

AMERICA'S DECLINE

THE EDUCATION OF
A CONSERVATIVE

REVILLO P. OLIVER

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

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

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

SOME QUOTABLE QUOTES FROM *AMERICA'S DECLINE*

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

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

AMERICA'S DECLINE

ORDER No. 1007—\$8.50

plus \$1.00 for post. & handlg.

376 pp., pb.

ORDER FROM:

LIBERTY BELL PUBLICATIONS, Box 21, Reedy WV 25270 USA

Liberty Bell

ISSN: 0145 - 7667

SINGLE COPY \$3.00

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VOL. 14 - NO. 12

AUGUST 1987

Voice Of Thinking Americans

LIBERTY BELL

The magazine for *Thinking Americans*, is published monthly by Liberty Bell Publications, George P. Dietz, Editor. Editorial Offices: P.O. Box 21, Reedy WV 25270 USA - Phone: 304-927-4486.

Manuscripts conforming to our editorial policy are always welcome, however, they cannot be returned unless accompanied by stamped, self-addressed envelope. Manuscripts accepted for publication become the property of Liberty Bell Publications.

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AIR MAIL - Europe-South America	\$45.00
Middle East-Far East-So. Africa	\$49.00
Sample Copy	\$ 4.00

BULK COPIES FOR DISTRIBUTION:

10 copies	\$ 18.00
50 copies	\$ 65.00
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500 copies	\$400.00
1000 copies	\$700.00

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

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

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

George P. Dietz, Editor & Publisher

POSTSCRIPTS

by
Revalo P. Oliver

A VOICE FROM JAPAN

You may be interested in a new periodical, *Survival in the 21st Century*, published monthly in English by the Jei-Ai Co., P.O. Box 31, Tokyo 180. What appears to be the first number is dated June 1987. A few articles are reprinted from American publications; the rest are written by Japanese in more or less idiomatic English, which often is made emphatic by printing in bold-face italics, underlined. There are three really significant articles.

The Japanese editors report with alarm that Japan has no legislation against espionage, with the result that Soviet spies, chiefly Orientals from Red China, North Korea, and other Communist states in Asia, are filching the secrets of Japanese technology, which, it is implicitly and perhaps correctly assumed, is the most advanced in the world and much superior to what Western countries, such as the United States, now have. Furthermore, one large Japanese corporation, Toshiba, was so greedy and unpatriotic that, in defiance of existing laws, it sold to the Soviets the technical knowledge that will enable them to construct more effective and formidable submarines. What is worse, there are Japanese, including the publishers of the influential newspaper, *Asahi*, and others, who, whatever their motives, are in effect traitors and are trying to prevent the enactment of laws that will repress espionage in Japan and provide for criminal prosecution of venal Japanese businessmen, who, like their American counterparts, gladly betray their own nation for profit.

The editors summarize the present status of nuclear warfare, pointing out the obvious fact that the United States is now fearfully, and will soon be hopelessly, inferior to the Soviet in such weapons, and quoting with approval the conclusion of Dr. Jastrow that "the United States has only five years left before it must surrender to the Soviet Union." Dr. Jastrow assumed, of

course, that the necessity of surrender would be forced upon some government of the United States which, unlike the government now in power in Tel-Aviv-on-the-Potomac, would not be eager to liquidate the stupid Aryans in North America as soon as that can be done with a minimum of fuss. In the meantime, the Jews' organ grinders, with the aid of their trained monkeys, "Liberal intellectuals" and others besotted with Christian hootch, play over and over again the silly tunes about "World Peace," which childish minds think can be magically produced by making marks on paper.

The most important article is an excerpt from an address delivered in May 1985 by Joseph Sobran, who is probably the writer for the popular press who comes nearest to intimating to his readers some of the elementary facts of life, covering his indiscretions with Jesus-Jargon on occasion. He is one of the editors of *National Review*, and it will be remembered that in 1946 he was roundly censured by the editor-in-chief and owner of that publication for having made a mild comment that was interpreted as blasphemy against God's Holy Race. In what I have seen of his writing since that time, he has been more discreet.

In the speech he gave in 1985, Mr. Sobran evinced sound common sense. Naturally, he did not name the Jews' great Holohoax, but he both alluded to it and exposed its real purpose when he said that "the diabolization of Hitler robs us of our critical faculties. It deprives us of the power to make the kind of comparison a healthy moral instinct would make almost automatically." (Needless to say, what he identifies as a "healthy moral instinct" is one found in Aryans, not in other races, although some of them have comparable tendencies.)

Mr. Sobran also forces his readers to remember the performance of the self-styled "Liberal intellectuals" when they shrieked and spat at Senator McCarthy, accusing him of accusing the innocent, whereas they were really alarmed because he was beginning to identify the guilty. And he rightly concludes, "The people I really want to blame are the conservatives, the anti-Communists. We are soft on communism by being soft on liberalism.... We have been content to call liberals naive and give them credit for good intentions." That silly sentimentality makes contemporary "conservatism" nugatory, because "By and large, today's liberalism is communistic. That's the operative

meaning of 'liberal' now, though it isn't considered very nice to say so."

Mr. Sobran has thus given you Lesson One in contemporary realities. When you have mastered the elementary lessons, you will doubtless go on to inquire what covert and racially conspiratorial force cozened and deluded our people with the Communist-"Liberal" Reformation of Christianity.

The rest of the June issue of the new magazine is commonplace: description of the atrocities committed by the Soviets in Afghanistan; an article on the almost undisguised Communist government in the Philippine Islands that the United States installed in power by kidnapping President Marcos; the instigation of terrorism throughout the world by the Soviets (without mention of the Soviets' sponsors); and even an editorial by a Japanese who declares, apparently without tongue in cheek, and in a paroxysm of bold-face italics underscored, that "President Reagan is the most remarkable, greatest, and most prudent political leader I have ever seen."

So far as I can tell, the editors did not intend to excite derision when they printed an article by a Japanese crack-pot who calls himself Juntei Kirta and poses as a philologist as he turns somersaults. He argues that an assortment of Hebrew words meaning 'she,' 'he,' 'who,' etc. became the Japanese words for numbers one, two, three, etc. That ridiculous deduction from partial similarity of sounds, such as could be found easily in comparisons between any two languages,¹ proves that the Japanese are descendants of the Job mentioned in one of the tales in the Jew-Book, and that the Japanese were all educated in their mother tongue, Hebrew, until the wicked, wicked Prince Shotoku, in the Fourth or Fifth Century, gave orders to suppress knowledge of Jews' dialect of Old Phoenician, for the diabolic purpose of severing the people of Japan from their an-

1. If one may choose words of somewhat similar sound, regardless of their meaning, obviously the names of the numbers in Japanese could be traced to any spoken language. Such similarities are utterly meaningless unless there is a correspondence between the meanings of the phonetically similar words, and even such a correspondence must be regarded as merely coincidental, unless one can adduce a fairly large number of them. Perhaps the most famous example of such coincidence is the Nahuatl *teo*, 'god,' and Greek *theos*, especially when one remembers that the Greek theta was pronounced, not as *th* in English 'thin' or unemphatic 'the,' but like the *t* in 'top' when that word is uttered emphatically, as in 'top of the world' or 'top quality.' Given the difficulty of making that

cestral culture and isolating them from the noble race of Sheenies, who are their true kinsmen.²

One simply gasps to see such poppycock printed in a periodical that has serious pretensions. The publication of such drivel will give you a characterization of the new magazine's editors, and, unless I greatly overestimate the general intelligence of the Japanese people, it is not likely that *Survival in the 21st Century* will survive to the next decade of the Twentieth.

* * *

KLEPTOLOGY

In *Liberty Bell*, June 1986, pp. 12, 49-52, I gave a summary account of an incident in Bhopal, India, and wrote the chemical formula that was the only possible explanation of the emission of lethal gases from a plant that the Union Carbide Corporation had mistakenly built in India. The only question was whether the sabotage had been incited by the financial pirates in the United States who were trying to capture and loot Union Carbide or by the government of India to divert attention from an illegal transfer of power to the son of the defunct female who had been the Indian counterpart of Britain's less adroit Maggie Thatcher.

phonetic nuance clear to modern ears, most Classicists compromise by pronouncing the theta like the *th* in 'hothouse,' which is misleading, or simply give up when addressing a lay audience and pronounce theta as in 'thin.'

Now it is not absolutely inconceivable that the Aztecs and cognate Indians of Mexico learned the word for 'god' from some Greek-speaking White man who came to Central America in pre-Columbian times, but since Nahuatl and Greek are totally dissimilar languages, and no other clear correspondences of sound and meaning can be found, there is only an infinitesimal chance that the one correspondence of meaning between the phonetically similar words for 'god' is more than a random coincidence.

2. Needless to say, Juntei Kirita is peddling the old chewing gum in a redesigned wrapper. In *"The Yellow Peril,"* pp. 12-17, I give a concise notice of the principal sources of the "Japanese Israel" buncombe that was imitated from the "British Israel" hokum, which still attracts some ignorant and credulous Americans, unfortunately including some whose racial loyalty entitles them to respect.

The simple facts of chemistry made it obvious that the incident in Bhopal was deliberate sabotage by one or more of the Hindus that the American company was compelled to employ in the Indian subsidiary it had so mistakenly built to benefit a mongrel people who are, by the unalterable facts of genetics and international politics, our enemies. Those facts were recognized by Jean Raspail, who based on them his brilliantly prophetic *Camp of the Saints* (available from Liberty Bell Publications):

For the benefit of persons who have little knowledge of chemistry and require ocular demonstrations, Union Carbide has prepared a videotape that shows how the sabotage *must* have been carried out by Hindus employed at Bhopal. I derive this information from *Chemical and Engineering News*, LXV, 20 (18 May 1987), pp. 5-6. What makes this article interesting, however, is its report of the Indian government's attempt to shakedown Union Carbide by extortion worthy of the worst elements in the Mafia.

India has been passing legislation to fleece Union Carbide, no matter how the incident occurred or who is responsible for it. One jolly bit of pseudo-legal legerdemain, for example, makes penalties assessed against a corporation proportional, not to the actual damage, but to the total resources of the defendants. And the Hindu pirates are adopting the argument of the legal thugs employed by the anti-American government in Washington, who blatantly tell Americans whom they are persecuting, "Don't talk about your legal rights. Knuckle under or we, who have all the incomes of American taxpayers at our disposal, will make litigation so expensive for you that you will be bankrupt and then convicted because you no longer have money to defend yourself." (See the exposé in *Penthouse*, January 1980, especially p. 144.) India is telling Union Carbide that if it does not hand over \$3,100,000,000 to the robbers, they will make the litigation so expensive that "Carbide will be unable to survive as a company."

If there were an American government in Washington, it would act decisively to protect an American corporation from such flagrant piracy—but if there were an American government, it would never in the first place have exerted pressure on the corporation to export its technology and capital to please imbecile or malicious "do-gooders" and to hasten consummation of

the Jewish plan for "One World" and liquidation of the United States and the Aryans in it.

As things now are, however, Union Carbide can expect only hostility from the government in Washington because it is still an American company. When the wreckers began work in 1933 to dismantle American industry, they worked by calculatedly gradual stages, but the process is now nearing completion. The wrecking crew, under the protection of the unspeakably foul creature called Franklin Roosevelt, began with a Communist attack on the automotive industry, but it took time to destroy it. As late as 1937, what was, by universal consent, mechanically the finest automobile in the world was manufactured in Indianapolis, Indiana.¹ The other day, an official of General Motors predicted that, as things are now going, within five years no automobiles will or can be built in the United States.

Noteworthy recently was the shattering of American Telephone and Telegraph at the expense of American taxpayers, who, I am told, kept three hundred legal lice on Federal payrolls fat for years so that in the end subscribers to telephones could be gloriously ripped off by local companies and communication at long distance could become a shambles as wildcat companies compete for customers. The established company was broken up because it was an *American* company, not owned by aliens. Persons as old as I will remember that when the Americans still had a country of their own, stock in A. T. & T. was regarded as the perfect investment for men of the middle-class who wanted to leave estates that would provide stable incomes for their widows or children. But it will soon be a recognized rule that if Americans wish to lay up treasures, they must do so in account with Yahweh & Son's Trust Company, said to have offices somewhere in the empyrean, perhaps in the stratosphere. The ownership of productive property will be the recognized prerequisite of superior races.

One may predict, therefore, that if Union Carbide simply abandons the subsidiary it so stupidly set up in India, the looting of the company by Hindu pirates will proceed in the courts of the United States, which by this time have been made as unprejudiced and independent of the central government as are the courts in the Soviet Union.

1. The last Duesenberg was made in 1937 for export to Germany; it may have been the only one manufactured after 1936.

I will mention a neat irony in the hope that it will amuse you.

Whatever the origin of the White race, perhaps akin to the Sumerians, who established an ancient civilization in the Indus Valley, historical India was the result of the Aryan invasion and conquest. One of the great characteristics of our race is a mentality that observes systematically and reasons logically from its observations, thus elaborating a scientific method in its treatment of any subject that attracts its serious attention.²

That explains why India eventually became, so far as I know, the only civilized state in which there was a recognized science of theft, kleptology (*cāuravidyā*), set forth in elaborate treatises, such as one finds in our "social sciences," of which the most authoritative was the *Cauradarśana* by an eminent professor of that art, Karṇīsuta. There are others, which I forbear to mention and of which I know only the titles.

In the Indian society for which the famous political treatise, the *Arthashastra*, was written, there was still some understanding of genetics, and the king was charged with the duty of preventing crime by suppressing potential criminals. One suggestion in the treatise is that royal police forces should have agents who would pose as professors of kleptology and thus attract pupils whom they could identify as potential criminals, who were to be quietly eliminated in the interests of law and order.

In the "democratic" India of today, in which the major languages are Indo-European and there is still a minority that has predominantly Aryan blood, kleptology in a more sophisticated and pseudo-legal form has become part of government, even more blatantly than in the United States, where kleptology as applied to the tax-paying serfs is called "social justice" and is dumbly accepted by a population befuddled and drugged with Judaeo-Christian hashish.

2. The Aryan need to reason logically even about figments of the imagination accounts for the unparalleled elaboration in our civilization of such subjects as theology and its subsidiaries, soteriology, demonology, angelology, etc. What distinguishes much of the theology of the Christian West is the application of logic to religious problems, instead of the supposed revelations that produce doctrinal differences in Oriental cults. Mediaeval Scholasticism was a great intellectual effort and we must respect it highly, although we may regret that so much of it was used to bolster an alien superstition.

AFTERMATH

In July 1986, under the rubric "The End of the Trail," I reported the murder of Dr. Dian Fossey, author of a major contribution to anthropology which I had reviewed in an earlier issue, *Gorillas in the Mist*. My article was in print before I learned about one episode in the dedicated lady's life.

She had established her camp for research at Karisoke in Ruanda, a territory which had been taken from Germany in the First World War and annexed to the Belgian Congo. Belgian rule was not as efficient as German rule had been, but the territory, although the natives belonged to two antagonistic races, was a fairly well-governed and peaceful colonial possession until "do-gooders," "intellectuals," and other waste products of our society initiated a program of "anti-colonialism" to appease the malice in their little minds and to make savages into "emergent nations" at the expense of the taxpaying serfs in the United States.

When Ruanda¹ was made an "independent nation," the relicts of the Stone Age that were set up as chiefs had Miss Fossey arrested by a detachment of "soldiers," i.e., niggers who had been given uniforms and guns. She was taken to their headquarters where she was gang-raped by the sub-humans. That experience is said to have inflicted on her a real psychic trauma as well as providing a cogent proof that gorillas are a much higher form of life than niggers. She evidently had not profited from the research of a ranking professor of sociology in a major university who, some years ago, over the radio-television station of that university, advised White women that when they are raped by niggers, they should relax and enjoy the privilege that they secretly covet in their canine souls. Or could a big-brained "Liberal" have been wrong?

1. The spelling was changed to 'Rwanda' when the territory was detached from the civilized world, but I use the geographical terms that you will find in your large atlas or on your globe. As soon as the savages were called an "emergent nation" and even before they sent a delegation to clown in the vaudeville show at Forty-second Street and East River, they celebrated the coming of "independence" in the way that could have been predicted with mathematical certainty by anyone not willfully ignorant of their nature; the Congoid majority almost completely exterminated the superior, largely Hamitic, minority. All of the pest holes created by White "Liberals" are ruled by boss niggers, who call themselves Presidents or Generals or Emperors as tickles their fancy. Persons who try to

The outrage, for which the real guilt falls on the Americans who liberated the savages from civilized rule and so encouraged them to behave naturally, forms an important part of the pathetic story of Miss Fossey's life and fate and should therefore be remembered.

The consequences of the murder are now becoming apparent.

The gorillas are doomed, for, as I predicted, the savages dressed in expensive European clothes are turning part of the reservation into a tourist trap to which they hope to entice itinerant idlers who are willing to pay extortionate rates to stare at the site of the murder and look at stuffed gorillas while swilling high-priced beer.²

It now appears that to appease their hatred of the race of White imbeciles who fawn on them and subsidize them, the savages decided to accuse Miss Fossey's assistant, an American research worker named Wayne McGuire, of having murdered her. When it became obvious that he was going to be arrested, Mr. McGuire found a way to leave the "emergent nation" in which 65% of the persons who are arrested on any charge leave jail as corpses. Savages naturally enjoy killing for the sheer fun of it, as any intelligent observer of their race well knows.³ They are unlike tigers, which kill only when they are hungry and are therefore more humane by our standards, as Mark Twain remarked long ago.

understand nigger "governments" by drawing analogies with the governments of civilized nations are deluding themselves by ignoring the innate and unalterable nature of Congoids. Cf. *Liberty Bell*, May 1986, pp. 12-16.

2. The rest of the reservation will be turned over for settlement by the natives, who normally multiply like guinea pigs. The boss nigger currently in power in Ruanda recently declared that the number of creatures infected with the African Plague (commonly miscalled "AIDS") was a state secret, but, if the projections now made by experts prove correct, the epidemic will do much to improve conditions in all of Central Africa, and, as the dangers of contagion become more widely known, it will also diminish the tourist business.

3. I do not mean that all of the deaths in prison are caused when the jailors are in a sportive mood. There is no provision for feeding the prisoners, so those who do not have relatives or friends to supply them with food probably starve until they succumb to one of the many diseases that flourish in the filthy dens.

Mr. McGuire was "tried" in his absence, convicted as a matter of course, and sentenced to be executed by a firing squad. One White man familiar with the habits of the sub-humans suggested that the savages may have thought that executing him, if he had not escaped, would add to the tourist attractions by which they hope to reap millions of dollars from White idlers. He did not mention the pleasure of killing White men.

Mr. McGuire wrote an article, "I Didn't Kill Dian Fossey," published in the magazine section of the *Sunday Times* (London), in which he tacitly repudiates some odd statements attributed to him by the press at the time of the murder. He gives a circumstantial account of Miss Fossey's last days. Whether she was killed by "poachers" whom her employees had arrested for killing gorillas or by thugs sent by officials of the savages' "government" remains uncertain. Some suspicion naturally falls on a savage official who was "educated" by stupid Whites and poses as a great expert on gorillas, since he is known to have tried to force Miss Fossey to cease protecting the primates and to leave Ruanda, but the truth will never be known. Miss Fossey had said that she had found evidence which indicated that the marauders who killed gorillas did so with covert approval and support from certain Congoids in the "government." Since the boss nigger who ruled the savages had taken a sudden whim to favor Miss Fossey instead of harassing her, the patrons of the "poachers" may have felt an urgent need to efface the evidence by killing her.

Mr. McGuire's article will not satisfy an exigent critic. Although he is an anthropologist and we may be sure that he can discriminate not only between gorillas and chimpanzees, but also between the two quite similar varieties of gorillas, he does not even mention the quite obvious differences between the two species of savages that infest Ruanda, and he thinks himself obliged to feign that he is too stupid to perceive the great biological differences between savages and the several species of White men. He even pretends that he did not sense the racial hatred of which he was himself the object, and attributes the savages' behavior to calculations about what would be good for the tourist business. He does, however, give an account of the travesty of government by savages in Ruanda, even though some White men have remained in the territory and maintain some of the appurtenances of civilization.

It would be tedious to give the details of the travesty. Years ago, before Jewish censorship was so tightly clamped upon American publications, a literary Jew, Octavus Roy Cohen, contributed to the *Saturday Evening Post* a long series of short stories that illustrated the natural behavior of Congoids that have been forced into contact with civilization. He exploited its comic aspects, ignoring the ugly ones. In the "independent" nations of savages in Africa, the comedy becomes grim and disgusting, and can become horrible for members of our race who are at their mercy.

If we were to dilate on the behavior of what are called "police" and "judges" in Ruanda, we would distract attention from what is fundamentally wrong. One of the photographs reproduced with Mr. McGuire's article shows him seated in the living room of Miss Fossey's shack, drinking beer and fraternizing with seven niggers she employed.⁴ Was his sense of self-respect so etiolated that he did not feel embarrassed and ashamed? The scene is symbolic of a pest hole in which White men can be arrested and tried by niggers, and the Vice Consul who represents the United States, once a respected nation, did not venture to protect an American citizen. Perhaps it is true that our race is driven by an insuperable death-wish, and that nothing can save it from itself.

* * *

WHOSE TREASON?

The press has somewhat reluctantly reported the arrest of two men, sergeants in the Marine Corps and also operatives of the C.I.A. stationed in the American Embassy in Moscow (and one of them later in the American Embassy in Vienna), who enabled the Soviets to install electronic surveillance in the American Embassy and also betrayed to the Soviet the names of the Russians who had been hired as secret informants by the C.I.A. The two men will be tried for treason, a crime of which they are not guilty.

4. All are evidently Congoids; one wonders what happened to the Watusi she employed when she wrote her book. A small number of those more or less mongrelized Hamitics survived the joyous massacre that celebrated the end of White rule, but it is likely that the lower race still actively resents them.

The men's reported actions certainly make them guilty of treachery, of violating the orders of their military superiors, and of serving the enemies of the United States. When found guilty of those crimes, they should, of course, be shot—or, if military etiquette is observed, hanged. One may add that they are also morally guilty of murder, since we may be quite sure that the Russian traitors whose names they betrayed were promptly "liquidated." But none of this is treason, properly speaking, of which they cannot even be suspected.

Treason is the act of betraying one's nation to its enemies. (This is sometimes called high treason to distinguish it from the now obsolete crime of petite treason, betrayal of a lesser unit to which one owes allegiance by birth or by a natural fiduciary relationship, e.g., a vassal's betrayal of his lord or a wife's participation in murder of her husband.) Now a nation is, by definition, a racially homogeneous people who belong by birth to the amalgamation of small, kindred tribes in which *nati sunt*. A nation, in other words, is a very large tribe, an ethnic unity, to which one belongs biologically by being born.¹

The United States *were* a nation, but ceased to be one more than a century ago, when its Aryan population, seeking to curry favor with an imaginary god, destroyed it by giving legal citizenship to large numbers of enemy aliens, thus beginning the evolution to what the United States *is* today, a multiracial swamp, a territory inhabited by incompatible races, one of which will, by biological necessity, eventually subjugate, expel, or massacre all the others, though, perhaps, one at a time. There can be no loyalty to a multiracial cesspool and hence no treason against it. Treason now can be only betrayal of one's own nation.

It is true that, for the comfort of boobs who might otherwise begin to think, there is still maintained officially the fiction that the United States is a country belonging to an Aryan majority and governed by the Constitution (which was nullified in 1861). But even by that fiction, the men under arrest cannot be justly accused of treason.

1. This fact has been somewhat obscured by the feudal use of territorial titles (e.g., Earl of Southampton, Graf von Thurn, Marquis de Lafayette, etc.), so that sovereigns, who theoretically are the incarnate consensus of the nation, were misleadingly given territorial titles in modern languages, e.g., King of England. The Latin equivalent is socially correct: *Rex Anglorum*.

What the press tried to conceal from the public was the fact that one of the sergeants is an Indian, a member of the Navaho *nation*, who should have been on a reservation in Arizona, while the other is a nigger, who should have been shining shoes in your home town. The Indian belongs to a race that not only instinctively hates the Pale Faces, but justly hates the race that took from it the North American continent. The Negro belongs to a race that Aryans once used as domestic livestock, a race which justly despises the stupid and craven Aryans who now not only permit it to vote but degrade and tax themselves to toady to it. His race is now taking openly of what it will by instinct try to achieve, Black Supremacy, and degenerate Aryans, their minds rotted by viral superstitions, think that's just lovely.

Given the fiction that this is still an Aryan country, both sergeants in the service of the C.I.A. quite naturally obeyed their racial loyalties and gladly served the official enemies of the United States. That is the fundamental fact, although there is an attempt to conceal it by pretending that their urge to exploit, debauch, and degrade White women made them susceptible to solicitation by blonde Jewesses in the K.G.B's Whore Corps.

It is a truism that guilt falls on the person who causes a crime, not on the instruments he may use in carrying it out. If you put your children in a tiger's cage, you will be guilty of murdering them, not the tiger, who will merely have obeyed his biologically-determined instinct. If you hire a thug to kill them, you will be guilty of the murder, although the thug will also be executed to discourage others.

While the two sergeants are obviously and properly subject to the death penalty, the gravamen of treason falls on the Aryans who gave them the opportunity and power to obey their natural instincts. Who in the C.I.A. put them in the positions they occupied? Note that if that person is a Jew, he was loyal to his nation and so cannot be guilty of treason to ours. He is a member of a race we may heartily dislike and fear, but which we must also admire for its racial loyalty, which Aryans would emulate, if they were intelligent and fit to survive in the world they gave away.

If we wish to prosecute for treason in the correct meaning of that word, we must prosecute the member of our race who was responsible, directly or, if through alien subordinates, indirectly for enlisting an Indian and a Negro as *trusted* opera-

tives of a supposedly American intelligence agency. He should be identified, but it does not necessarily follow that he should be executed. He could defend himself plausibly and even cogently in terms of either the official theory or grim reality. He could allege (1) that as an American he belongs to a nation so mortally diseased that it has elected, consciously or subconsciously, to become extinct, and there could be no harm in expediting its dissolution; or (2) that as an Aryan he was not convinced that the welfare of his race would not be further endangered by perpetuation of the foul swamp in which it has mired itself. He could argue that the sooner the artificial and obscene agglomeration called the United States is shattered, the greater the chance that his race could break the bonds of its present servitude. □



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MANFRED ROEDER: HERO OF OUR TIME

THE STORY OF A DISSIDENT
WHOM THE WORLD'S LIBERALS IGNORE,

as told by
Norman White

Reprinted from *Spearhead*, May 1987

In the popular imagination, Germany (or at least the Western part of it) is a country that in 1945 was liberated from 'tyranny' and now functions as a 'free democracy' where the state no longer locks up those of whom it disapproves. The reality is very different, as the story of Manfred Roeder will illustrate.



MANFRED ROEDER

Roeder, farmer and lawyer, married, with a family of six children, is at present a political prisoner—in fact one of many—of a system he totally rejects. He is serving a 13-year sentence in Butzbach Prison, Western Germany, imposed in 1982 on trumped-up charges of masterminding a terrorist group and of being an accomplice to a number of bomb and arson attacks.

Since 1970 Manfred Roeder has been regarded by the authorities in that part of Germany where he was raised, and by the bought news media, as the most outspoken and effective critic of the régime. Along with all those who expound patriotism and condemn American-imported

and -imposed decadence, degradation, and race-mixing that are characteristic of Western Europe, he is labeled a 'Nazi' and a 'racist.' Such terms are fast becoming badges of honour.

Manfred Roeder has risked all—his profession, his security, his freedom, and indeed his life—in the struggle to defend his country against the destructive forces of subversion and perversion which corrode all nation-states in Europe today: pornography, dissoluteness, drugs, modern art, the pollution of nature, the distortion of 20th century history, and the denigration of the white race. He has been pursued all around the world and forced to live 'underground' for several years, simply for making political statements and gestures, insisting on free speech and acting as an example for every German patriot in his country's present condition of servitude.

HAPPY MEMORIES OF CHILDHOOD

Roeder was four years of age when Hitler came to power. His memories of childhood and youth are happy ones, of enjoying life to the full, playing, singing, and hiking with comradeship and excitement. His parents too were like almost all Germans of those days, happy to live in a healthy country which imbued a strong feeling of unity among all classes, with a sense of confidence between leadership and people of a kind scarcely known in the 20th century.

Roeder's father was an electrical engineer and civil servant, and officer in the German Army in both World Wars and a member of the National Socialist German Workers' Party [NSDAP] and its *Sturmabteilung* [SA] (defence force). "A man of honour from top to toe," in his son's words, he was barred from working in his profession after Germany's defeat in 1945—a fate shared by millions of his compatriots under the rule of the occupying forces who had brought [the 'blessings' of] 'democracy' to Germany (as well as communism). Treated like a criminal, Roeder Senior was forced to clean the streets under extreme physical hardship until he literally broke down—the penalty exacted by the Allies against those Germans who had supported and believed in National Socialism. [Yours Truly's father, a civil engineer (*Tiefbauingenieur*) by profession and an officer in, and a member for a number of years before Hitler came to power of, the SA, was one of those millions who shared the senior Roeder's fate after the war. He was not only prohibited from working at his profession and was forced

to work as a bricklayer, but was also beaten up by a gang of Red thugs, led by an old-time Red, *Stadtrat* (City Councillor) Goethe, who had been installed in the city government of my hometown by the U.S. Military Government because he was of the approved political persuasion. Hail the 1945 Liberation from Tyranny!] — *Editor, Liberty Bell*. But despite all, he refused to capitulate to the lies, deceits, and distortions of 'democracy's' propaganda machine.

As a loyal member of the Hitler Youth movement, the younger Roeder volunteered for army service at the age of 16, and fought during the last four months of the war in the bitter campaign on the eastern front and then in the defence of the Reich's capital, Berlin, against the Red hordes. He escaped from Russian imprisonment and probable transportation to the *Gulag* along with millions of other German fighting men who had been captured. Returning to school for two further years in Berlin, he studied literature and law and eventually took up the profession of attorney. His youth after the war was spent amidst the horrors and degradations of a shattered Germany in which the Allies ruthlessly imposed their so-called 'de-nazification' programme which resulted in tens of thousands committing suicide and hundreds of thousands of others being done to death at the hands of the vengeful Zionist-directed occupying powers.

POLITICAL ACTIVITY

In adult life Roeder became active politically in the Christian Democratic Union (CDU) until, after five years, he came to see that, just like the Social Democrats, that party was actively participating in the destruction of Germany's moral foundations, in the persecution of German soldiers, and the defamation of some of the nation's finest sons, such as Hans-Ulrich Rudel and Otto Skorzeny. In 1970, together with his wife, he went out onto the streets to protest against the filth and the pornography that are endemic in all liberal-democratic societies. Within six months, and without spending one mark on publicity, he and his helpers had collected 1 1/2 million signatures of protest against these tendencies, and the lower house of the puppet parliament in Bonn was forced to abandon its plans to loosen anti-pornography measures contained in its Penal Law Reform. These were, of course, introduced later 'through the back door,' as is the way of 'democracy.' This action marked the beginning of the *Deutsche Bürgerinitiative* (German Citizens' Initiative), which directs its activities in apparently non-

political channels against environmental pollution, nuclear power stations, sex education in schools, pornography, drug-abuse, and the falsification of modern German history.

Later, and fired by his burning desire to free Germany from the treacherous stranglehold of 'democracy' and to restore to Germans pride in their nation, Roeder founded the *Freiheitsbewegung Deutsches Reich* (Freedom Movement of the German Reich) at the *Reichstag* in Flensburg in 1975. He was unanimously elected its official speaker and on 23rd May 1978, the 33rd anniversary of the unconstitutional arrest of the legally constituted German Government, the movement assumed the lawful administration of the Reich. Grand Admiral Dönitz, who on May 1st 1945 became the legitimate Head of State in succession to Adolf Hitler (who came to power constitutionally in 1933), vested in Manfred Roeder the legal and political consequences of provisional representation of the German Reich until such time as a free German government of all Germany could be constituted—that is when the American and Russian colonies set up in 1945 are erased from history.

From that date in May, nine years ago, the movement under the leadership of Roeder assumed the Imperial Conservatorship (*Reichsverweser*), thus securing the continued legal existence of the Reich. This was a legally correct act, although a revolutionary one, and it achieved the purpose of filling the vacuum left by Dönitz's statement that he no longer regarded himself as *Reichspräsident*. The marionettes in Bonn, content with the imposture of their satellite state authority set up by Germany's conquerors some forty-two years ago, have never acted to ensure the continued existence of the Reich. Manfred Roeder is thus *Reichsverweser* until Germany's freedom is regained.

MOTIVATION

All of Roeder's actions have been generated by his determination to save nature from destruction and exploitation and to save nations in their historic structure and tradition with dignity and freedom. In the latter context his activities include demonstrating outside the Nuremberg Palace of Justice on the 30th anniversary of the execution of 11 German leaders in 1946; firing shots over the walls of Spandau Prison at midnight on the 80th birthday of Rudolf Hess; writing the foreword to Thies Christophersen's book *The Auschwitz Lie* (published by the German Citizens' Initiative and available from Liberty Bell Publications in the USA); speaking

out against the defamation of German patriot Albert Leo Schlageter, who was summarily executed by the French during their occupation of Germany in 1923; and publicly protesting against the scandalous life sentence imposed on an innocent German soldiers by the stooges in Bonn after he, Windisch, had 18 years earlier been vindicated by Americans, Poles, and even Russians of alleged 'war crimes.'

For the content of his foreword to *The Auschwitz Lie*—a book which pained the raw nerves of the Zionist mythmakers—the German Bar Association deprived Roeder of his licence to practise law. These tools of the puppet state of Western Germany considered him 'unsuited' for the legal profession because he does not believe in "the accepted judgments of contemporary historians"(l) or "the secured facts and knowledge of history" (*sic*). Thus the system of liberal-democracy is determined to make us all compliant automatons not entitled to hold heterodox opinions. The foreword to the book also spelled trouble with the government, and Roeder was brought to trial for daring to expose the Holohoax and sentenced to seven months imprisonment. The judge at his trial delivered this exquisite piece of liberal-democratic casuistry: "Even if there was no persecution of Jews under Hitler, that would mean that all Jewish witnesses are liars, and you are not allowed to call them liars, since this would be disturbing the public peace and would stir up racial hatred."

Knowing he would be subjected to legal chicanery and that further charges would be pinned on him, Roeder jumped bail and went 'underground,' traveling extensively around the world and establishing contacts while keeping one step ahead of Interpol and his pursuers. In this time he discovered that throughout the whole of the 'free world,' and not just in Germany, many other patriots and nationalists were being harassed and persecuted.

ARREST

It was the cruelest of accidents that Roeder was found and arrested on 1st September 1980. Following a number of firebombing incidents, including one in which two Vietnamese had died, the police were conducting a large-scale manhunt. In a raid on the place that was Roeder's hideaway in Hannoversch Münden, they unexpectedly came across him. After a last-ditch attempt to escape, he was carried off in shackles and placed in solitary confinement.

Continued on page 41

THE END OF A LOST EMPIRE

By Jim Taylor
(Foreign Correspondent)

Victoria, Hong Kong.—I am here to write a sort of death notice for the crown jewel of British colonies, which is scheduled to be turned over to Red China on July 1, 1997. Ever since representatives of Peking and London signed the Hong Kong termination agreement on September 26, 1984, the date of the demise of the British colony has become crucial in determining the future of one of my favorite places.

For the British, Hong Kong has always been a "borrowed goose" that was taught to lay golden eggs. Now the valuable goose reverts to its original owner.

For Peking, Hong Kong is a very rich cousin who will soon be coming home to enjoy a closer relationship with the family, after a rather lengthy absence.

The future of Hong Kong is in doubt. The promise of Peking that there will be one country, two economic systems, is not practical. If you examine it closely, you will deem it ridiculous.

For businessmen, Hong Kong is now like a jackpot slot machine, encouraging high rollers to try their luck.

For the five and half million people living here, this very successful capitalist enclave is home—for most of them, the only home they ever had.

A thoughtful Chinese editorialist here likens Hong Kong to the nightmarish motto in George Orwell's *1984*.

"Who controls the present controls the past,
Who controls the past controls the future."

I see it as a somewhat less political exercise in Communist ideology. To me it is not comparable to the fall of the Roman Empire; but more like a sacrifice to an angry and vindictive god—*Deo Tartareo constituta hostia* (a victim to be sacrificed to the god of darkness and death). The evil god happens to be Communism, although from all the flowery sentences coming out of the U.S. press about the coming change-over, one might get the impression that Washington believes that the Red Chinese are going to improve on things here.

Anyway, there can be no turning back; anymore than when Julius Caesar crossed the Rubicon. *Jacta est alea* (The die is cast).

The Hong Kong agreement consists of a Joint Declaration and three Annexes. Peking has pledged a high degree of autonomy, keeping the status quo in the form of a "special administrative region." Anyone believing this doesn't know much about Communists. It's double-talk, or double think, as George Orwell would say.

As I stood looking at the night view of the city and harbor from Victoria Peak, a landmark and a favorite spot of mine, I could not help but wonder how much longer these lights would brighten a free city.

Today there is little outward indication of the coming political crisis among the bustling crowds that rush along Nathan Road in the heart of Kowloon, bathed in a flashing sea of the most outstanding display of neon lights in the world. The Chinese are big on signs. Often their signs are way out of proportion to the limited business represented. Of course, the favorite colors are red and yellow for luck and good fortune. The department stores, restaurants, theaters, and majong clubs not only glitter, but do a fantastic amount of business. As in Japan and Singapore, all legitimate bath-houses here have signs reading "No Americans" out of fear of AIDS. No Chinese will sit where an American has been until the train seat has been sterilized.

I suppose the combination of the familiar, slow, double-decked streetcars and the new high-speed computerized subway trains establishes a link between Hong Kong's past and the ultra-modern present.

I remember well my initial visit to Hong Kong toward the end of the Chinese Civil War. I had been in Shanghai, which was then the most intriguing city in the world, with a large French Concession and massive White Russian settlements. As the Communist army closed in on Shanghai, I headed south, like everyone else. To reach a rail line to Canton, I drove a taxi, after leaving the Chinese driver at a gas pump because I feared he would turn me over to the rapidly-advancing Red army near by.

Later, I journeyed from Canton to Hong Kong, where I spent some time in a British hospital, recovering from a fungus infection and stomach disorders.

In those days, Cat Street and Ladder Street were the places for shopping. The Suzie Wong district reached its zenith a few years later when William Holden starred in a movie made there.

The last time I visited this doomed Crown Colony before this trip, was about ten years ago. When one of the super-salesmen, a street-corner tailor, approached me, he urged me to have a suit made in his

shop, saying it would fit much better than the one I was wearing. I simply pulled open my coat to show him the Hong Kong label, revealing that I was already wearing a suit tailored here.

Baseball is played with a passion by the Chinese all over the world. But, with space for a playing field at a premium in this crowded territory, it is difficult to find enough room to play the game. I watched one game being played on beach land where the left fielder had to stand in a foot of water to play his position. Now the Chinese are by nature a cautious people, even in baseball, which makes many of them "late hitters," meaning, as baseball fans know, hitting the ball to left field. Every team uses their best outfielder in this position. It means chasing a fly ball in the water on this field. And when the left fielder would catch one he would try to hold the ball aloft so the umpire could see that he hadn't allowed it to hit the water.

I suppose many people, including Americans, trust the Communists. I don't! The so-called experts believe that Red China will allow Hong Kong to go along the same way after the changeover. I don't believe it. College professors have pointed out to me that there is a written agreement on this. I simply point out to them an identical situation in Poland, where Lech Walesa also had a written agreement for great liberalization by the Red régime there. And Poland's "written agreement" didn't last very long, did it? It was revoked in a few months.

In another very famous "written agreement" the North Vietnamese Communists made the U.S. believe that South Vietnam would be allowed to remain democratic after the American pullout. Mr. Henry Kissinger and all the other American officials at the time may have believed this. I didn't! And this particular "written agreement" didn't even last for one single day after the Commie tanks rolled into Saigon. As a matter of fact it didn't last one hour, one minute, or even one second.

Readers are free to believe, as the British seem to, that there will be no important changes when the Red Chinese gang moves into Hong Kong. But I don't!

I enjoyed the world-famous buffet lunch at the Repulse Bay Hotel, which still seems to be the gathering place for what's left of British society here. There were more Rolls Royce automobiles in the parking lot than I ever saw in Beverly Hills. Only the most naive think that it will remain forever thus, as in the fairy tale being told by the White House and Congress. I might mention that this most exclusive hotel in Hong Kong was the scene of a battle during World War II,

when the Japanese were on one side of it and the British defenders on the other end.

I'd like to remind American readers of this column that the very same dream of Oriental harmony and good will was passed on to the American people during the Chinese Civil War by General George Catlett Marshall and the U.S. government, who professed belief in the good intentions of the Red Chinese at that time. General Marshall, a very great admirer of the Reds, said, "The Communist Chinese are good people, just simple tillers of the soil who care nothing for Marxism." Remember that quotation? I do. And the same old false hopes are being voiced again today about the Reds of the 1980's in Hong Kong. Will the world never learn?

The terms of one country, two systems, which gullible Westerners are relying on, appears only once in the lengthy Hong Kong agreement. It was never discussed or even mentioned by the two parties during the negotiations. It was never actually defined by the only people who could define it. But the press and the U.S. government defined it to suit their own propaganda by telling the world that it would work very well—no trouble at all in the future. What does this deception mean? I can tell you what it means. As an old China hand, I can assure you that it means the same as the words in the American agreement with the Reds for a South Vietnam democracy which caused Dr. Kissinger to compliment himself so much as he came out of the room all smiles and telling the press in Paris that South Vietnam was now safe from the grasp of the Communists. That's how much it means.

Also, I would like to remind the world in general that attempts to have two different political systems in such varied places as Cyprus, Northern Ireland, and Belgium have never worked well at all.

It would be absolutely impossible for the Red régime to allow a capitalistic democracy in Hong Kong even if that government really wanted to do so. The reason? It is simply that Chinese mainleaders would also ask or even demand that the same type of system be extended to them since it works so well in Hong Kong. And you know how that idea would go over in Peking. The living standards of the two would be constantly compared much to the obvious detriment of the Chinese Communist system. This they could not allow.

The lives of the more than five million Chinese in Hong Kong will be degraded and brought down to the Communist level; not the other way around, as so many trusting souls hope for after the changeover.

And I am not the only observer who sees it this way. Mr. Lao Ssu-Kwang, Professor of Philosophy at the Chinese University of Hong

Kong, said, "If unification is the real goal, then such a theory as one country, two systems could possess nothing more than instrumental significance."

As the year for the changing of the guard nears, more people here are exhibiting a lack of confidence in Peking's willingness to abide by the joint declaration.

To allay these fears, Peking probably made things worse by issuing a statement asking why Hong Kong should now require democracy to protect its freedoms when those freedoms have been protected over the past 100 years without the benefit of democracy?

The only logical answer to that tricky question is that in the past Hong Kong has been ruled by a governor appointed by Britain and assisted by a small and carefully-selected council. This may not sound democratic, but to draw an inference from it would be misleading, because Hong Kong owed its freedoms, not to the mostly ceremonial Hong Kong government, but to the British government, which was democratic. In essence, it was the British Parliament that ruled Hong Kong, not the local government. So this pretty well blows away the Red Chinese statement which, at best, is illogical and merely a tricky exercise in semantics.

In my long association with the world of Orientals, I have usually admired their logic. But statements issued from Peking are not logical. So with this fact in mind, I don't think that the Chinese of Hong Kong will be fooled by such declarations from Peking.

Many Chinese, like the dispersed and wandering Jews, have been living all over the world. 'Overseas Chinese' has long been a term applied to them by both Taiwan and Peking. They were not forced to disperse by religious pressure or the other common causes. Except for the ones who fled Communism, most 'overseas' Chinese voluntarily moved to every newly-discovered outpost of civilization. So the Chinese of Hong Kong have many Chinese settlements to live in other than Red China. The Republic of China on Taiwan is the most logical place for immigration and many people have already taken up permanent residence there. The California coast, from San Francisco to San Diego, will get some of these soon-to-be displaced Chinese. Singapore is another place with a large Chinese population.

Few, if any, Chinese here believe that the party-line propaganda about being safeguarded by the Communist National People's Congress in Peking, where the party remains above the law in practice, if not in theory.

The Chinese are a cautious people. They worry a great deal over the building of a large-scale Nuclear power plant (Daya Bay) just 30

miles northeast of Hong Kong. The thought of a serious malfunction at the plant where slipshod methods of construction are being used frightens some people as much as the coming Red rule.

Ever since Hong Kong was ceded to England in 1842, in the wake of the British victory over the Ch'ing (Manchu) Dynasty during the Opium War, the British here have lived extremely well. This was brought home to me by the high living standards. You have to give credit to the British, however, for taking a primitive and barren rock island¹ and making it into the most concrete instance in the world of Adam Smith's *laissez faire* theory of economics. It did not develop into the pearl in the Crown of Her Majesty accidentally. Right now, Hong Kong is the world's third largest financial center.

As I started out to say in this column, it has been through the years an extraordinary example of the ugly duckling that grew up to lay golden eggs for the British Empire.

As everyone knows, Chinese restaurants abound everywhere. But visitors to the bustling Hong Kong Central district are surprised to find that banks outnumber the ubiquitous restaurants and cafes. Currently, 44 of the world's top 50 banks have branches in Hong Kong. And these are not small branch institutions. The towering architectural edifices have re-designed the skyline. It looks like a larger-than-life Wall Street. Along streets shaded by these soaring skyscraper façades of venerable financial institutions, people walk briskly from place to place, giving the impression of an entire city geared for the pursuit of wealth.

Hong Kong is one of the very few places remaining on this earth with a totally free press. I regret to report that the news media here are much more free than the slanted U.S. news media. This colony has a vibrant, diversified press with over 485 mass circulation periodicals, including a record number of newspapers—57 of them. Newspaper readership in Hong Kong is among the highest anywhere, with 350 newspaper copies for every 1,000 citizens.

In addition to the local press, there are Chinese editions of *Time* and *Reader's Digest*, as well as of the leading European publications. I

1. It was one of the group of small islands known to the Portuguese as the Ladrões, because the rocks were inhabited by an outlaw rabble given to small-scale piracy. The Chinese, given to euphemisms that seem sarcastic, called the region "the place of sweet lagoons," *Hiang Kiang*, of which 'Hong Kong' is a mispronunciation by Westerners, who cannot imitate the Chinese intonation without long practice.

also noticed that the newsstands have Chinese language copies of both *Playboy* and *Penthouse*; although much of these two requires no translation into any language.

Criticism of local politics and foreign affairs abounds in the local press. And, of course, they criticize Communist China every day. I'm sure that this journalistic habit will change quickly when the big Red régime from the north takes over.

The first thing I asked one of the Chinese editors here was about coverage of the U.S.-Israeli arms to Iran scandal. It got full and complete coverage and was much less biased than what Americans read in their daily newspapers.

Aside from politics, if you have ever seen the sunset here as the water changes into a deep golden shade, you will understand why the Chinese describe it as "dusk comes to Hong Kong on little cat feet."

The durability of ancient Chinese customs always amazes me. In the New Territories² Border station at Lowu each autumn equinox the Moon Festival is celebrated as the quintessential Chinese holiday. Each year, beginning a few days before August 15 in the lunar calendar, an estimated 200,000 Chinese here cross the border to the Communist mainland through a tunnel-like bridge guarded by armed soldiers. They visit friends and relatives with heavy loads of presents and the delectable moon cakes. The full moon symbolizes family reunion.

By night, my view from high in the Furama Hotel is quite spectacular. Hong Kong's brilliant panoply of light is enhanced by busy Victoria Harbor which separates Hong Kong island from the Kowloon Peninsula. This channel moderates the crowding of packed skyscrapers by reflecting both celestial and man-made lights.

As I look at all this under a bright moon, I wonder how long these lights will continue to brighten the city with a night-time face lift. Communist law will change business, government, the quality of the newspapers, and perhaps even the creation of poetry. A final glance at the moon before I go back to the never-ceasing bustle of the city prompts a quiet wish that the moon in its silent majesty could preside over the future of one of my favorite places, Hong Kong.

Hong Kong is no paradise. There remains something mysterious here, even sinister to Westerners. People can still be followed. People can still turn up missing. But you can say the same about New York or San Francisco. One large department of the police agency is

2. 'New Territories' is the designation of a peninsula and adjacent islands that were added to British territory by agreement with China in 1898.

devoted entirely to controlling the local Mafia, only it isn't called by that name. It is known variously as the Triangle, the Triad, the Bamboo Union, and by many other misleading terms.

The U.S. consulate hasn't changed since I was here ten years ago. It's the last place an American should go for advice, assistance, or even information. The non-committal types in their three-piece gray suits and button-down shirt collars inhabiting the place won't tell you anything about anything. In fact, they will ask you questions about Hong Kong.

Out of mere sentimentality, I suppose, I walked slowly up a hill to the Regent Hospital, where I was a patient nearly forty years ago. It is not a large hospital, and it hasn't changed a great deal in outward appearances. I even located my old room.

The ferries still carry large signs in English warning passengers about pickpockets. But the most clever pickpockets in Hong Kong are not the ones riding the ferries. They are the expertly-trained bar girls, who are so dexterous that they can steal your money out of your wallet without ever removing the wallet from your pocket.

Every supposed expert has been discussing the prospect for human rights under Red Chinese rule. I think the "experts" are wasting their time in holding forth about such rights in the future because I don't think there will be any. According to the first annex of the agreement, the Reds agreed to continue all rights and freedoms now enjoyed in Hong Kong for the fifty years after 1997. But this will never happen. How could the Communists guarantee such rights to the rest of Red China's one billion citizens? There aren't many miracles in Peking. The long-constrained masses of mainland China need not expect their Red rulers to contravene their own long-held ideologies.

In fact, if the legal scholars would simply read some of the later clauses in the agreement, they would learn that it is clearly stated in them that no citizen or group of citizens may obtain rights not given to ALL citizens (Article 51). This means it would be impossible for this to happen.

Communists throughout the world always come up with high-sounding official government statements such as "nothing can infringe upon the interests of the state." Now how do you defend individual rights against those of the state when they always seem to conflict? It is only the Marxist state which decides upon the correct definitions of its interests. They don't take a popular vote on such matters.

All Americans should take note of this because some day these laws will apply to the entire U.S.A. The fall of the Roman Empire re-

quired approximately 350 years. But things change more quickly now. So don't expect it to take that long for America to go under.

Communist governments always have a lot of terms to describe what they call trouble-makers. Dissidents are termed hooligans, bad elements, class enemies, and finally—the worst label of all—counter-revolutionaries.

American members of Congress, after a hurried and closely-monitored visit to Red China, always come back home issuing such trite pronouncements as the one which states that there is vast change in mainland China on the human rights issue. They want you to believe that in just a few short years Red China will be one big happy democracy, patterned after the U.S. The changes in Red China, if any, are so minimal that it would require, at the present rate of change, about 10,000 years just to allow citizens some small basic rights. It is definitely not just around the corner, as Washington believes. The U.S. government is not the source from which to learn about Red China.

For the reasons I have just listed, the U.S. had better prepare for another massive onslaught of "boat people" or political refugees in 1997. All the Hong Kong Chinese won't want to settle in Taiwan. For those who choose to remain in Hong Kong after 1997, the prospects for elemental freedoms are grim indeed.

To Lord Palmerston, Hong Kong, when he saw it for the first time about 130 years ago, was "a barren island with hardly a house on it; plus there is the added inconvenience of nowhere to play cricket." Well, the British soon established fields for cricket. (Baseball is far more popular today.)

The naive appraisal of the Crown Colony by the English lord reminds me of what a colored maid in the Old South said to a lady from Paris who had just arrived in Louisiana. First, she asked the Parisian visitor if there were any colored people in Paris. When told there were none in Paris, the maid then asked, "If there are no colored people there, then who picks the cotton in Paris?"

Anyway, I supposed Lord Palmerston had no way of knowing the vast potential of Hong Kong for rapid development.

About 100 years after he made that statement, following the departure of the Japanese imperial armies who had occupied Hong Kong during World War II, A. J. Youngson described the Crown Colony as "run-down, war-torn, pre-industrial society with no very evident future."

Needless to say, both Lord Palmerston and Mr. Youngson were anything but prophets. If they could only see Hong Kong now!

For my own impression on Hong Kong after World War II, I must say that it reminded me vaguely of a rather silly quotation from the most famous of all writers of murder mysteries.

"Jane said passionately: 'what's needed is a new heaven and a new earth! And you sit there eating kidneys!' " — Agatha Christie, *An Overdose of Death*.

To make matters seemingly worse for Hong Kong, about fifteen years later, millions of Chinese refugees from Communist oppression poured into the Crown Colony, now labeled by newspapers as "dirty, over-crowded, often very thirsty, and obviously fighting hard for a place in the sun."

But then an interesting dimension appeared in Hong Kong. The nature and will power of the freedom-loving Chinese took over. They had no sympathy for public support and refused all attempts to give them welfare payments. Disorganized at first, and always opportunistic, those hard-working people, who had no respect for free-loaders, soon made Hong Kong the envy of the rest of the world.

To students of politics at American universities, who seem to regard a capitalistic society as exploitative, I have a word of advice from a thoughtful Chinese student. He said it simply: "The misery of being exploited by capitalists is nothing compared to the misery of not being exploited at all." And so it is.

This Chinese city under British law thrived in a short period of time as no other place on earth ever did. Family loyalties and sacrifices; and not just competition but that other indispensable ingredient of a free competitive society, voluntary cooperation, caused an unequaled upward swing in fortune here.³

Something else, I believe, caused Hong Kong to prosper, and enabled it to rise to the top in production, sales, distribution, and business profits. A lack of bureaucratic government is one of the greatest factors in the success of this Crown Colony. Per contra, in the U.S., business is hampered and hog-tied by an asinine Congress that has imposed impossible regulations and restrictions. And this is one of the many reasons why both quality and production haven fallen drastically in the United States, rendering our industry unable to compete in either foreign or domestic markets.

3. [To this must be added the free gift of all of Western technology by Western governments that were engaged in promoting "social welfare" at home by strangling their own industries and dismantling their own manufacturing plants. *Editor.*]

Alfred Marshall aptly said that a government should never be involved in "the ordinary business of life." How right he was! The Hong Kong government's policy of 'active non-intervention,' as it is called here, leaves ordinary business to individuals and families to do as they please. The break up of the telephone companies in the U.S. is a shining example of what a government should not do.

I do not mean to imply that government fails to perform necessary duties here. The government protects society from violence, invasion, and subversion. It protects every member of society from injustice or oppression by other members. It runs public works. Beyond this, the people govern themselves. Even critics of Hong Kong will agree, I think, that the government here has discharged its duties in an exemplary manner over a period of many years. Washington should send a committee here to study and learn from Hong Kong. They would find that under this benevolent non-rule, where every man has been left perfectly free to pursue his own interests in his own way, and to bring his industry and capital into competition with those of others, Hong Kong has grown and prospered. Success speaks for itself.

As for statistics, the gross national product (GNP) for Hong Kong was \$10,080 per capita last year while at the same time in Communist China the GNP barely reached \$310, making China comparable to such ramshackle countries as Somalia or the Central African Republic. Although you'd never know it in Washington, this proves the value of free enterprise unrestrained over the highly-praised system of Red China.

Get this! Only 10 percent of investments in Hong Kong are foreign. The rest is local Chinese money, much of it in very large amounts. Swiss banks and Chase National of New York would love to have the vast amount of funds available here. And bear in mind that, unlike the Rockefellers and the Rothschilds, these people did not inherit their money. They earned it. Practically all local Chinese money belongs to people who are either themselves refugees from Communist China or are descended recently from such refugees. Which goes to prove that when mainland Chinese have the same opportunities as free Chinese they can be equally successful in the business world. Most of the wealthy men in Hong Kong came from Red China as refugees and paupers; now they have become millionaires.

Most of these prosperous one-time refugees will leave Hong Kong before it is turned over to the Communists. They all answer with the same statement: that they escaped Red rule once and don't want to be under Communism a second time. A few of them will stay, who have already been playing up to Peking by building luxury hotels in Red

China or endowing university buildings and scholarships there. I believe they are making a mistake. They have told me that the best insurance policy for survival *post diluvium* is a network of highly-placed personal connections (*kuan hsi*) with the men in charge in Peking. Well I hope, for their sake that the "kuan hsi" can save them. But I doubt it. These otherwise very intelligent business leaders seem to believe, despite the precedent of what recently happened in Shanghai, that they can "educate" mainland Chinese leaders in the capitalistic methods and ethics of Hong Kong. And, although they didn't say so, I believe that feeling for the ancient motherland and old-fashioned Chinese patriotism also enter into their delusion. At best it is a high-stake gamble. And one that even Las Vegas would not be willing to underwrite.

Hong Kong, as most people know, is the world's largest exporter of garments, plastic toys, and watches. It is near the top in exporting transistor radios, cassette recorders, computers, calculators, and computer memory systems. And they are challenging Japan with semi-conductors, electronic modules, TV games, TV sets, photographic equipment, textile yarns, fabrics, electric household goods, upholstery, clothing, floor tiles, indoor paneling, metal manufacturers, and travel goods. Reacting to quotas against them, the Chinese here have moved up in the market place and many of them are now working on expensive designer clothes for Pierre Cardin, Calvin Klein, and Yves St. Laurent.

But success has not made Hong Kong respected throughout the world. Just the opposite. Its reputation as a money machine does not help create a favorable image. Nobody loves a slot machine, except, of course, its owners.

The ancient Chinese fatalism of "Drink your wine today and feel good" applies well to Hong Kong of today. There may be no tomorrow, after the *Anschluss* agreement is in force.

Economists seem to overlook exports to Hong Kong, which ran to five billion dollars last year. Hong Kong is the leading global importer of U.S. razors and blades, ginseng from Wisconsin (of all places), dressed poultry, cigarettes, buttons, studs and cuff links, oranges, lemons, and diamonds.

About half of all foreign investments in Hong Kong are American. The Japanese and the British are more reluctant to invest here at this time. This prompted one Chinese banker to tell a correspondent from the *Wall Street Journal* that "it strikes some Chinese business people [in Hong Kong] to term American investors as the

entrepreneurial equivalent of rats swimming toward a sinking ship." Perhaps Wall Street knows something we don't.

The corporate headquarters of many businesses here have already been moved to such diverse places as Bermuda, Taiwan, and Singapore. The branch offices left here will be able to leave at any time on short notice.

One element of the impending takeover here strikes me as quite childish in the world of big business and big bucks. Ever since the British preemptively surrendered this Crown Colony to the Commies in 1983, things have been much more amiable around the negotiating table between Hong Kong Chinese and representatives of the Chinese mainland. With insouciant bonhomie, the Red Chinese have now promised Hong Kong almost everything short of an annual six-week paid vacation in Paris or a trip to sunny Bermuda for all workers.

The super-deals that are promised to the people of Hong Kong by the Communist leaders remind me of what another Communist leader once said about such promises. It was the despicable dictator (Franklin Roosevelt's best friend and confidant) named Iosip Vissarionovich Dzhughashvili, alias Stalin, who said that in the rather simplistic terms of a Georgian, "Paper will put up with anything written on it, but we need not go by it at future times."

Despite the obvious fact that it would seem to be best for Communist China if Hong Kong were left alone, I am sure that Peking will not do so for very long.

I was told that during the early stages of the negotiations, the British (and some Hong Kong Chinese leaders let it be bruited about that the most rational way for the Chinese Communist side to demonstrate its grasp of what Peking's economic self-interest meant, would be to throw a big party at which Communist sovereignty over Hong Kong would be vociferously acknowledged, and then, quietly, to let the British continue to run the place.

This sentiment was not lost on Peking, I'm sure. But, in my opinion, this would have to be interpreted by the Reds as an admission that they were not capable of running Hong Kong. No Communist Chinese leader is dumb enough not to realize this. The raw nerve of Communist Chinese nationalism would then have become the issue. They could not save face if the British continued to run Hong Kong. Vanity is about all the Reds have to uphold their morale after many years of failures. You cannot take that from them just for the sake of the future of Hong Kong.

However, I will admit that the British made a real point. Perhaps it was not tactful to imply it, but the Reds are not capable of running

Hong Kong, now or ever. A market economy is the opposite of Communism. I am certain that once nationalist vanity was at stake in the discussion, the idea of Communist sovereignty with the British administration was dead.

The Reds can always offer the old argument that without mainland China's help in food, water, and labor (albeit of the refugee variety) Hong Kong would not be the thriving metropolis it is today.

This argument goes far back in history. It even outdates and precedes Communism. In 1839, Lin Tseh-hou, then the imperial commissioner in Canton, wrote a letter to Queen Victoria pointing out Britain's dependence on Chinese rhubarb, without which the English would certainly all die of constipation.

But what all this theoretical discussion really does is raise serious questions about the validity of the argument for economic self-interest *über Alles*. There is a definite problem even concerning the present and future intent of the Communist Party. Experts here have told me that within the Red Chinese government neo-Stalinist conservatives, such leaders as Chen Yun and Ten Li-chun, have demonstrated uncommon staying power. And there are still many strong Maoists.

Chinese scholars in Hong Kong, who know the Communists better than anyone else, say that Americans are being taken in by "market socialism" talk out of Peking. It is a contradiction in terms, like Australian cuisine or Egyptian Europeanism. False terms, in other words.

Ineluctable damage is done to all markets when Leninists lay their crude hands on the delicate mechanism of economic freedom of choice. "A speck of rat dirt will spoil the entire bowl of rice," as the Chinese say. The entire history of Marxism everywhere has been that of a dream destructively applied. And even that pejorative deduction gives the Communists the benefit of the doubt. Their record in fact is even worse.

Peking, more than Moscow, always objects to adverse comments about Stalin. That should be a warning, even though it is totally unheeded by the American government, which has a current policy of headlong and total agreement with anything that comes out of Peking. The Soviets now cringe at the name of Stalin. Mainland China, by contrast, still admires Stalin, the Marxist most dear to their hearts—and to many Americans too.

For an obvious parallel, you only need to recall that in 1945, the late George Orwell wrote an article defending another British foreign correspondent who was at that time criticizing the then Soviet occupation of Vienna. The writer in Vienna was taken to task by many

English readers for reporting unpleasant facts about the occupying Russians, on the ground that the facts reflected very unfavorably on Stalin's régime. Many Britons argued that the Soviets were allies and such frank reporting would increase Russian "suspicion of the sincerity of the West."

Mr. Orwell, not noted for beating around the bush, countered by raising a key question: "In the long run can the cause of progress be served by lies?" Such distortion may work for a short while, but people generally react violently when finally the truth leaks out. However, I might add, it doesn't seem to me very likely that the truth will ever surface in Washington, where rose-colored glasses are *de rigueur* when confronting either Communism or Zionism.

Also, I should point out that I have already noticed that here in Hong Kong, a certain type of censorship by proxy has already appeared. Many editors have stopped criticizing Peking adversely. They realize that such assessments will be remembered and they will be very unwelcome in Hong Kong after the takeover. The long arm of the Big Red Bear is already reaching this Crown Colony. If I can feel it, the Chinese and British must feel it even more.

Chinese businessmen here tell me the same things as their counterparts in Japan and Taiwan about U.S. legislative pressure and restrictions on trade. They claim that the international Zionists who now run Washington are out to ruin the economy, and are in some ways a greater threat than the Red Chinese.

"America is a Jewish nation," said a prominent Hong Kong banker, who did not want his name used. "And I blame the Jews of the U.S. for these setbacks to our economy," he added.

This theory is directly in line with the thoughts of the Japanese and South Korean business communities. Last March 15, the *New York Times* came out with a story from Tokyo by Mr. Clyde Haberman. This article was also printed in many other large American dailies, including the *Los Angeles Herald*. The headline read:

JAPANESE BLAME JEWS FOR BASHING THE NATION'S ECONOMY.

Generally speaking, neither the Chinese nor the Japanese criticize the U.S. publicly with such frankness, but nevertheless they are very upset by the fact that the Zionists, and no one else, now run the American government. Things have gone so far, however, that the Japanese feel that something must be done about it. One of Japan's most popular authors, Masami Uno, has written a book detailing Japan's present economic woes, which he blames entirely on greedy

American Jews and a conspiracy by international Zionist capital. This book, read by several hundred thousand Japanese, became a best-seller within a few days after publication.

"Jews in America form an unseen, behind-the-scenes nation controlling major American policy and corporations," wrote Mr. Uno, who also repeated the Chinese accusation that America is a totally Jewish nation. And South Korean businessmen have made the same assessment.

Now a good many American citizens, probably most of them, do not even know who runs our country. But the Japanese, Chinese, Europeans, Arabs, and Iranians know. Personally, I think it is a tragedy when foreigners here in Hong Kong and elsewhere know more about the American government than most Americans. But that's the way it is.

"Jews in Washington have targeted a bashing for Japan, engineering our country's economic slowdown," Mr. Uno told the press.

Mr. Uno's surging popularity has produced expressions of concern from Jewish residents of Tokyo and they have complained bitterly to the government about him. Sound familiar? It's the same old story throughout the entire world. The Jews worldwide are going after Mr. Uno for spreading the truth. It will not be tolerated. When I wrote a book in 1980 exposing the Zionists, it cost me my job as an editor of *TV Guide*, a position I had held for 25 years. When Mr. Ernst Zündel in Canada exposed the Jewish myths, he was arrested and put through a mock trial on a long discarded legal statute that had been lost in the cobwebs of history. So it goes. Now, Mr. Uno is in trouble. If you write the truth, you will suffer greatly for it at the hands of the most powerful entity the world has ever known—no matter where you live in Japan, the U.S., Canada, or Timbuktu. They will come after you. It has cost me one attempt upon my life by four Zionist agents, and many threats. Remember what happened to Alex Odeh in California, the leader of an Arab-American group? They murdered him. Then they had the audacity to call up the church during his funeral and warn everyone not ever to say anything against the Zionists or Israel again. And to top this off, our Zionist president ordered the FBI not to arrest anyone for this crime, despite the fact that the culprits were known to the police and admitted their crime on the pages of Los Angeles newspapers. Now do you realize what we are facing? When I came here to Hong Kong, I thought I could just forget about the evils of international Zionism for a while. But such is not the case. The tentacles of that race of terrorists reaches into

every corner of the globe. You cannot run and hide from them. Your only choice is fight or die a slave. There is no third option.

And if you think this Japanese author is an isolated case and that all Japanese do not know of the Zionist conspiracy, I call your attention to another powerful book, in circulation since 1984, entitled (in Japanese) "The Secret of Jewish Power to Control the World." It was written by a highly respected member of the Japanese Parliament, Mr. Eisaburo Saito.

Another of Mr. Uno's books blames Jews for the Great Depression and the starvation of Germans during the 1920's.

The gist of it all is that most Americans may be stupid enough not to realize what is going on, but the rest of the world is not.

As I say a last goodbye to Hong Kong, a place I will most probably never see again, I must mention something that pertains, not just to this Crown Colony, but to the entire world. I have come to the conviction that Asians, such as the Chinese, Japanese, and the intellectual segment of the Indo-Chinese, are smarter than we Europeans and Americans. This does not mean that all Asians or Orientals fall into a superior category. Obvious exceptions are the dullards of backward civilizations, such as the Mongolians, Tibetans, and many in southern Asia.

Proof of Asian excellence is all around you. You don't need me to cite examples of it. But here are a few. Every high school in California and other places which has even a small percentage of Japanese, Chinese or Vietnamese students, always awards top honors in academic work to Asians, who outstrip all others, year in and year out. In spite of the fact that many of them did not even speak English when they arrived here, they have nevertheless outscored all other students in intelligence tests and academic work to become the valedictorians and salutatorians of their classes.

Now if you want an example of excellence at the university level, a couple of years ago the top graduating "cadet" at West Point was not only non-white, but just happened to be not even male. She was a female Vietnamese. When I went to school I was taught that the word "cadet" was a noun for males at military institutions, so I hesitate to call her an actual "cadet," though she must have been one under our new unisex designation of everything from Congresspersons to person-hole covers in the streets. However, there can be no doubt about her ability in both military science and academic studies generally.

Personally, I do not consider the success of Orientals in schools and business to be a serious threat to America or Americans. But the Jews do consider the Asians to be a grave threat to their easy way of

life and plunder in these united states of our union. That is the very reason why Jewish capitalists, as they are called here, are so frantically concerned about the dramatic success in business and trade of Hong Kong, Singapore, Taiwan, and Japan, and determined to stop it. President Reagan is not placing severe restrictions on trade with Japan to protect the average American businessman. He is doing so to protect the interests of his beloved Zionist capitalistic mentors, who are now running our nation. Americans do not seem to want to do anything about throwing off the yoke of Zionist control either in politics or the business world. It seems to me that Americans are in no way alarmed by the recent scandals in the stock exchange, where Jewish brokers have stolen billions but got off with relatively small fines and warnings. But the Asians are not as servile as Americans. Businessmen from Singapore to South Korea want to fight back.

The death of America will come from Communism, Zionists, and the great influx during the next ten years of black Africans from the population explosion on that continent. Asians are not the ones who are going to take your way of life from you. Of course, I am not overlooking the threat to our nation from having an open border for the least skilled and least intelligent human beings from Latin America, mostly of Indian lineage with extremely low IQ's.

Asians will help America, rather than harm it. This does not mean that I approve of unlimited immigration for Chinese or Japanese. I do not. This nation cannot hold them all.


I do admire the skill and intelligence of the Chinese and Japanese. Many people reading this do not hold such an opinion. But even if you don't like them, you have to respect their efforts to achieve and even over-achieve in all fields of endeavor. They do not cost the taxpayers money. They are not first in line at the welfare or unemployment office. Per capita, they pay more taxes than the rest of us. They don't fill the prisons either. They don't bring lawsuits about job discrimination or march in civil rights uprisings. They don't even criticize the American way of life, publicly or privately. They just work hard and obey the laws of the land. They are not dual citizens like American Jews. They are loyal to America, unlike American Jews who put Israel first, last, and always above everything else.

America, like Hong Kong, has many problems. But Asian-American Phi Beta Kappas are not causing any of our difficulties. ♣

This article first appeared in the August 1987 issue of *Liberty Bell*. Annual subscription \$25.00. Sample copy & booklist \$3.00.

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*Salut pe cei ce merg
pe drumul lui Codreanu
si pe cei care au fost
in lagarele lui Codreanu*

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

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

THE ANTI-HUMANS

by D. Bacu (307 pp., hb., \$8.00), 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).

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MANFRED ROEDER, CONTINUED FROM PAGE 20

From then until his trial 17 months later, Roeder was a prisoner on remand subject to the same dire conditions accorded to convicted terrorists. Conveyed to and from prison and courts in chains, incarcerated in the maximum security prison of Stuttgart-Stammheim, locked in the foulest of detention cells at courts, with mail restricted and censored and family visits severely curtailed, he was treated like a terrorist belonging to the Baader-Meinhof gang. During the whole of this time, the press waged a war of vilification against him in which the vilest insinuations, charges, lies, smears were laid at his door.

The 'trial' was, needless to say, a travesty of justice. Three other people involved in bomb and arson attacks on buildings housing Auschwitz exhibitions and on hostels and camps harbouring immigrants were charged and convicted, two receiving life sentences and the other six years. Roeder's connection with them was tenuous. Although he knew them and had conversed with them, he played no part in planning, approving, or executing bomb attacks. Nonetheless he was accused of masterminding a terrorist group and of being an accomplice to the murder of two immigrants on the grounds of "spiritual influence" and "previous consent" and of taking part in the attacks "by omission"(!) The argument was that he could and should have prevented all the actions of his acquaintances—even if he did not know anything about them! As suspected terrorists, they were not tried before a jury but by five judges. Prosecution, defence, and court were all 'arranged' by the Zionist Occupation Government of West Germany. Even though Roeder had had nothing whatever to do with these mindless attacks (gnat-bites on the hide of a hippo), the trial was billed "Roeder and others" and the court changed the indictment five times in its determination to 'prove' that Roeder had masterminded the operations. The five judges twisted and turned the evidence which did not substantiate the charges, even admitting that Roeder had done nothing, but intent on proving that he had known about the attacks and was therefore under the law obliged to inform the authorities.

As a Stuttgart paper wrote: "From the beginning, the main difficulty of the whole trial was to make Roeder responsible for the acts of his friends. This could only be done by some rather twisted and complicated legal phrases called 'action by non-ac-

tion' or 'commission by omission.' With this very unusual theory, the court got the problem Roeder under control." By this court's criteria, God would have been sentenced for omitting to put away the Devil for ever. God had the chance to get rid of the Devil for ever but he did not do it. Therefore this court finds him guilty of omission!

VICIOUS SENTENCE

The sentence of 13 years' imprisonment was vicious and barbaric—but wholly in keeping with the system which pronounced it, terrified as it is of ideas and politics Manfred Roeder represents. In his summing up, the presiding judge expressed the hope that Roeder would be forgotten in a very short time, that his circle would disintegrate, that his newsletters would be discontinued, and that his wife and six children would undergo extreme suffering. Typical of the Talmudic spirit of spite and vengefulness, of visiting the 'sins' of the father upon the children! The essential purpose of the judgment was to silence Manfred Roeder for many years and to destroy the basis of his family's livelihood. That judge was utterly wrong. It is he and his like, and the corrupt, imposed system that spawns them that will be forgotten long before the name and works of Manfred Roeder are forgotten. The German Citizens' Initiative has now developed into *Teutonic Unity*, a worldwide organization that unites all Teutonic peoples in the fight against Communism, Zionism, and the shoddy system of bogus 'democracy.' Manfred Roeder may now be in prison for his loyalty to his country and for his stand on behalf of the self-determination of all peoples against Bolshevism and Plutocracy, but his newsletters continue to circulate in many languages around the world, and Traudel Roeder, his brave and loyal wife, is sustained by financial, moral, and physical support from friends at the family home on the Knüll.

Contact can be established for newsletters with A.E., P.O. Box 148, Buffalo NY 14225, U.S.A., and for support of any kind with Frau Traudel Roeder, Haus Richberg, D-3579, Schwarzenborn, West Germany.

Says Roeder in defiance from his prison cell: "They can do to us whatever they want, but our spirit will rise and our idea will triumph!"



TYPHUS FEVER AND ETHNIC IDENTITY IN POLAND

by Dr. J. Walbaum

Translated
by
Charles E. Weber, Ph.D.

Translator's note: The following is a translation of an article which appeared in the *Münchener medizinische Wochenschrift* of 24 May 1940. Its author is Obermedizinalrat (chief public health officer) Dr. J. Walbaum, who at the time had the position of Gebietsgesundheitsführer (district health supervisor) in Cracow, Poland. The article is of considerable significance in revealing the health problems which German authorities encountered in those parts of Poland which had been occupied by German armed forces in September, 1939. Note the concern for the health of the Polish population and the concern about false impressions that foreign journalists might obtain from the prophylactic measures undertaken against typhus, a disease which is so serious that it is often fatal and which is sometimes the concomitant of wars.

As is well known, Poland was a government of nationalities, in contrast to most of the European states to the west, which in most cases are governments of nations and which thus include, in addition to the *Staatsvolk* (main ethnic group), only small minorities of other nations, often hardly worthy of mention.

If one examined the statistics on the spread of typhus fever in Poland, which played a large and disastrous rôle, and attempted to create a picture of its spread within the political boundaries of Poland by use of a map, the fact became im-

mediately clear that the frequency of the disease within Poland declined from east to west and was least frequent in the areas bordering along Germany. If the disease were completely absent here in some instances, there were nevertheless particular areas in which it always occurred incessantly, as was especially the case in the larger cities. On the basis of ethnic identity one would have had to assume that the disease had its maximal incidence amongst the Ukrainians and White Russians, a somewhat smaller incidence amongst Poles, and the smallest incidence among Germans. One could have assumed from this that the cause was the difference in cleanliness of the various aforementioned ethnic groups, since the infestation with lice, after all, is a sign of a lack of cleanliness. However, this assumption would not have completely corresponded to the truth because a factor would have been disregarded which plays a chief rôle in the spread of typhus. That factor is the Jewish component of the population, which occurs over the whole area but is not uniformly distributed. The Jews are located in the greatest numbers in the east, are present to a lesser extent in central Poland, and are most thinly present in the western provinces. Here, in fact, typhus has well-nigh died out, because, in addition to the relatively small component of Jews in the population, a large component was German and this strong intermingling of Germans had a decisive, contributory influence on the cleanliness of the population as a whole, especially inasmuch as considerable remnants of German administrative work could still be found here. If, in these areas, the Jews would have had the same percentage of their presence in the urban population as in the eastern part of Poland, then the balance would probably have looked less favorable. That can be seen in the case of the former area of Galicia [the area north of the Carpathian Mountains, including Cracow in the west and Lwow in the east], where the Austrian administration had done quite a great deal for the health care of these areas, but could not quite completely attain the same level as in the former Prussian provinces. The Jewish component of the population of Galicia was simply too large and to some extent it frustrated the general successes of the Austrian administration, which had unquestionably done great things here, of which one can convince himself even today by an on-the-spot examination of the area.

To what extent the Jewish component of the population influences the health statistics can be seen in no instance more clearly than in the case of typhus. Here one can say that typhus is a purely Jewish disease, at least so far as the conditions in Poland are concerned. This sentence is true, not even with certain reservations, but almost absolutely. During the latest half-year period in the Generalgouvernement [the Polish state established under German occupation] all cases of typhus, without exception, had their origins in Jewish circles. Even if one case or another occurred amongst Poles, these cases could practically always be traced to Jews. Amongst Germans typhus is an unknown disease. That is also true of the Germans from foreign countries who have returned to the Reich. In the case of epidemics that have been observed, typhus always began in the ghetto, spread there and then jumped to individual houses outside the ghetto. When the circumstances were examined it was always learned that Jews had lived in these houses, in whose apartments the fever first appeared. Only then did the disease occur amongst individual Poles, and in nearly all cases direct evidence was present that the Poles had come in contact in some manner with the people who dwelt in the infected apartments. In some instances the contact had taken place with Jewish physicians, so that I had to issue a directive avoiding as far as possible the treatment of Poles by Jews and permitting the treatment only by Polish physicians. Naturally, there are exceptions in this directive when not enough physicians are available. However, this measure was not sufficient in itself. We had to resort to cordoning off dwellings and thus it came about that whole residential quarters or streets had to be hermetically closed off from the outer world, while, of course, food was supplied to the population. This measure involved almost exclusively Jews, but was simply the result of actual conditions. The possible atrocity stories resultant from this, with which one must always reckon on the part of foreign reporters, can be easily refuted, since it is a matter of a measure to which we had to resort in the interest of the rest of the population. The one hundred percent success of our measure proved us to be completely justified. It is absolutely certain that typhus would no longer be any problem at all in Poland if the Jews had been removed. The Jews became the misfortune of Poland not only as a result of exploitation but also by the transmission and spread of disease. For the Ger-

mans the danger of the transmission was less, inasmuch as their much greater cleanliness and hence freedom from lice reduced considerably the danger of contagion. However, even in this instance the possibility exists, now as previously, because even with the greatest effort at cleanliness it is not always possible to prevent a transmission of the body louse. Whenever a German is infected in such a case, the danger is all the greater as a rule, since in the case of Germans a certain amount of immunity caused by the protracted infestation of the population is not present, while it is present in the Jewish population and to some extent in the Polish population. This immunity causes the course of the disease to be milder than usual.¹ Nevertheless, cleanliness is such an effective protection that in the case of the Germans from the Reich an infection has only occasionally occurred and even the *Volksdeutschen* [ethnic Germans], who, after all, were living in Poland, were completely free of typhus. Here, too, in only quite isolated cases did an infection occur by contact with Jews. These individual cases never led to a further spread because immediate isolation and the cleanliness already present blocked a further transmission from the outset. Even if not quite so clearly, things are similar in the case of other infectious diseases and it is becoming increasingly clear that the Jewish population is a danger to its surroundings as a source of infections with diseases of all kinds. Not only the Poles, but the surrounding peoples in a broad area are threatened by the constant center of epidemics within the eastern Jewish population. Furthermore, I am convinced that when further research is done, similar conditions would be observed in the peoples of the east and of the Orient.

The problem of the Jewish population certainly deserves very serious concern on the part of the health administration involved and is in need of a basic solution.

1. Dr. Walbaum is by no means the only observer to note the special incidence of typhus, the chief vector of which is the body louse, amongst Jews. Cf. *Encyclopaedia Britannica*, 1970 edition, Volume 22, p. 447, s.v. TYPHUS FEVER: "In 1910 Nathan Brill called attention to a disease in New York City which resembled typhus but differed from it in its relatively mild course and epidemiological features. It occurred sporadically among Jewish immigrants and showed no tendency to spread." —C.E.W.

BOOK REVIEW

THE FOUNDATIONS OF CONSERVATIVE THOUGHT, by William R. Harbour, Notre Dame Press, 1982.

reviewed by
Edward Straitthought, Ph.D.

That the following review takes place in the form of three letters may be explained in this way: that is actually how it did take place. William Makepeace—the "Bill" of the letters below—recommended that I read Harbour's account of conservatism, *The Foundations of Conservative Thought* (henceforth *FCT*). He thought it a pretty good account; in fact, good enough to have assigned it to a class of his. So I borrowed his copy and read it. I made my critical observations available to Makepeace in a letter—the first letter below. Bill responded, defending Harbour against the main thrust of my criticisms. This comprises the second letter below. I responded to Bill's defense of Harbour, while attempting to provide my own account of conservatism. This response and account comprises the third letter below. Taken together, these three letters form, it seems to me, not only an instructive review of Harbour's particular work, pro and con, but of the foundations of conservatism themselves.

LETTER TO MAKEPEACE

Dear Bill,

I find Harbour's feebly disguised definition of "Conservatism" in *FCT* irritating, unfair, and theoretically inchoate.

It is irritating because Harbour, first saying (with a pious grimace) that he is not trying to define *conservatism*, then not only proceeds to do so but to present his own cooked-over Kirkean brand of conservatism as the definiens. For instance, he repeatedly says (pp. 4 ff.), "*The Conservative*. . . blah, blah, blah." In so using the definite article, he both appropriates to himself what is not his to appropriate—the term "conservative"—

and sneaks in his disclaimed definition by the back door. A pox on him!

It is unfair because it unfairly turns conservatism into something stupid and obnoxious.

According to Harbour, "Conservatism begins with...the Cosmological principle...[that] God is at the center of all things; God is the divine ground of all existence. God, not man, is the measure of all things" (p. 4, *FCT*).

Concomitantly, "The Conservative account of human nature stresses man's shortcomings and subordinate status within the chain of being. In contrast to the attributes he assigns to God, the Conservative perceives man in terms of his imperfections. The Conservative believes that man's moral nature is tragically flawed and that man's greatest sin is found in his pride" (pp. 4,5 *FCT*). On the basis of these two principles, God's ontological and epistemological primacy and man's ontological and epistemological subordination and even meanness, Harbour purports to ground such secondary and more particular features of conservative thought as its opposition to "utopian thinking" and its "skepticism" regarding such things as "criminal rehabilitation" (p. 34, *FCT*).

Now one can see, I think, that if a person supposes that perfection belongs only to God and that imperfection belongs intrinsically to the human being and his condition, that person is not so likely to put stock in utopias or criminal rehabilitation programs as someone who believes that men and society are perfectible. Is it not stupid, though, to require someone to travel six miles where he need travel only one? What I mean is this. It needs only a modicum of peasant shrewdness and a few years of experience to know that utopian thinking and most criminal rehabilitation programs anyway are the bunk. In short, simple, natural wisdom and observant experience of human kind and human institutions convey one directly to these conclusions: the reason, incidentally, why most persons become notably "more conservative" as they grow older. It does not need the so-called "Cosmological" principle or the dogma of man's sinful original nature to carry one to them. In fact, as history abundantly shows, these unnecessary wheels and cogs have to be, if not mere nuisances, a most pernicious adjunct to man's natural wisdom, often crushing under themselves not only spectator but be-strider. Thus, to connect conservatism to them has to be both gratuitous and stupid.

But Harbour goes farther and this is where he may be accused of turning conservatism into something that is not merely stupid but downright obnoxious. He explicitly identifies his so-called Cosmological principle or, more accurately, its sub-theorem of "theocentric humanism," with "Judaeo-Christianity" (see pp. 6, 14-15, 118 *FCT*)! Now if Christianity is obnoxious because of the slave mentality it inculcates, and if Judaism is obnoxious because of the genocidal mentality it inculcates, their union has to be doubly obnoxious, besides being inconceivable in the way that a round square is. Judaism proclaims, for instance, "An eye for an eye" (in some versions, "Ten eyes for an eye"); Christianity, "Turn the other cheek." Judaism says that Christ was a whore's spawn and a blasphemer; Christianity that Christ was God's only begotten son and *the truth*. So what Harbour would have one found conservatism on is a monstrous chimera of contradiction, which no one in his right mind could possibly take seriously, except that a failure to show proper obeisance to media overloads and their shibboleths can have serious consequences. In its own right, though, (or perhaps one should say, "in its own, insulting chutzpah"): *Judeo-Christianity* is mere, pernicious nonsense.

Returning to my original charges, I said that Harbour's account of conservatism was "theoretically inchoate." I said this for a variety of reasons, minor and major. A minor one would be, for example, "Core Belief 6's" claim that Conservatism subscribes both to "classical philosophy" and "the Judeo-Christian tradition" (p. 14 *FCT*). Now just how can conservatism do that? How can one both subscribe to so-called Judeo-Christianity's claim that pride is the greatest sin and to the classical evaluation of pride as a virtue—indeed, a supreme virtue? Harbour obviously has not thought through what he is saying. He is simply echoing the media-approved pronouncements of various "safe" conservatives who have not thought through what *they* were saying. Parenthetically, let me say that I have noticed throughout *FCT* Harbour's meticulous care to see to it that "the Conservative" say Nothing that could remotely offend media or establishment sensibilities. What we have, therefore, is a "sanitized" conservatism that is hardly distinguishable, sans microscope, from liberalism. In fact, however, conservatism by definition has to maintain many things that it would horrify not only Harbour to avow but establishment and media sensibilities and censors to have avowed. Conservatism, for example, is intrinsically committed to what goes by the name of "racism." Can you im-

agine, Bill, our "safe" Harbour expounding the virtues of racism? Yet, how boldly he marries conservatism to good-old-boy, white-hat "localism." Does not, though, a parallel logic call for his marrying conservatism to (shrieks of horror!) nasty, black-hat racism? Well, I am sure that logic will call in vain. There will be no cup of hemlock for Harbour.

To turn from minor to major sinning on the part of our friend, I should want to cite the following two. In his analysis of conservatism no explication of the word "conservatism" is advanced which elicits the meaning of the word "conserve." On the contrary, Harbour attacks those who, attempting such an elucidation, have defined conservatism in terms of "defending the status quo" (p. 1, *FCT*). Now it is his refusal to define conservatism in its own terms that results, first of all, in his merely tacking together this and that very problematic and at most merely accidental feature of conservatism as representing "essential" conservatism: espousal of so-called Judeo-Christianity, espousal of natural law theory, espousal of theo-centric humanism, and so on. And second: this refusal or incapacity results in his preposterous attempt to boil a definition of conservatism—what "the conservative" thinks—out of the hogwash of some particularly timorous and well-behaved conservatives' pronouncements on conservatism: as if a majority vote somehow decided such matters, and a majority vote of fawning milquetoasts, at that.

If I may, William, let me here put in my own two cents. Whatever conservatism truly is or is not can be accounted for, I should say, if one regressively applies the definition that conservatism is: defense of the status quo. Then also Harbour's attack on that common definition of conservatism will be found wanting.

Sincerely,
Edward

BILL'S RESPONSE TO MY LETTER:

Dear Ed,

I think you are quite unfair about Harbour. You seem not to realize what Harbour is doing and what he has accomplished. He has transformed conservatism from a peasant boor, as it were, into a civilized and cultured gentleman. The hallmark of savagery is rigid beliefs and customs held without

examination, fierce religion, unforgiving and bloody codes of honor and morality, and xenophobia. The hallmark of civilization is, in one word, philosophy and that is to say, the reasoned rejection of savagery. The reason that Harbour's conservatism seems to you to be practically indistinguishable from liberalism is that liberalism is, among other things, civilized. Since Harbour's conservatism is also, civilized it does bear a resemblance to liberalism. And well it should, or lapse into savagery.

What is even more imperceptive in your critique is the plain non-sequitur with which you close your diatribe. You propose that conservatism be defined in terms of defending the status quo: this in spite of Harbour's unanswerable arguments in his very first pages showing that this definition is absolutely untenable. Need I remind you that according to such a definition, a conservative in contemporary America would have to defend such things as the welfare state, moral permissiveness, the income tax, things that he might loathe as he might typhoid. But then, right away, in your last sentence, you say, without one jot of proof, as airily as if Harbour had not presented the most unanswerable of unanswerable arguments, "then also Harbour's attack on that common definition of conservatism will be found wanting!" One has to feel like Alice in Wonderland, confronted with such silliness.

I also take issue with your contention that conservatism is intrinsically racist. Savage conservatism may be; not civilized conservatism.

Yours in wonder,
Bill

Dear Bill,

I must confess: I had thought Harbour was merely pandering to the powers that be in *FCT*'s Goody-Two-Shoes version of conservatism; and while I am still not convinced that he wasn't, witness his groveling to that whited nonsense, *Judeo-Christianity*, I grant that it is possible that he also entertained, as you maintain, a more serious purpose; namely, to "civilize" conservatism. Anyway, I shall suppose for the sake of argument that that was his main intention.

Now I am sure that almost anyone today, brain-washed as we have all incessantly been, will feel a cold shiver go up his

spine at the thought of a conservatism of stern principle, harsh punishments, racist prejudice, and narrow views—except, that is, it be orthodox Judaism or Black Islamism or Chicanoism; in short, except it be non-European; and he will feel a warm shiver go up his spine at the thought of a conservatism of permissive principle, gentle punishments, “rainbow” integrationism, broad views, and so on—at least, if it is of, by, and for Europeans. I only want to point out these instructive anomalies in the rather forlorn hope that it will make it easier for you, Bill, to appreciate my own position and arguments on this matter of “civilizing conservatism. For what I want to maintain is that, appearances to the contrary notwithstanding, the civilizing or “liberal” principle is in the end absolutely barbarizing while illiberal principle, or conservatism unreformed, is, where humaneness is truly called for, humane. In other words, in this area things are just the opposite of what they superficially appear to be.

Consider, first of all, what history has to tell us. Has there ever been a time or place where liberal principle has been more paid court to than in France during the Revolution of 1789-1793? The ideological password was “liberty, equality, fraternity.” But what in fact obtained was barbarity and cruelty decanted with geeful shouts, not on invading aliens or others to whom no humaneness was due, but innocent Frenchmen themselves, peasants as well as nobility, on a scale and in a volume such as had never remotely been contemplated by the reactionary, illiberal ancient regime. And looking through history one finds this same sort of contradiction between liberal profession and liberal practice occurring over and over again: at least where liberalism and its adherents have been given a free hand. Thus, given a free hand in the post-war treatment of National Socialist Germany and its citizens, the concerned, caring, liberal-professing, humanitarian-professing American, French, and English governments immediately decreed the brutalization and kangaroo-court terrorization of the conquered people of Germany: quite in contrast, one might point out to the treatment accorded the conquered French, Poles, Belgians, Dutch, and Danes by the illiberal-professing German government in 1941. Nor should one ignore the fact that the bloody, savage communist governments of this century and the bloody, savage Paris commune of the last century all professed and profess to be dedicated to “liberal” principles: “social justice,” equality, humane laws and punishment, people-caring, and so on.

But what, it may be objected, has all this to do with civilization and the civilizing principle? Well, as it psychologically expresses itself, does not the civilizing principle—do not the criteria of *being civilized*,—enunciate themselves in just what are commonly called “liberal principles”? To the extent that a people were in fact not rigid and unyielding in their beliefs but always ready to discuss them with those who disagreed, were in fact equable and gentle in their conduct, legislated in fact humane laws and punishment, treated one another as equals, were in fact without racial, sexual, or other prejudices—would we not to that extent feel impelled to say that their views and behavior were liberal and at the same time say that they were civilized? And to the extent that a people entertained in word and practice views opposite to those just described, would we not want to say that their views and actions were illiberal and at the same time say that they were not civilized? In short, does it not appear that, if not the very same thing, still liberal principles and the civilizing principle are most intimately connected and practically interchangeable?

Why then, though, should not we want to “civilize” conservatism? Is not a people who philosophically discuss the pros and cons of their beliefs, who behave equably and gently, whose laws and punishments are gentle, who treat one another as equals, who have no sexual, racial or other prejudices a paragon to be emulated? One is almost with inexorable force impelled to agree; or one is, anyhow, when considering the matter *abstractly*. Yet, continuing to stare us in the face is the recurrent testimony of history which seems to say that when the adherents of liberal principles,—even the most sincere adherents—occupy the seats of political power and are free to put those principles into practice and do so, then bursts out, both from governors and governed, the most hideous cruelty and inhumanity, quite as if those principles were a poison of some sort, which, swallowed, must cause fever and sickness. This is not mere metaphor. Thus one observes that as a people pass from a tribal, pre-civilized state into a highly civilized state, in tandem a severe moral decline sets in and an abdication of nerve and will. Thus, even at the height of their empire and in the very culmination of the civilizing process they had been undergoing, the more knowledgeable Romans complained of the loss of the ancient virtues and the flowering of depravity and violence.

May we not, however, be talking of mere accidents here? May not the civilizing process and liberal principle be entirely

innocent of the crimes we have been imputing to them? We cannot, within the present confines, present all or even much of the evidence we should like to on behalf of an emphatic "no" to these negative suggestions. Let the following excursion into the anatomy and functioning of the brain suffice.

Liberal principle and the civilizing process would seem to be functions of the more verbal operations of the neo-cortex. At the level of words, as opposed to concrete objects, *man* and *woman*, *black person*, *yellow person*, or *white person*, seem only to possess accidental and inconsequential differences, for the words themselves are more alike than different and what differences they possess are accidental and inconsequential. If, then, we stop at words, as we do when they are written on a classroom blackboard or in a book, equality has to seem well founded and all prejudice unfounded; nor in the cool sphere of words does violent emotion, rigorous morality, severe punishment seem to be in order; one belief seems no better than another and argument always appropriate; and so, stopping at words, we naturally lapse into liberal principles and thus into being civilized.

But, of course, the natural man is not simply a walking neo-cortex. Indeed, insofar as he is immersed in a world of particular, concrete beings and objects, often hostile, and insofar as he needs to relate himself to other members of his species, he needs to perceive and act in terms of concrete indentifications, appropriate emotions, and social ritual. These have their source, not in the verbal neo-cortex, but in the mammalian limbic system and the reptilian brain (see, Paul D. Maclean, *A Triune Concept of the Mind*, Toronto University Press; also "A Difference of Minds," *Instauration*, July 1979). Therefore, as an environmentally effective organism the natural man acts and reacts physically and perceptually upon the world first on the basis of his mammalian and reptilian brains. His verbal neo-cortex enters as, so to speak, their man-servant, not their master. Thus, not very different from the lion, he hunts but he deliberately employs verbal directives, these deliberations all resting upon the neo-cortex. It is not the other way around. He does not construct conceptual or verbal systems of hunting and then try to fit his actual hunting to them, as might a philosopher, the epitome of civilized man.

Natural man is man before being civilized: the man of tradition, of rigid and sometimes bloody moral codes, a staunch prac-

itioner of caste, privilege, and prejudice, liable to short-run violent action and feeling but long-run loyalties, with horizons and interests pretty much limited to self, family, tribe, neighborhood gods and ritual—in short, to the outsider, literally and sociologically, the savage. Turning Plato's civilized image of the soul upside down and expanding it, we might say that instead of reason, aided by the spirited element, ruling over the monster, appetites, we have the two-fold rule of the mammalian and reptilian brains, like king and queen, with the neo-cortex being their obedient chancellor and chamberlain. Where first things come first, this has to be the natural order of things, constituting the integrated, whole person.

When a tribe succeeds in so dominating its environment that its members can feel free to engage in physical and intellectual adventure and when at least some of its members possess unusual neo-cortical activity and power, we have, evidently, the basis for an advance from the savage to the civilized state. Realizing that what I am going to say involves certain personifications that do not in fact exist but which will shorten discourse by pretending they do, one might say the following. No longer having to tie itself to immediate concrete tasks and, no doubt, with leisure and boredom to prompt it, the verbal-associational neo-cortex begins to operate in its own terms. Of course, it first does so in a society which has retained and insists that its members continue to retain intact erstwhile traditions, castes, prejudices, and so on. Thus it can seem that the new thinking going on is simply an extension of precedent thinking. But this is not so. It is different in kind. Issuing from a neo-cortex that is operating in its own terms it is a primarily verbal thinking that is detached from its previously non-verbal contexts. The neo-cortex, one might say, is going its own way, no longer acting as the mere councillor and chamberlain of the limbic and reptilian systems, though still appearing so.

On the basis of this new, detached thinking, artistic, material, ritualistic, and theogonic invention flourish. Probably also, beneath the surface of the society's still rigid codes and accountabilities, stirrings of doubt and cynicism make themselves felt, especially as the new thinking spreads among the populace. Now it can happen, either through deliberate suppressions of a ruling class that recognizes the dangers this new thinking presents to its traditional rule or through a mere lack of neo-cortical activity and power in the members of the par-

ticular tribe or society, that this new thinking never succeeds in breaking through the crust of the old mammalian-reptilian ethos. Looking from the outside at such a society, we are half-inclined to term it "savage" and half-inclined to term it "civilized." In its art, material inventions, and theogonies we recognize the new, detached thinking at work and to that extent are prompted to say "civilized." For the rest, "savage" or "uncivilized." This would be one's response, for example, to the Incan and Aztec cultures.

Where an opening presents itself—though, perhaps in the person of an all-powerful ruler who happens to be irresistibly carried away by his own new thinking, like Iknaton, or perhaps because of a heightened neo-cortical activity of the populace at large, as in classical Greece—this new thinking will assume its own natural form; and it is then that liberal principle—for example, moral permissiveness, skepticism, egalitarianism, the rejection of racial and other prejudices, and so on, emerges and competes for sovereignty both in the individual and the society. In short, the individual and society become at this point fully civilized.

In spite of the honorific connotations the adjectives of the civilized condition, "tolerant," "liberal," "gentle," and so on, possess, and none more so than the very word "civilized"—possibly because "birds of a feather flock together" and being in that condition ourselves we naturally express an elective affinity for it—as I was saying, in spite of the honorific connotations the adjectives of the civilized condition possess, the civilizing principle and its works are actually in their effects and consequences destructive of both the individual and society. The path to Hell, it will be remembered, is a primrose path.

For one thing, when the associational-verbal neo-cortex or, in psychological terminology, one's reason, operates separately from the limbic and reptilian brains, this means that the latter as well as the former are left operating on their own. For, it needs constantly to be kept in mind, the neo-cortex does not replace the limbic and reptilian systems; it is simply added on to them. Thus, on the one hand, when the neo-cortex or reason detaches itself from them, it is no longer tied in with the realities of the surrounding world and society. It has for its world merely faceless words and symbols, as expressed in its liberal principles of universal equality, universal fraternity, universal or unrestricted liberty, universal passivity: all so fair and seeming-solid to the merely contemplative eye but so un-

manageable and insubstantial to the touch. On the other hand, no longer working through the associational restrictions and deliberations of the neo-cortex or reason, the limbic and reptilian systems express themselves in unrestricted, blind violence and incoherence. One might recall, for instance, the so-called "flower children" of the sixties: one moment all talk of peace and universal brotherhood; the next, crossed by an innocent question or glance, raging almost as if in the throes of hydrophobia.

But this is not all; indeed, we are so far merely at the tip of the iceberg, so to speak. Inducing as it does a split in the person by dissolving the natural bonds between the neo-cortical, limbic, and reptilian systems, the civilizing principle not only produces chronic states of self-alienation, repression, and frustration but a constant gravitation toward depravity. The natural and healthy man is the whole and self-integrated man. That wholeness and self-integration being dissolved in the solvents of the civilizing principle we have the unnatural and ailing man. Since these are conditions of his psyche and not merely his flesh, the outcome has to be depravity or an inclination and sympathy with depravity. And so today, in those circles where the civilizing principle with its attendant liberal principles are most entrenched, we find all the evidences of a limitless depravity run rampant: the cult of ugliness elevated into a religion and beauty denigrated, bestiality and homosexuality extolled, racial integration and even miscegenation not merely condoned but propagated with holy zeal, and a concomitant zealousness to commit racial and moral suicide. These depravities are the true and final legacy of the civilizing principle: a very opposite pole from the healthy spirit and condition of the savage's rigidly maintained traditions, rituals, harsh moral sanctions, caste differences, family, tribal and theogonic loyalties, and that natural xenophobia which finds its broadest expression in an insistence on racial purity and, within one's own territory, not only one's own race's supremacy but ideally the total exclusion of other races. Presumably, for instance, this last was the healthy belief and practice of the pre-historic Cromagnons, Goths, and Aryans, and still is the practice and belief of the Japanese in Japan and the Jews in Israel, witness the latter's expulsion by terror of Palestinians in 1948 and the virtual disenfranchisement of those remaining.

My answer, then, to the first challenge you addressed to my critique of Harbour—namely, your claim that he is attempting to “civilize” conservatism and, by implication, that one ought to commend him for the attempt,—can be put in a sentence. The attempt is not commendable. In fact, far from serving the ends of either society or conservatism it amounts to injecting both with a mortal infection.

I agree with the literal statement of the last sentence in your letter where you say, “Savage conservatism may be [intrinsically racist]; not civilized conservatism.” Indeed, there is no “maybe” about it. What I emphatically disagree with is the tone of voice in which you say this: as if “savage” in the sense of “primitive” or “tribal” designated something objectionable and vile and “civilized” something commendable and noble. As I have tried at some length to show, beneath glittering appearances, the solid truth is almost the very opposite. I say “almost” because, while the fully civilized condition is, humanly speaking, the worst condition, the purely savage condition is probably not the best condition. The latter would seem to be that condition where the neo-cortex or reason is detached from the limbic and reptilian brains in things that are not their concern, but in things that are, is still in their loyal and non-questioning service. Where this internal state exists we seem to find a society that is flourishing in art, theogonies, and material invention but that abides in the realm of social and territorial relations by unchanging and unquestioned precepts. One might think here of those societies of the Middle East pre-1800 B.C. which Jaynes refers to in *The Origin of Consciousness in the Breakdown of the Bicameral Mind* (which, more accurately, should have been titled *The Origin of Detached (or Schizoid) Self-Consciousness in the Breakdown of the Triune Mind*), where evidently both harmony and material prosperity flourished as never before or since.

I am now, Bill, in a position to answer your second challenge. You take me to have defined conservatism as “defending the status quo” and rightly point out that such a definition is untenable. As you say, a conservative in America would be committed to defending and preserving myriads of things that he could not possibly want to defend or preserve; for example, the present sexual permissiveness, income taxes, and so on. But, Bill, if you will look more carefully at what I said you will see that I proposed that this definition be *regressively* applied. Now what do I mean by saying “regressively?”

Even when we merely say, “defending that status quo,” we imply that innovation is to be eschewed and thus suggest that what we received from the past is best. Our present status quo, however, contains much that resulted from innovation in both the recent and the long-ago past. If, then, we are to apply the above definition regressively and thus to each past innovation we in effect return ourselves to that condition just before innovation commenced; at least, the sort of deliberate innovation that issues from the detached neo-cortex or reason when operating over social and territorial relations. As regressively applied, therefore, the definition of conservatism that it defends the status quo in no way has us defending such past innovations as moral permissiveness or the income tax. Instead it has us returning and defending just that semi-savage conservatism that expressed itself in those conditions of harmony and material prosperity that Jaynes identifies, among others, with various Middle East societies before 1800 B.C. To be sure, the members of each race or sub-race will have a different returning point and where post-civilized mergings of races and sub-races have occurred it is probably impossible for one to pinpoint any single such “returning point.” At best, in the case of certain but not all sub-racial mergings, a person might determine which of his blood-lines is qualitatively strongest and opt for that. In the case of post-civilized mergings of races, however, the victim sustains within himself such incompatible strains and instincts no integrating “reach back” into the pre-civilized past is possible. Whatever one, particular racial blood-line is elected as the bearer of this person’s wholeness has to conflict with the tenor of that or those rejected, resulting eventually in a wholeness of self once more divided. This person may well curse his progenitors or ancestors for the living mockery their acts have made him. There would not seem to be much else he can do.

The question remains for others: just how any returning point is to be located, considering the general obscurity in which the early and pre-civilized past lies. As a beginning, I would suggest that one try to be what he may not be but can be: the natural or wholly integrated man. Then, having consulted instinct and feeling and having resolutely banished from his mind all liberal principles and especially those condemning racism, one might commence applying regressively to his own particular race, nation, and family the status quo definition of

conservatism. In this endeavor one should want, of course, to make use of whatever science, histories, epic literature, and so on were available. Thus, if one were of Germanic origins he would want to consult the Roman historian, Tacitus, and even that more speculative evidence which tends to show that Odinism itself was, at a certain time in Germanic history, a deliberate innovation. In this way his true conservative allegiances would be separated from those spurious ones that a witless thinker like Harbour would have him (and all other conservatives) adopt, like that to natural law theory or to theocentric humanism or to that not merely spurious piece of conservatism but pernicious absurdity, "Judeo-Christianity." On the other hand, while opting for "localism" and the centrality of family he would, to Harbour's infinite distress and horror, opt for that xenophobia, tribalism, and, where called for, racism that were the very leaven of the Germanic ethics and ethos.

Truthfully,
Edward.

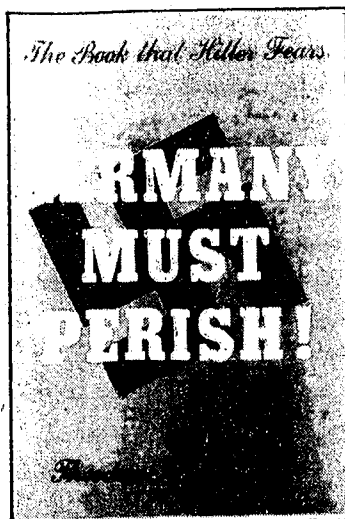


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