will they be equally wealthy? Each is better off than he was before; but the poor man is more aware of the improvement in his finances.

—Something for nothing. That's Communism!

—Not at all. What does Communism want? When Communism demands an equal status for all, it is making a huge mistake. But when we ask for each human being the right to the necessities of life on the grounds that God created material wealth for all humans indiscriminately, this is not Communism but Christian sociology. It is the "usus communis" law, stating the right of every human being to the use of temporal wealth.

But if the Communists are the cause of this law being recalled to the minds of men, then so much the better for men. The other law, that of private property, is equally just, and capitalists are right in adhering to it, just as Communists are wrong to deny it.

Communism would enslave the world to the State. When Social Credit guarantees enough to buy the necessities of life, it permits men to choose the work suitable to their aptitudes; in making production profitable it frees the citizen from the necessity of continual recourse to the State for intervention, for grants, which intervention eventually leads to the cancellation of liberty.

Furthermore, a commission of theologians, appointed by bishops, studied Social Credit in 1939 and were unanimous in declaring that in Social Credit there was no tinge of the Socialism or Communism condemned by the Church. This body's report even made some interesting comparisons between the encyclical of Pope Pius XI and the monetary propositions of Social Credit.

Opposition: Who and Why?

Has Social Credit its adversaries? Yes indeed, and here are some types of these adversaries.

The bigwigs at the head of the banks and the trusts formed about the banks, are opposed to Social Credit. They see in it an end to their precious monopoly and their exploitation of the public. The political parties have not made Social Credit an integral part of their programs because they hear only the voices of those supplying them with money, and because the body of the citizens is not sufficiently educated to make its voice heard.

Those in charge of patronage are generally opposed to Social Credit; if the people have money then patronage is of little consequence.

Certain of the newly rich are opposed to Social Credit because they wish to have the poor about in order to accentuate their own "superiority." They also fear that once the public has no need to crawl for

the right to live it will start to judge men by their moral qualities and not by the size of their wallets.

Then there are numerous types of ignorant people who are against Social Credit. Some know nothing at all about it, yet condemn it from sheer spite or prejudice. Others interpret it wrongly and imagine that their fortunes are going to be confiscated.

There are those who believe that the majority of men should be poor for their souls' good. Of course they claim that they themselves are quite capable of handling a fortune with no danger to their morals; but they regard their next door fellow men as professional sinners to whom, consequently, the bankers are doing a spiritual work of mercy in keeping them poor and thus saving their souls!

Then there are still others who are so married to their own pet beliefs that they refuse, either through pride or narrowmindedness, to believe that anything outside these beliefs can have any merit.

Note well that these adversaries offer no proofs to back up their affirmations and denials. Sometimes they distort the picture of Social Credit so as to be able to attack it. One such critic, the ex-Dominican Thomas Lamarche, has even indulged and infused into them his own meanings. Such conduct goes beyond ignorance and becomes malice.

A Consequence: Order

According to us, what would be the consequences of the establishment of Social Credit?

First of all, in a general fashion, order would be restored in the domain of money, and through money in economics—with a resultant improvement in the political and social spheres.

Man, in the order of superiority among created things, comes immediately after God and the angels. Money, like every non-intelligent thing, comes after and is under man.

Today, money, born from a banker's ledger, comes into this world as a debt owed by man. Money, at its birth is master. Man, on the other hand, is born indebted to finance. With reference to money, he comes into this world a slave.

With a Social Credit finance, money would still originate from a ledger but it would come forth as the servant of men. Each child would have at its birth a right to a dividend; money would immediately be on hand to serve him.

The reestablishment of order in the field of economics. The end, the goal would guide all economic activity. Goods would be produced to fill wants. The accumulation of money would cease to be the commanding aim of industry.

The standard of living would be regulated by the amount of products available since the amount of money would be regulated by the amount of goods.

Money would become what it should be, an instrument to insure the steady flow of goods, not a weapon to confer power on individuals.

Being considered just as a token of wealth and a claim on goods, money

would be an exact reflection of real wealth, of available useful things. It would never be out of step with human wants. For production requiring labour, money would come through wages; for easy production, easy money; abundant production, abundant money; automatic production (without human toil), free money; production receiving its impetus from a common capital, through the factor of organized society, money coming from a social source and distributed to each and everyone. Such would be the chain of cause and effect.

The development of a country would no longer be marked by debt but by an increase of common prosperity, shared alike by all.

A Consequence: Security

The first thing a man seeks in the temporal order is security, the preservation of his life. And it was for his greater protection from his enemies—wild beasts, hunger, cold—that he formed a society with his fellow men.

He is even prepared to sacrifice a degree of his liberty in order to have at least a minimum of economic security.

What stands in the way of economic security today? What inspires in a man that fear for tomorrow? for his old age? Consider Canada again. Is there a single Canadian who fears that tomorrow, or in several years, Canada will be unable to produce enough wheat, enough food to satisfy the hunger of every citizen in the land? Who is afraid that Canada will ever be unable to furnish enough clothing, shoes, enough construction material, enough fuel, etc.?

No, that which prevents us from feeling secure about tomorrow is our fear of not having enough money to buy that share of available goods necessary to us. Today we have no guarantee of this money.

If money were to keep in step with production, if it were distributed in sufficiency and in such a manner as to guarantee by law that each had enough to ward off want, we should immediately witness the birth of economic security in a country which, materially, lacks nothing.

Well, the monetary system of Social Credit would guarantee this security for each and every citizen.

There would be enough to ensure a continual flow of goods, a minimum revenue guaranteed to each one—any further revenue to be determined by a citizen's contribution to production. And that minimum revenue would increase in the measure that machinery, applied science, inventions and technological improvements diminished the amount of labour necessary to maintain production.

A Consequence: Liberty

From this very security is born liberty, a liberty so precious to man that, once guaranteed the necessities of life, he will prefer to keep it rather than trade it for luxuries.

But this freedom is a hollow mockery if, in order to retain it, a man must resign himself to starvation.

He who must slave to keep body and soul together has no liberty. The

tyranny of money allows no freedom. Even those who become rich, "often by violence or by the complete absence of scruples of conscience," cannot enjoy their success in complete freedom, because that peace of mind so necessary to true liberty is incompatible with the particular type of fratricide they practice. More than that, the free enjoyment of material goods, even when legitimately come by, seems out of place in a world where so many of our fellow beings are, without any justification, in complete misery from want.

For the first time man will find himself free from the bonds cast about him by other men who exercise their power through money. If this deliverance by itself doesn't give him true liberty, then he has only to regulate his own life himself in order to enjoy it.

There will be freedom to express one's thoughts, which liberty, though admitted in principle today, has been reduced to almost nothing for a great numbers, because of their dependance on party government or upon big companies who use their power to intimidate their employees.

There will be liberty to choose one's career in a world where the doors to success will no longer be closed because of the lack of money.

A man will be free to marry, to build a home, when he has been assured the necessities of life and the chance to find his place in the world in a normal fashion.

With a regular dividend coming in to each member of the family and helping to defray the ever-increasing expense of supporting a family, we shall be free to give our children a proper upbringing.

When progress will mean a wealth of leisure with no curtailment of income—instead of spelling unemployment as it does today—man will be free to develop his capacities and to exercise his creative talents.

A Consequence: Government

If governments today do not, in fact, govern, it is because they have become the servants of private interests. They obligate themselves and the people for debts to the bankers who manufacture money. Even the most capable men, when they form a government, are helpless to resist these creators of debts.

In place of governing the country according to the real potentialities of the country, they must govern by a regime based on the principle of the scarcity of money. The pilots of the ship of State stand before the helm handcuffed.

Those forms of government closest to the people, such as municipal governments, find themselves completely baffled by the problem of trying to find money where there is none.

The governments at the very top should have no other task than to watch and coordinate the various organisms under them, those social bodies arranged one above the other in hierarchical order, forming in a most natural manner the true State. But, alas! all of these social bodies, these corporations, even the most fundamental of them all, the family, have become empty institutions without any true life of their own. So there remain only

individuals or groups of individuals, jostling and wrangling over the pennies the government is snatching from those who still have a few.

Social Credit would restore to governments their proper functions. It would put back into circulation money, "the life blood of our economic body." Individuals would be free to form their own professional bodies. These groupings, these various corporations, would become financially capable of regulating those problems lying within their jurisdiction, thus removing a considerable burden from the higher governments.

Once liberated from the nightmare of utterly impossible budgets, and independent of the money powers, the government would be in a better position to intervene whenever the security of our social order were menaced by the modern robber barons of finance.

A Consequence: Reform

We believe that Social Credit would be a powerful factor in reforming our economy and our public life.

Political reform—Once Social Credit were established, politics would no longer be a race for favors since the fullness of life could be realized in some other way than in being employed by the government. Patronage, that source of injustices and venality, would no longer have a reason to exist. The party spirit which exercises so evil an influence among us, would also find the wellspring of its being cut off. The government, its hands no longer manacled, could administer the country for the common good. The universal dividend is a safeguard against political dictatorship.

Economic reform—Under a regime in which money is never anything more than a means of distribution, where amassing it no longer confers the means of domination over others, economics would be able to attain its just end; to furnish goods, useful articles, in proportion to the needs of consumers. With money in their pockets the people would better be able to express their desires, their tastes, and would be in a position to guide production. Food being the most important of all needs, agriculture would become the most important element in our economic life; and then would come the industries concerned with clothing, shoes, construction, furniture, medicine, education, recreation. Exportation, armaments, and those other vast industries so out of proportion to their real importance, would cease to hold the place of honor. With its true purpose thus clearly established, economics would also come to be reformed in its methods. Techniques, applied science, professional training, genuine competence, would shine forth in production, transportation and commerce; the result would be a maximum of efficiency with a minimum of effort.

A Word on Taxation

"Modern taxation is legalized robbery," has written Major Douglas, the originator of Social Credit. Of course, as Douglas also remarked, "Public services require a provision both of goods and human service, and the mechanism by which these are transferred from private enterprise to the public service must in its essence be by a form of taxation."

The evil in the existing system of taxation, is that it makes taxation bear on the money distributed for production made, instead of making it bear on the capacity of supplying goods and services.

Whether taxation, as we have it, be imposed on property, or on wages, or on profits, it exacts money. This money can only be taken from an income. All taxation therefore robs the taxpayer of his earnings: a downright robbery, even if legalized.

A Social Credit economy would do away with this raid on the citizens' acquisitions. Public services would not be met by a levy upon financial incomes, but would be a charge against the total national productivity, much of which is unutilized. Financial credit—money—would be issued at the rate of new production, and withdrawn at the rate of consumption through the adjusted and compensated price mechanism. The government's consumption, added to the individual and business consumption, makes up the total consumption. But likewise, the government's production (public developments) is added to individual and business production to make up the total production. The retail discount would vary according to the relation between total consumption and total production.

An influential economist of his time and the first to grasp the value of Douglas's great discovery, A.R. Orage once said: "The ultimate 'collateral' upon which banks create and issue new money is the difference between actual consumption and potential production. And by doing exactly what the banks do when they issue loans, make overdrafts, and buy gold or securities—namely, create money upon the 'collateral' of the nation's unutilized productive resources,—the Treasury could finance public expenditures without calling upon its citizens individually to sacrifice a penny of their present incomes."

The Social Credit Movement

Many great minds have criticized the money system which serves humanity so poorly. But it was Major Douglas, a Scottish engineer, who first, in 1918, formulated a body of principles called Social Credit. This system was the one most in harmony with modern progress; it was the most democratic; it was the only one which placed money directly at the service of men, of all men; it alone stipulated that the income of a family should increase as the family itself increased.

The study of its propositions set on foot a movement whose purpose was to demand and bring about the establishment of this system. The Social Credit movement spread to all English-speaking lands, even as far away as Australia and New Zealand; but it took its firmest grip in Canada, primarily in Alberta where it first took root.

In 1935, Alberta cast a majority vote in favor of this system. However, the furious opposition of the banks, supported by the federal government, blocked its immediate establishment.

In Quebec and in all parts of French Canada, the movement, inaugurated in 1935, grew to imposing proportions, instilling in the people it touched, the habit of studying political matters.

The Social Credit movement radiating from Quebec is directed by the Institute of Political Action, with its headquarters formerly in Montreal, now in Rougemont (Rouville), P.Q. The Institute publishes and circulates a French organ, "Vers Demain," which appears twice a month, and various pamphlets and booklets in French, and also some in English. For a list of

To obtain results from the governments, the Institute of Political Action recommends political pressure, which can be done at any time, whereas electoral action can only be incidental. The Institute believes in uniting electors behind demands on which they agree, rather than dividing them under conflicting party labels. Hence, its political formula: the Union of Electors.

An Apostolate of Education

The way to realize Social Credit is obviously to form a public opinion sufficiently enlightened and motivated to make a successful demand for it. So there is no question of an electoral campaign but rather a campaign of education.

This is the surest guarantee for the future of Social Credit. Only a well-informed citizenry can exercise that vigilance necessary to protect the common welfare against attempted sabotage on the part of unscrupulous or incompetent politicians.

In an economy of Social Credit there would be no financial problems, only problems of education, of orientation, of proper evaluation. You cannot discuss these matters with a people nailed down to the grim reality of material want and endowed with an outlook a little above that of slaves. So it is that study and widespread propagation of the habit of study has become so necessary in order to realize Social Credit and develop the mentality necessary to meet and cope with new problems.

This propagation of study among the mass of the people requires the devoted efforts of numerous apostles who are not afraid of ridicule and sacrifice. Here again we have the re-establishment of order. The present lack of order springs from egoism and pride, from the stifling of the social spirit, from the spirit of the pharisees which reigns among the intellectual classes, from the listless apathy of the masses which is the very kiss of death. All these disorders must be corrected.

The surest and only way of advancing the cause of Social Credit is that method which begets study and devotion. Such is the method adopted by the Institute of Political Action.

In its periodic papers and in the other literature which it edits, the Institute reduces to the simplest terms those over-inflated, unnecessarily complex ideas of politics, economics, sociology and even philosophy. And then, through the zeal of its members, the Institute carries to families and individuals the teachings thus made understandable to the average reader.

The Institute also brings its members together in assemblies, holds study-days open to all, trains the citizen to personal initiative, to personal responsibility, to act together with others in the pursuit of the common welfare and to demand results from the various governments and other elected public bodies. □

PUZZLES FOR THE PIOUS

by
Allan Callahan

1. Most theologians maintain that the logic of cause and effect proves there must be a God because every effect must have a cause and if you trace these series of causes and effects back far enough you will come to the first cause, or God. However, is it not more probable that they can be traced back indefinitely rather than having a beginning? To say that God is an "uncaused cause" is not justified because if everything must have a cause then God must have a cause. If, on the other hand, it is possible that there can be something without a cause, cannot it just as well be the universe as God?

2. All life on this planet is engaged in a constant struggle for survival with the law of the jungle prevailing. The carnage which goes on day and night causes the earth to resemble nothing so much as a giant slaughterhouse. Does this not suggest blind, unplanned evolution at work rather than the handiwork of a benign creator?

3. Why do you think a kind and loving God would create so many horrible diseases such as diphtheria, infantile paralysis and bubonic plague?

4. If you do not believe that matter, by itself, could have produced thought, then how can you believe that thought (God's) could have produced matter?

5. Do you believe that you have nothing to lose and everything to gain by worshipping God? You may be mistaken. What if God, if God there be, is more reasonable than you suppose and is not at all concerned about what men think or say of him; and in his magnanimity admits the believer and the unbeliever alike to paradise. If God be reasonable, you have nothing to lose. Efforts to please him as being unreasonable might displease him. Why take the risk?

6. If we, as human beings, are imperfect creatures and full of faults, is not God responsible for creating us the way we are? If the design of a building is faulty doesn't one always blame the architect?

7. Since religious convictions must rest on faith and not on fact, doesn't it seem unreasonable that God would expect one to believe something for which proof is lacking? Doesn't it seem cruel on his part to punish those who do not believe something which they cannot believe?

8. Do you believe that God knew before he ever created man that many millions in future generations would be damned?

9. If there were no Devil would the plan of salvation still be valid?

10. The Bible, as we know it today, did not come into being until several centuries after Christ. Numerous writings and manuscripts were collected and assembled at the church councils and it was by *vote* that it

was decided which ones were to be included in the Bible. There was much dissention and many of the church fathers did not agree on the books that were finally chosen. How can we be sure that the right books got the most votes? Were the voters inspired as to which books to vote on?

11. If the Bible is God's word and he wanted it to be made known to all the world, then why do you suppose he gave it to only a few men in one tiny spot on the globe? Why didn't he inspire a few wise men and scholars in each land? There are in the world today nearly 3,000 separate and distinct languages. The Bible is poorly represented in most of them, if at all. Then we have the monumental problems of illiteracy and distribution, in many lands. The small number of Bibles the missionaries can get out in many countries is just a drop in the bucket.

The vast majority of people alive on Earth today have not seen a Bible, and many have never even heard of it. Think how it must have been before the printing press was invented some 600 years ago. Probably not one person out of ten thousand ever saw a Bible back in those days and very few could read or write. In view of all this, how can you believe that an intelligent being would try to make his will known to mankind by means of a book?

12. If God will save all those in non-Christian lands who have never had a chance to hear the plan of salvation, then aren't they safer by being ignorant of it? A good many would be certain to disbelieve it and would therefore go to hell. Are not missionaries responsible for the damnation of all those individuals who would otherwise escape?

13. Isn't it strange that a God of unlimited power would try to make his will known to all men in all ages by revealing it to only a few? It was revelation only to the original parties who received it and is *hear-say* to everyone else. Hear-say evidence is seldom acceptable in even the lowest of civilized courts today, yet on such is the foundation of Christianity based. An omnipresent being could easily reveal his will to each and every one of us. Why, therefore, should we be required to accept hear-say evidence?

14. The most famous passage on witchcraft in the Bible is Ex. 22:18, "Thou shalt not suffer a witch to live." This and other related passages caused the deaths of three hundred thousand persons during the Middle Ages. There are no nuances here; either witches exist or they do not. If they do not, then the Bible is wrong and Christianity must bear the onus for the deaths of all these innocent people; or else the Bible is right, witches do exist, and we are not living up to Biblical teachings in continuing to ferret them out for execution. Which is correct?

15. A nut shell argument for the existence of God and the divine authority of the Bible is the following:

A: "God exists."

B: "How do you know?"

A: "Because the Bible says so."

B: "How do you know the Bible is reliable?"

A: "Because it was inspired by God who is divine."

In logic this is known as the fallacy of begging the question and it

occurs when either the same statement is used both as a premise and a conclusion in an argument, or when one of the premises could not be known to be true unless the conclusion were first assumed to be true. This fallacy is sometimes described as "Assuming what you are trying to prove" or "circular argumentation." Is it so very wrong to doubt something which cannot be supported by logic?

16. Some of the Bible prophecies are couched in such vague and ambiguous language that they are worthless for serious argument. Others are either false or fulfilled, such as those in Genesis 13:14-16; 15:5; 17:2-8 and 22:17-18. We do not know the exact dates of any of the books of the Bible; consequently there is no way of determining just when any of the prophecies were made. How do you know that the true ones were not written *after* the events took place?

17. Every one of the Bible passages which are alleged to prophesy the birth of Christ can be explained in the light of their own particular time and circumstance and do not necessarily refer to Jesus at all. The story of the Immaculate Conception, therefore, must stand or fall by itself. To best understand this just imagine what your own reaction would be if any pregnant young woman should present herself to you today and inform you that she was with child by a ghost. Would you be inclined to believe her?

18. Are you aware that there were sixteen other "Saviours" in ancient mythology, all antecedent to Christ, and that most of the alleged events in the life of the "Redeemer of Mankind" have their parallels in the lives of these other saviours?

19. Christ said: "Love your enemies," but what is he going to do with his own enemies? *Burn them in hell forever!* If he doesn't even practice what he preaches, then this makes him the biggest hypocrite in the world, does it not? Or do you think Christ really does love his enemies, and created hell as a way of showing his love? If he is going to torture his enemies forever because he loves them, then how much differently do you think he would treat them if he hated them?

20. Christ believed that disease was caused by devils entering into an individual's body, and is reputed to have affected cures by casting out these demons. Modern medicine, of course, regards such practices as gross superstition. Which do you believe, Christ or medical science? Should doctors today attempt to cure disease by exorcising evil spirits?

21. Jesus being hungry went to a fig tree to gather figs, though the season of figs was not yet come. Of course there were no figs upon the tree, and Jesus then caused the tree to wither away. If the doctrine of the Trinity is true then you must believe, first, that Jesus was God, who made the tree, and prevented it from bearing figs; second, that God the all-wise, who is not subject to human passions, being hungry, went to the fig tree—on which he knew there could be no figs—expecting to find some there; and, third, that God, the all-just, then punished the tree because it did not bear figs in opposition to God's (his own) eternal ordination.

Do you not find all this a little bit puzzling?

22. Do you not think it odd that no one reported the darkness covering the earth and the dead men coming out of their graves during the crucifixion except Matthew? Not only did any historian of that day fail to mention it, but neither did Mark, Luke or John. What happened to these dead men? Did they get back in their graves all by themselves, or did they stay alive for many more years?

23. Did Judas die by hanging himself (Matt. 27:5) or did he fall headlong, burst asunder in the midst, and have all of his bowels gush out (Acts 1:18)?

24. If Christ's crucifixion was necessary for the salvation of mankind, then why is Judas despised for his vital role and why are Pilate and the Roman soldiers held in detestation for the important parts they played? Why condemn the men who helped make our salvation possible?

25. If Christ spent his whole life in a Jewish country, performed his miracles among Jews and was crucified and resurrected among Jews, then why do you suppose that the Jews rejected him as the Messiah?

26. Regarding the mention of Christ in secular history, he is conspicuous by his absence. A few scanty sources outside of the Bible have been construed by some to bear witness to Christ's existence as a historical person. However, much evidence indicates that several of the passages are spurious and the others are so brief and ambiguous that the figures they portray bear little or no resemblance to the Jesus of the Gospels. But even if one does not choose to entirely discount these sources it still does not explain why Christ was so overwhelmingly ignored by his contemporaries. This period is one of the best documented times in ancient history, yet in over three hundred histories of that age there is not the slightest mention of him. Surely some, if not most, of the Greek and Roman writers would have taken note of him if he did any of the wondrous things attributed to him. And what of the Jews? Two of their best known historians, Philo and Josephus, both wrote in that era and lived on exactly the same spot where Christ is said to have lived. They should have had a great deal to say about him, had he really existed. It is true that the Jews did not recognize Christ as a god but that should have hardly restrained them from writing about him as a man, had he really lived among them and caused such controversy. Doesn't it seem incredible that a god could make his appearance on earth and perform the most astounding of miracles, finally being publicly crucified near a large city, buried, rising from the dead and ascending up in the sky to heaven, and all the histories and records of that period making not the slightest mention of it?

27. God is said to be continuously affecting miraculous cures among his afflicted followers. Strangely enough these "cures" always seem to be of ills from which the sufferer could recover by natural means in the ordinary course of events. Why is it that you never hear of God restoring a missing arm or leg to one of his faithful unfortunates? An omnipotent being could as easily affect one kind of cure as another. Why do you suppose it is that God never restores one of these missing limbs?

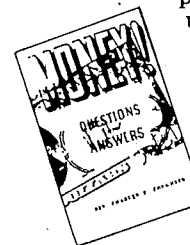
28. All prayers fall into two main types: those of thanksgiving and those in the form of requests. Regarding the latter, it seems presumptuous on our part to ask God for anything. As an omnipresent being he does not need any information or advice from us; one would assume he would of his own initiative grant any rewards or favors where due. On the other hand, if it is his opinion that we are praying for something which we do not deserve, then fawning words or obsequious actions on our part should not make him change his mind.

As to prayers of thanksgiving, the popular conception of God seems to be that of a being who delights in having his praises continuously sung. Such a love of adulation would be despised in a human being. Do you believe praise and flattery are pleasing to God? Do you picture him as a being who is not likely to act unless his vanity is appealed to? If not, then why pray?

29. There is much disagreement among all the advocates of the idea of God as to just *what* God is. The most popular conceptions of the Deity are either contrary to scientific knowledge or meaningless. God is said to be a spirit. What is a spirit? It has been variously described as something without form or dimensions, without material content, intangible and invisible. Is there a better definition of nothing? Can you imagine nothing pushing a planet? Since God is not a creature of flesh and blood, then of what substance is he composed? Could he be, as Haeckel said, a "gaseous vertebrate?" Is there any definition of God which is not self-contradictory?

30. Over 2200 years ago the Greek philosopher Epicurus said: "Either God would prevent evil, and cannot; or he can, and will not; or he has neither the power nor the will; or lastly, he has both the power and the will."

"If God would prevent evil, and cannot, he is impotent; if he can, but will not, he is malicious; if he has neither the power nor the will he is both impotent and malicious, and consequently cannot be God. And finally, if he has both the power and the will, then whence comes evil?" □



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WHY ARE JOBS SCARCE? SHORTAGE OF CAPITAL!

by
L. Lee Layton

Money must be provided for a building, machinery, tools, materials, etc. Money is being plundered from the U.S.A. in order to wreck its economy and destroy its people. But to propose a policy on which patriots might agree, it is necessary to know something about money and how it has been manipulated to our detriment. A synopsis follows.

The Egyptians boosted civilization. They not only built the pyramids, but they were astronomers, mathematicians and statesmen. Joseph and his brothers prospered and achieved so much power that they were detrimental. Did Pharaoh chase them out? Assyria, Babylon, Persia, Greece and Rome were victims of Jewish intrigues. After the fall of Rome, Jewish control over Europe was such that the next few centuries were known as "The Dark Ages." One after another the European nations expelled the Jews; but they always returned with greater strength. The only exception was England. There, Edward I expelled them in 1290 A.D., and it was effective for 400 years. Descendants of those Englishmen started the U.S.A.

The destruction of the U.S.A. is part of the Jewish plan for control of the world. For a century prior to World War I, they were led by the Rothschilds. Now the latter have been displaced by the Rockefellers. Following is a chronology of events which shows the Jewish purpose and perseverance. It must be admired, if unloved.

After World War I, the Rothschilds dominated the Versailles Peace Conference, and the League of Nations was born. This would have made the U.S.A. a junior member of a world organization run by the Rothschilds. The League of Nations failed by one vote in the U.S. Senate. After World War II, the United Nations was born. This effort to rule the world, was under Rockefeller domination, and it is now headed toward success.

The first big act of the Jews in destroying the U.S.A., began with the Marshall Plan in 1947. This was heralded as a demonstration of the magnanimity and far-sightedness of this country. We would help build up the countries the U.S. had defeated, and halt the march of Communism in those countries cooperating in the Plan. What a splendid idea—until—it is realized that the economy of the U.S.A. was weakened by the loss of billions of dollars. Secretary of State Marshall's boss was President Truman, owned by the Jews. This was their first financial blow to the

U.S.A.

When Jack Kennedy became president in 1961, he appointed Robert S. McNamara, a Rockefeller tool, as Secretary of Defense. During the following seven years, the latter reduced the strength of the United States, vis-a-vis the Soviet Union, from a 10-1 superiority, down to parity or less. *Hit by a traitor, this was the doom of United States' safety and invulnerability.*

After playing hell with the military power of the United States, McNamara was transferred. He became head of the World Bank. In that position, he squandered hundreds of billions of dollars of the wealth of the civilized world, on Third World nations. The result is that their national economies are better financed at the cost of ours being reduced. Now they are manufacturing merchandise more cheaply than can be done in the United States.

In a century and a half, the Teutonic and Celtic races produced the greatest nation in history, the U.S.A. It is claimed by some that, from the time of the Gutenberg Bible until the first part of the 20th Century, the United States produced more inventions than all the rest of the world. And remember that the U.S. did not even exist during the first part of the period. But, in the following half a century, the Jews have wrecked the United States.

Money talks for the Jews and does their bidding. To weaken the economy of the U.S.A., they reduced production of goods and services. From a November 18th A.P. report: "WASHINGTON—Factory production declined to 68.4 percent of capacity in October, the lowest level of productivity ever recorded for the nation's assembly lines, according to a report issued by the Federal Reserve Board....The decline was the 13th in the past 15 months." Evidently, the country is declining in wealth—one of the aims of the Jews.

With less capital, there are fewer jobs. In other words, to cure unemployment, it is necessary to have more capital. Instead, the Jews reduce it, by robbing the U.S.A. of \$100 billion a year on interest to the Federal Reserve. (Most Americans don't realize this.) Furthermore, the Jews reduce the capital available for investment by individuals, by making Federal taxes so high that the average family can't save any money to invest.

To make the problem more serious, our immigration laws are made so that millions of Negroes, Hispanics and other races are brought into the country to live on welfare and breed like rabbits. At such speed, the millions of inferior races will reduce the white race to a minority. Think of what is happening to our distant cousins in Rhodesia. It will be the fate of your children. They will remember it in your old age.

From *Megatrends*, by John Naisbitt: "The 20 fastest-growing economies for the period 1970 and 1977 were all Third World countries. The economic powers of the Third World are growing with purpose and design: South Korea, Taiwan, Brazil, and Singapore, invested between 25% and 35% of their GNPs into the economies, nearly twice the rate of the

United States....The United States and the rest of the developed countries of the world are on their way to losing their dominant positions in industries that include steel, automobiles, railroad equipment, machinery, appliances, textiles, shoes, and apparel.

"By the year 2000, the Third World will manufacture as much as 30% of the world's goods. That is only 17 years from now....In many industries (tape recorders, auto parts, apparel) the products of developing countries are every bit as good as those made in the industrial world—and they are cheaper.

"...in 1979...the United States lost its position as the world's premier auto maker. It takes Japan 11 hours to build a car; American workers do it in 31. Japan's robot-equipped Zama plant builds an automobile in nine hours flat...In 1980, Japan became the number-one automobile maker in the world—exceeding U.S. production by an almost unbelievable 40 percent.

"The generation graduating from high school today is the first generation in American history to graduate less skilled than its parents. The Carnegie Council of Policy Studies in Higher Education recently reported that 'because of deficits in our public school system, about one-third of our youth are ill-educated, ill-employed, and ill-equipped to make their way in American society.' *This is what the Jews did to public school education.*

Don't forget that 30-some years ago, the United States was supreme—militarily, financially and productively. It had the strength to remain so. The rest of the world was powerless. We could have helped our white cousins in Britain, Germany, France, Scandinavia, etc., without weakening ourselves. This is what the Jews prevented.

Remember, Jews are only 3% of the population, and whites are still in the majority. The Jews have taken our money and control most of our votes, but this control could be broken. State legislatures are still elected by direct votes of the people. Now if they stop depending on TV and the daily newspapers for their information, they should be effective.

The people can force states to enact legislation which would establish a quota system for Jews. The latter put across a quota system for Negroes, so that Negroes would have a percentage of jobs in proportion to their population. Meanwhile, there is no limit to the jobs which Jews have. It is said that 60% of the lawyers in New York City, are Jews. If the percentage of Negroes is added to it, the number left for whites, would be trivial.

Let's be generous and take 5% as the percentage of Jews in Delaware. This means that 5% would be the top limit of Jews as realtors, in law, dentistry and medicine. The same limit would apply to retail and wholesale business and, more importantly, to government. Five percent of 42 representatives in the General Assembly, is two. Two Jews would be allowed. Five percent of 21 state senators is one; he could be a Jew. Five percent of one governor is less than one-half. There would be no Jewish Governor.

The next step is for Gentiles to not buy from Jews, even if they offer

bargains. Don't sell to Jews. Don't patronize their advertisers.

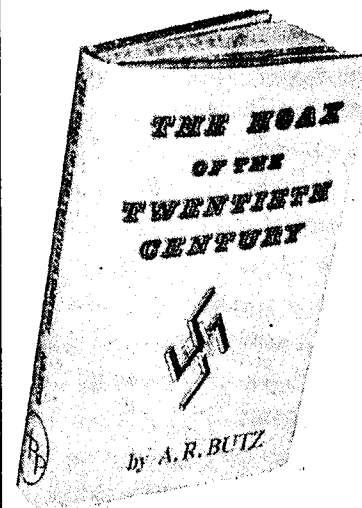
This is still not the final solution of the Jewish problem. Don't forget the millions who lost their lives in wars instigated by the Jews. So be cold-hearted and think about the future of our children and grandchildren. Then help promote the following procedures.

All Jewish children, at the age of five, would be taken from their parents and sent to Africa with a subsidy of \$1,000 to the Negro family which would adopt them. The boys would go to Nigeria, an English-speaking country; the girls would go to Kenya, partially English-speaking. There the genes of Jews would be mated with Negro genes and a new race evolved.

The beauty of the idea is that we would not have to wait for 40 years to rid the country of Jews. After it had been in practice for one year, many young Jewish couples would emigrate. And in a few years, some would be followed by their parents. Where they would go, is not our worry. Meanwhile, we would be getting our old United States back again.

The Federal Government is lost to us; it has been taken over by the Rockefeller-led Jews. But our liberties could still be regained by revitalization of state legislatures. In Delaware, the prime objective of the next session of the General Assembly, should be reduction of state expenditures so that the State income tax could be reduced from 13% to 5%. This would attract industries with capital, to come here with their jobs. □

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HELP US
SPREAD THE TRUTH!

Letters to the Editor

Dear George:

7 February 1983

Enclosed is another order for some more books. The last batch was, as usual, excellent. My library and knowledge have been growing by leaps and bounds, and now, every time I see another Jewish lie, my anger rises in proportion to the depravity of it.

When you consider our whole scientific establishment is now so totally stagnant, and the latest advances are really based on Adolf's W.W. II operations, and is now 40 years out of date, the trumpeting of the press about how great things are, doesn't ring very true.

Sorry, for my rambling, but this idiocy gets to me, and the lies are as bad as the HOLYCAUST bit. I do wish you'd get some data on the German aeronautics and the development of the UFOs reprinted in your magazine.

Again, thanks,
R.H., New York

* * * * *

Dear Mr. Dietz:

7 February 1983

The January, 1983, issue was superb—congratulations and thank you.
Mrs. C.A., New York

* * * * *

Dear Sleazy Ol' Character:

8 February 1983

Enclosed is my check for some more books.

For the last twenty years I've beat my ol' brains out trying to awaken, or create the desire for self-education in my fellow man—with almost nothing but disillusion, discouragement, and disappointment. With all their God-given better attributes, the White Race still simply isn't going to wake up. In fact, history shows for all of recorded history they haven't.

So-whereas I used to be highly and forcefully ANTI-SEMITIC even ANTI-Jew—now, I'm mostly ANTI-SHEEPLE.

Best regards as always,
A.S., Idaho

* * * * *

Editor

Rocky Mountain News
Denver, Co. 80202

8 February 1983

Dear Sir:

It is to the disgrace of supposed journalists that they will see only one side of a story. A case in point is the piece by Brian James, of the London DAILY MAIL, concerning the fiftieth anniversary of the coming to power in Germany of Adolf Hitler, which appeared in the ROCKY MOUNTAIN NEWS on Sunday, January 30, 1983.

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The Liberty Bell

Hitler's ghost may indeed be stalking West Germany, as it stalks America today. The problem is that his ghost is angered that no-one is allowed to say anything but vilification and lies about what Adolf Hitler actually did and did not do.

For example, Hitler never wanted war with Great Britain; his speeches and communications during the 1930s prove it. Hitler had the highest regard for the English, though he rightly distrusted the British Foreign Office and especially Fleet Street (Press Row).

Hitler had good relations with Poland under Marshal Pilsudski. Pilsudski's successor fell in with the war mongers—Jews and Communists—in Paris, London, and New York, and the road to war was thereby paved with the bad intentions of Hitler's critics. Franklin Roosevelt did everything in his power to provoke Germany, and Hitler did not budge; only Pearl Harbor [as the "backdoor to war" —Editor] gave FDR the opportunity to make the war against neutrality he was waging on the Atlantic Ocean against Germany *de jure*.

The Nazis ran concentration camps (KZ), Julius Streicher published "Der Stuermer," and the German army tried to destroy the Bolshevik Soviet in Russia. But no-one to date has given eye-witness testimony, under oath, that actually corroborates the allegations of mass gassings, in any camp run by the SS, much less in the camps on German soil. Everything we have heard would be considered hearsay in any other court but at Nuremberg, 1946-1949, and in any Communist-bloc court at any time.

Concerning Julius Streicher, he was a Gauleiter of Nuremberg for a time, but he was not charged with mass murder at Nuremberg; he was convicted of having complicity with illegal, criminal acts of an *ex post facto* nature, that being that he published an anti-Jewish newspaper and held a government position. The hanging of Julius Streicher must have pleased his inquisitors, even as he shouted, "This is Purim Two!"

As for the attempted destruction of the Soviet in Russia, we should get on our knees and thank Hitler for even attempting such a thing. Because of treason in the West, Germany was not allowed to succeed in its great Crusade in the East. For that treason, every American born since Roosevelt recognized the USSR in 1933 will pay the awful price in struggle.

Keep in mind that as FRD was giving American diplomatic recognition and its concomitant seal of legitimacy to Stalin's slave and murder regime, the London *Daily Express* of March 24, 1933, was stating in its headline: "Judea Declares War on Germany!" That was years before anyone was complaining about German concentration camps, the very type of camps the British had originated in the Boer War. The Jewish war against Germany was launched against the German economy in order to force Hitler to be obedient to International Finance and its gold standard. When Hitler refused the gold standard and its usury, the financiers planned another war of world dimensions.

No, the supposed journalists will not admit the facts contained in this
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letter, but they exist notwithstanding. And I do not risk much in citing them to the readers of the *Rocky Mountain News*: I had rather be called a Nazi sympathizer, than a liar, fool, and traitor to the spirit of truth.

For Christ, Race and Nation,
Maj. Donald Vincent Clerkin, B.S., LL.B.
Commander, Euro-American Brigade
Chairman, Euro-American Alliance, Inc.

Kinsman:

8 February 1983

First of, I thank you for printing our group picture in your latest issue of the Liberty Bell. I'm proud to be a part of struggle against the Zionist chains that hold so many of our brothers and sisters in bondage throughout the world.

I am sending you \$15. for however many copies that will buy, of the January issue. I'm honored to have my picture in your publication and want all my people to know it.

Take care, and keep on fighting,
Steve Bendle No. 00400-124

U.S. Penitentiary
3901 Klein Road, Unit H, Lompoc CA 93436

GANPAC

German-American National Political Action Committee

726 Santa Monica Boulevard, Suite 200 • Santa Monica, CA 90401 • (213) 393-2891

Hans Schmidt
NATIONAL CHAIRMAN

Mailing Address:
GANPAC
225 Santa Monica Boulevard,
Suite B 443
Santa Monica, CA 90401

4 January 1983

Mr. Bill Granger, Columnist
CHICAGO TRIBUNE
Tribune Tower
Chicago, IL 60611

Dear Mr. Granger:

Our representative in the Midwest mailed me a copy of your January 20 column. It was so full of errors and misconceptions that I feel I have to answer it in the name of tens of millions of German-Americans who do not have such a forum as the CHICAGO TRIBUNE (as you do) to voice their discontent.

You seemed surprised that a rather flippantly written column concerning the words BLITZ and BLITZKRIEG generated such a serious and vehement response by Americans of German descent living in the

Chicago area. Obviously, you have not been on the receiving end of sick jokes and sly remarks (and outright lies) for 4,5 or 6 decades as have the German-Americans. There comes a time (for everything), when "the cup runneth over," and for us this time is obviously now. You may have been the first American columnist who had to feel the wrath of a "concerted action" (actually a Jewish euphemism) by German-Americans. But, don't worry, this is just the beginning. The publication last year of the Census Bureau's statistic showing that 28.8%, or 52 million, Americans are of German descent, had an impact far greater than most of us can imagine.

Interestingly, you would like to relegate the German-Americans to the position they have occupied far too long; as some sort of yokels who run around in Lederhosen, drink lots of beer, and eat even more Knackwurst. And to forget the Oktoberfests and oompah music. Sorry, Mr. Granger, all good things must come to an end, and as far as German-American docility is concerned, this is it (even if it is not too obvious now). Far too few Americans realize as yet that the intentional or unintentional withdrawal from politics by this largest minority of the nation might have greatly contributed to the current social malady. I know we claim that "all men are created equal," and that "there are no noticeable differences in the abilities of the various ethnic groups," but when I then read an article (USN&WR 1/31/83) on the German AMANA settlements in Iowa, and I know that "the others" have little of equal quality, I must certainly wonder. And I am too polite to point to other, even more flagrant, examples of innate differences that seem to have a far greater impact on American society than "the media" generally admits.

According to your own admission, you were a toddler during the war. Therefore, obviously, everything you know about it is second hand. One can assume that most of your knowledge about the Second World War derives from history books at school and university, from the media and from other books by "well-known authors." I doubt that there were many writers among them who stated the German side. And, considering the preponderance of certain "ethnics" amongst the writers, it is almost as if someday the history of the State of Israel were written by members and adherents of the PLO.

Regarding Poland, for instance, you wrote the following: "The Germans pulverized people, cities, the whole thing. Poland is still pulling itself back together long after the war has been over."

For the record: In the 1939 Blitzkrieg, Poland was not "pulverized," although Warsaw received heavy damage as a result of being declared a Fortress City by the Polish government. In spite of later (exaggerated) claims, the city was less destroyed then and far fewer civilians were killed than were in Beirut in the summer of 1982. Of all the large Polish cities, only Warsaw was as badly destroyed as were over 100 German cities by the end of the war.

It is nonsense to write that Poland's current (economic) troubles might be related to the war damage. (Anyway, that's what I understood by your sentence.) In that case, so-called "East Germany" should be far worse off

than is Poland, having less land for its people, fewer natural resources and having started with much greater destruction of its infra-structure. No, dear Sir, the troubles of the Poles have other causes. With them it is a little bit like with the Mexicans in Baja, California: the same landscape, the same sky, and the same resources (including outside capital) as southern California, but Tijuana will never be as neat and orderly as is San Diego (and Radom will never compare to Magdeburg or Heidelberg).

It simply is not true that the Germans hit upon the idea of concentrated bombing of civilian targets as an act of terror. That distinction belongs to the British. You ought to read David Irving's book on this matter. I might also mention that hitherto only one nation has killed at least a half a million people through bombing terror from the air without ANY commensurate own losses. And they weren't all incidental deaths during "strategic" bombings.

You are correct when you state that the Germans of World War II backed Hitler. But you forgot to mention that by far most of the German war aims were more justified than was, for instance, American involvement in Viet Name, the British claim to the Falklands, or the Russian incursion into Afghanistan. Germany had, and still has, more right to Danzig [*an old German city, now called Gdansk. -Editor*] than has this nation to Hawaii (and a few other territories).

"Germans broke Europe into thousand pieces." Quatsch (that's German for "nonsense")! By 1942, Germany was well on the way to unite Europe under one flag [*We'd prefer to express it "under a common economic system, free of International Jew Bankers' control! -Editor*], and the tens of thousands of European volunteers who fought alongside the Germans [*We should like to remark that the SS (Elite) troops were composed of 400,000 GERMANS and 600,000 OTHER EUROPEAN nationals! -Editor*] on the eastern front prove this contention. Don't be fooled by the (mostly) belated heroes of the resistance in various countries. You might as well realize that at least as many people were cooperating willingly with the Germans. Nobody likes to be occupied (especially in a war when the occupying power demands sacrifices) but in France, Belgium, Holland, and Scandinavia, the Germans had many more sympathies than is admitted today. Knut Hamsun was not the exception, as is proven by the fact that more Norwegians fought with Germany than against. Getting back to the "thousand pieces," I can only state that the victorious Allies (who really could have created a better world since they had almost absolute power) were the great dividers. The cities of Berlin and (for a while) Jerusalem are the stand-in for West and "East" Germany; South and North Korea; South and North Vietnam; Taiwan and Red China, and probably a few other places that I can't think of right now.

As for the "disposed millions of citizens by planned execution because the citizens were of the wrong race, nationality or religion," I can only say that you shouldn't believe everything you read, hear and see (on T.V.). I know many people like to believe in Santa Claus, and accept everything told as the holy truth, because so much has been written about him, but

rationale tells us to be weary of his existence. Well, especially you as a newspaperman should use your inborn scepticism about the "millions of people killed by the Nazis." You should also realize that the mere repetition of a fair tale through columns such as yours doesn't really prove anything, or (in retrospect) create a "fact." Neither did the witch trials.

I, too, drive often by a VA Hospital. In my case, the one in West Los Angeles. And I can say that my thoughts and wishes go to those unfortunate ones who may have been there ever since that great war, of which I was a part, ended. I know what it means to get shot at, and what it means to lie wounded and helpless on foreign soil, feeling your life blood flowing away. I know they did their duty, as did I. But, unfortunately, far too many Americans still believe that they had to fight in Europe "to keep America free." The simple truth is that Germany never had any designs on any country outside of Europe, and especially none on the United States. Another truth is also that while the farmers left the farm to hunt the fox, a bear went onto the farm and ate the livestock. So, perhaps, in future columns you should also consider the "sensitivity" of the Germans; one more ethnic group to be treated with kid gloves won't matter too much, or will it?

Sincerely,
Hans Schmidt

Dear Mr. Dietz:

10 February 1983

Enclosed is my check for a copy of "Onward Christian Soldiers."
Sounds interesting.

Always look forward to the Liberty Bell.

My best,
Mrs. E.S., California

Dear George:

11 February 1983

On January 30, 1983, "The Sunday Boston Globe" (magazine) published a lengthy article on "Reporting in the Third Reich: How the Press misjudged the menace of Hitler." William Shirer (author of "The Rise and Fall of the Third Reich") was a reporter in Berlin in 1934, and he says in this article that the "Chicago Tribune" "kept a so-called Russian Bureau up in Riga [the capital of then independent Latvia] . . . a guy named Donald Day. Day was typical of some of the newspaper men of his generation, facts and truth meant absolutely nothing. He used to sit in Riga INVENTED REVOLUTIONS going on in Bolshevik Russia, which was absolutely silly, because in Berlin or Vienna, where I was spending much of my time, we could call up Moscow. I'd call up Walter Duranty of the "New York Times" and say, 'my paper says there's a big revolution and they're fighting in the streets of Moscow,' and Walter would say, 'It's news to me, but I'll put my head out the window and see if I hear anything . . .'"

"Day was the perfect correspondent for the violently anti-left owner of the "Tribune." Day volunteered in the Finnish Army to fight against
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Russia and made pro-Nazi, anti-Russian broadcasts on German radio in 1944 and 1945. Roosevelt had him indicted for treason," Shirer recalls, "but McCormick brought pressure on through his friends in Congress so he was never tried."

"McCormick's "Tribune" had the world's worst correspondent in Riga."

The article is lengthy and was featured on the cover.

A week later, the Liberty Bell arrived, with a book review by Dr. Oliver, which takes a completely opposite view of Donald Day (and is also featured on the cover). "Donald Day was one of the last great figures in journalism, as distinct from propaganda. His creed is stated in the present book, "There is only one way to handle the news. It is to present it as fairly and accurately as possible, or not to publish it at all. Lying is dangerous and reacts against the liar. Donald Day was a journalist of singular integrity and courage . . ."

I have read some of Dr. Oliver's articles in your magazine, and have great respect for his critique of Christianity.

Obviously, either our Shirer is lying or misinformed about Day, or Dr. Oliver is. Both cannot be right, since they are saying completely opposite things about Donald Day [*Madame, how do you suppose International Jewry was able to manipulate the goyim sheep into stampeding into Europe and against the only power on the continent that had the guts to stand up to them by throwing them out on their ears? By telling the truth?—FAT CHANCE! No, they use their fellow-Yids and Christian and Gentile handmaidens to tell you THEIR TRUTH—as they want you to see it! Now, whom would you rather trust: A Yid like Shirer, or Prof. Oliver, whose conclusions and facts can easily enough be verified? —Editor*]

It's odd these two articles came out at the same time. I wonder if you or Dr. Oliver could explain why William Shirer would make such a vicious attack on Day, if you are telling it as it truly was [*If a man like Donald Day—or Adolf Hitler, for that matter—cannot be bought off and made to shut up, what do you do with a guy that opposes the Yids' shenanigans? You club him to death, if not literally, then figuratively speaking, and that's what Shirer is still trying to accomplish! —Editor*]. Or, since Shirer was there, could Dr. Oliver be unable to determine the accuracy of Day's reporting, some 50 years later?

I will be happy to send the whole article on request. It basically says that Aermican newspapers played down the Nazi menace, separated the Jewish discrimination from other Nazi news, and did not pay enough attention to what was going on, especially in the discrimination against Jews, and were even given to making pro-fascist statements.

Sincerely,

Mrs. M.M. Massachussetts

Dear Sir:

8 February 1983

As you may or may not know, J.B. Stoner of the National States Rights

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The Liberty Bell

Party of Marietta, Georgia, is on the run from the F.B.I. He has been indicted on a false, 21-year old charge of bombing a nigger church in A'abama.

He has lost his case and is now on the run from the Jew-controlled F.B.I.; no black criminal would even be put through something like this.

Stoner's real crime was speaking up for the White race and printing the truth in the "Thunderbolt" newspaper. This is political persecution.

Here is what you can do to help Mr. Stoner, and at no real risk to yourself. We need a smokescreen to confuse the enemy. Make a call from a phone booth or type a note to the F.B.I. or local police. Make it sound good. Say you have seen Mr. Stoner — he seems to be everywhere. It would be nice if we could blame something on the Jews, Niggers or White Race-traitors. This is our chance. If you can't talk like a Jew or a Nigger, then use the White Race-traitor bit.

Mr. Stoner is 5'8", in his 50s, and has a receding hair line. He also walks with a limp. If you give them this information, they will at least have to waste time and check it out.

We can't sign this letter for good reasons, Please help us and trust us. Do this today, and again and again.

Yours truly for the White Race,
unsigned

Dear Mr. Dietz:

10 February 1983

It has been some time since I have written and want you to know how very much we continue to enjoy each and every issue of The Liberty Bell. Could you please send me: one copy of "Onward Christian Soldiers" and 5 copies of the latest issue (January 1983) of Liberty Bell with that wonderful article 'Fimbulvetr Is Here.'

Sincerely,
J.A., M.D., Arizona

Gentlemen:

11 February 1983

Please send 10 copies of The Liberty Bell, January 1983 issue.

Each issue I have received the past year, I thought you could not exceed in quality the following issues. But you have done it. After 25 years of buying and circulating Patriotic literature, your lead article "Fimbulvetr Is Here" is the type of article I have been looking for. If this will not wake up mentally deprived Christians, nothing else will.

Sincerely,
M.H., Arizona

Dear George:

12 February 1983

The Liberty Bell seems to be getting better with each issue. I love the articles by Ben Klassen from "The White Man's Bible." You both should have statues built for you—50 feet tall.

Your Racial Comrade,
M.D., Florida

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FOR MY LEGIONARIES



*Salut pe cei ce merg
spre marea biruință
Legionară. Corneliu Z. Codreanu
1932*

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

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

THE ANTI-HUMANS by D. Bacu (307 pp., hb. \$7.00), describes what was done to the young men whom Codreanu inspired, when, seven years after his brutal murder, Romania was delivered to the Bolsheviks. They were subjected to what is the most fully documented Pavlovian 'experiment' on a large number of human beings. It is likely that the same techniques were used on many American prisoners in Korea and Vietnam. **THE ANTI-HUMANS** is a well written document of great historical and psychological importance. Reading it will be an emotional experience you will not forget ("a sequel to Orwell's 1984"—R.S.H.: "a searing expose of red bestiality!" —Dr. A.J.App).

No Anti-Communist library should be without these two companion books! Order your copies from L.B. Publications, Box 21, Reedy, W.Va. 25270, today!

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

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**Those who WILL NOT read
Have no advantage over
Those who CANNOT read**