

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

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

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

SOME QUOTABLE QUOTES FROM *AMERICA'S DECLINE:*

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

On Race: "We must further understand that all races naturally regard themselves as superior to all others. We think Congolds 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 over-crowded planet."

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By Dr. Charles E. Weber

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George P. Dietz, Editor & Publisher

POSTSCRIPTS

by
Reyilo P. Oliver

GREAT FAILURE

The Crusades are, so to speak, the continental divide of European history. They have inspired thousands of novels and romances in all European languages, of which the best known in this country is probably Sir Walter Scott's *The Talisman*, a typical compound of 15% history and 85% exuberant fancy. They are subject of innumerable general and partial histories, and even a summarily select bibliography would cover several pages. For an orderly account of events, I shall recommend only *A History of the Crusades*, a composite work edited by Kenneth M. Sutton and others (2 vols., Madison, University of Wisconsin Press, 1969).

The avowed purpose of the Crusades was the conquest of Palestine, then called the "Holy Land", because it was the scene of the tales assembled in the Christians' holy book. When we consider the individuals who participated in that great outburst of military power, we can only rarely determine in what proportions a given man was actuated by superstition and by our racial desire for adventure, conquest, and glory.

In the Crusades, Europe attained the greatest measure of unity she has had since the fall of the Roman Empire. It is true that there was frequent and sometimes fatal dissension among the leaders, but they quarreled as rival commanders, each jealous of his own prestige and confident of his own military judgement, not as Englishmen or Frenchman or Germans. In feudal society (as so often in the Elizabethan theatre and grand opera) each territorial magnate, a count or duke, was the absolute monarch of his own domain, owing only a tenuous allegiance to a king or emperor, and nationality was, at most, only a vague perception of small ethnic and temperamental differences, not yet systematized politically into distinct nations.

The European unity manifested in the Crusades was, in part, made possible by a common religion, Christianity in the form of Roman Catholicism, still unperturbed by formidable heresy, and,

in part, by a common culture and, among the literate, a common language, Latin. To what extent this basis of unity was preserved by Christianity is a question that depends on speculation about what would have happened, had the Germanic peoples been immune to the alien religion. The answer given by Charles Renouvier in his anonymously published *Uchronie* (Paris, 1876) is only one of scores that could be urged with equal plausibility.

In the Crusades, Europe, for the first time since the decadence of Rome, took the offensive and, in obedience to our racial urge to expand and conquer, the relatively small armies of European warriors vanquished the Moslem's armed hordes, subdued Palestine, made an Aryan the King of Jerusalem, and partitioned the land into feudal domains.

In the Crusades, Europe also manifested, here and there, a sense of racial unity. One of the great leaders of the First Crusade, Godfrey de Bouillon, remarked on the folly of going to the Orient to fight the Saracens while leaving one's wife and heirs exposed to the depredations of another Oriental race, the enemies of God and man, and he was only with difficulty persuaded to depart on the Crusade and leave urgent business unfinished at home. Other noblemen, notably Emicho de Leiningen, Guillaume de Melun et Gâtinais, Clarebold de Vendeuil, Thomas de La Fère, and Drogo de Nesle, attempted hurriedly to clean up some German cities, notably Speyer, Worms, Mainz, and Cologne, on their way to the holy war. Their patriotic efforts were largely frustrated by men of their own race. The Jews scurried to sanctuary in churches and monasteries, where they were protected by venal or superstitious ecclesiastics, including bishops and archbishops, and some went into hiding in the homes of venal or compassionate burghers. Of the Jews who fell into the hands of the Crusaders, many saved their lives by professing an eagerness to be doused in holy water, while an uncertain number of others were slain. Warriors on their way to Palestine could not tarry long in any one place, so their attempted *épuration* was more symbolic than real, and they had to be content with a relatively small number of executions and with carrying off booty that the usurers and swindlers quickly replaced by fresh depredations.

Yahweh's darlings habitually and perpetually whine about persecution, and since the Crusaders did slay a number of them who failed to scuttle into sanctuary or hiding, they had some basis for fictions about a "holocaust." They wrote narratives about the mul-

titude of sweet innocents who heroically killed themselves and their families to avoid falling into the hands of the vile Christians. These accounts were recently translated, expounded and elaborated by Robert Chazan in *European Jews and the First Crusade* (Berkeley, University of California Press, 1987), a work that I have not seen, although I have read a good part of the sources in an edition by Neubauer, Stern, and Baer (Berlin, 1892). Chazan evidently accepted the stories as historical chronicles.

Professor Ivan G. Marcus of the Jewish Theological Seminary, in his review of Chazan's book in *Speculum*, LXIV (1989), pp. 685 ff., notes that the several sources represent revisions by various hands and fall into three families, distinguished by the use of "stench" or "filth" or both to designate Christians. He recognizes that the stories, improved by each reviser, "are highly edited, rhetorically colored, and liturgically motivated literary reworkings of circular letters and oral reports, written for definite purposes."

It is likely that some Jews—how many we shall never know—did follow the example which, according to tradition, was set by the Jews in Masada when that fortress was retaken by the Romans in A.D. 73, and did kill themselves and their families rather than be temporarily polluted by drops of the hated Europeans' holy water.

When the Crusaders reached Palestine, their prowess and valor crushed the Moslem armies and gave them possession of all the territory they coveted, on which they imposed a rule that has left monuments that still excite the awe of tourists, notably the vast ruins of the Krak des Chevaliers. But their conquest of Palestine, as their later conquest of the Byzantine Empire, was in the end ephemeral, and as the Europeans retreated, the land relapsed into the possession of the peoples from whom it had been taken.

The great effort, inspired by Christianity, ended in failure, because the minds of the conquerors had been muddled and perverted by Christianity. Thus was the blood of our race shed in vain, and its heroism aborted, as was often to happen in later centuries.

Another retelling of a part of the history of the Crusades is Edward Burman's *The Templars, Knights of God* (London, Crucible, 1988), which is the subject of an admirably perspicacious review by the editors of *Mankind Quarterly*, XXIX (1989), pp. 421 ff.

The Knights Templar fought valiantly and heroically in the Near East, but their order was an attempt to combine two incompatible things: knighthood and piety. They were warriors, but they

were also ecclesiastics, and as such they were condemned to celibacy. They could not marry, and since Christianity had inherited and even exacerbated the morbid misogyny of its Jewish authors, they were even forbidden to have intercourse with those nasty and dangerous animals, women. The result, naturally, was that some became homosexuals, with a vice that does not necessarily exclude valor,¹ while others, evading an inhuman law, kept concubines, usually women from the native population, and engendered mongrel bastards.

The Knights Templar, therefore, were a part of the racial ruin wrought by an alien and poisonous religion. They, as the editors remark in the review, were part of the historical record that incites us to "wonder that Europe could for so long sustain the constant genetic loss resultant from centuries of warfare on the one hand, and centuries of monasticism on the other."

The Jewish superstition, furthermore, was what aborted the first great European conquest and made it a war to save a part of the world for Christianity and thus, despite all the heroism of the Aryan warriors, made it in the end as futile and foolish as a war to "save the world for democracy."

One could not improve on the concluding section of the review as a statement of a highly significant historical fact that is usually disregarded by writers who aspire to be popular pseudo-historians:

"Although the Levant was potentially a source of wealth and riches for Europe, being central to trade with the Orient, it could have been held only if the Crusaders had abandoned the Christian ideal, which saw the local Christian population as their brethren, and had instead planned the permanent colonization of the Holy Land by European settlers, bringing European women along with the European knights, and encouraging settlers such as the Templars to breed families of their own by European women, and thus ensure a permanent and plentiful garrison sufficient to resist the Moslem hordes brought against them from all directions. While the Crusaders never degenerated, in the Levant, to the levels of the Byzantines, nevertheless the only offspring they produced there were the offspring of local women who certainly did not share the gene pool of the European knights, and equally certainly were not reared in the tradition that enthused the chivalry of

1. As witness the famous Hieros Lochos of Thebes, if their sexual habits are correctly reported. Philip of Macedon, who was by no means a sentimentalist but had an Aryan's admiration of courage and loyalty, wept when he saw them dead in their ranks on the field of Chaeronea.

Europe. For the vast majority of European knights, participation in the Crusades, and settlement in the Levant, was genetic death. The indigenous Moslems could always raise fresh hosts with which to retake the cities won by the Crusaders at such heavy cost, while any Crusader reaction was possible only when the internecine political and church squabbles in Europe would permit a new generation of young knights to be sent to the Levant." Sent, one could add, to their genetic death and with further depletion of our race's great and irreplaceable heritage.

So you can see that the hallucinatory drug to which our race was made addicted by its eternal enemies and by its own shysters and demented dervishes, was as deadly in 1096-1144 as it is today. One must wonder whether our faltering race, now so terribly depleted of its racial strength, can ever recover from the spiritual kuru or "AIDS" with which it was infected in the fourth and fifth centuries of the present era. Certainly not, so long as it idiotically suppresses the little that is left of the race's ravaged immune system.

UNGRATEFUL HERO

An advertisement sent through the mails by Edgar D. Mitchell begins: "Eighteen years ago I had an extraordinary experience—one that shaped my life. After exploring the dry, airless surface of the moon as an Apollo astronaut, I was returning home to Earth. When I saw our fertile planet, luminous in space, I knew that our Earth and the life it bears were not mere accidents. On a deep level I experienced the intelligent, loving and harmonious nature of the universe."

There is no reason to doubt that story. His experience is readily understood. He must have felt an enormous, overwhelming relief when the rocket which had brought him to the moon began the return journey. Had its apparatus or the center on earth from which it was controlled failed, he and his companions would soon have perished in agony on the dry, airless surface of the earth's satellite or in the eternal night of frigid and airless outer space, and would have thus experienced the "loving nature" of a universe in which life is a mere epiphenomenon of blind, primordial forces—a universe in which the earth and the whole solar system are less than a single snowflake in a blizzard.

A brave man is not one who is so stupid or intoxicated that he cannot perceive imminent peril or estimate his chance of surviving it. A brave man is necessarily afraid, for fear is the instinct that

makes all animate creatures, from ants to men, flee from perceived danger. Courage is the self-mastery that enables men to confront perils from which instinct would make them flee. And when they have survived that peril, the release of the tension of self-mastery produces a surge of overwhelming emotion, and a brave man will often find himself trembling in that first moment of assurance that he is safe. Anyone who has ever escaped with his life from a deadly danger knows that; and, in some circumstances, his consciousness, in that instant of almost incredulous perception that he was alive and the danger passed, may have been filled with incoherent thought that he later recognized as irrational.

In 1971, when the crew of the fourth lunar mission prepared to return home, Mr. Mitchell could reassure himself with the knowledge that the crews of the first two landings on the moon had returned safely to earth in 1968, but he also knew that in 1969 the crew of the third attempt had barely escaped with their lives when a malfunction occurred, fortunately while there was still time to abort the mission. He must have felt a great relief when the danger that he and his companions might be stranded and left to die miserably on the dead satellite or in sublunar space was passed, and the disk of the planet toward which they were returning at last doubtless seemed gloriously alive and benign, suggesting fantastic notions about a "loving universe." What is odd is that when he was back on the earth, he did not reflect how fantastic and irrational that illusion had been.

It is also odd that he should only then have perceived that our planet and the animalcules that crawl over it were not accidents—unless he was taking 'accident' in the sense given it by ignorant persons, who think the word means 'without cause.' Every accident is an event that was not predicted and anticipated because its causes were not perceived before it occurred. When two automobiles collide, that is an accident because neither driver perceived the velocity of the other and the path it would follow. An observer who saw the two vehicles approach each other, knew the velocity of each, and knew that neither driver was aware of the advance and path of the other, would have seen that the 'accident' would be the inevitable result of causes that were obvious to him.

This planet and the sentient creatures upon it are not accidents, because they were inevitably produced by causes and forces that have operated, and will operate, in the universe forever. It is true that the chemical reaction that produced life occurred on no other known planet (for reasons that are well known), and that

the reaction has not yet been successfully reproduced in a laboratory, but that does not alter the fact that life, like the incandescence of the sun, was regularly produced by natural forces that are inherent in the very structure of the universe and work automatically and blindly, without purpose. Life would be an accident if it had been created by some spook, an impossible being imagined as living and capable of volition.

It appears that Mr. Mitchell's failure to understand his own natural reaction in 1971 inspired him to found the Institute of Noetic¹ Sciences, for which he is now soliciting subscriptions and contributions.

To judge from the prospectus, the Institute will be largely concerned with investigation of the well-attested phenomena of psychosomatic medicine, the interaction of mental states and physiological conditions, which is still only partly understood and sometimes seems paradoxical. I remember the remark made to me by a member of the medical faculty of Johns Hopkins not long after a surgical operation cured the eminent Russian historian, Rostovtzeff, of melancholia (and also cured him of logical thought): "We have now conclusively proved that all maladies of the mind are maladies of the body, and that all maladies of the body are maladies of the mind." That was more than a cynical quip.

Much of the difficulty in understanding the interaction arises from the dichotomy between body and mind that the Christians took from the Orphics, although they, expecting old Jesus to smash up the universe next year, neglected to take over the corollary in Orphic doctrine, metempsychosis.²

1. Since it is now fashionable to print the Latin diphthongs *ae* (=Greek αἰ) and *oe* (=Greek οἰ) as separate letters instead of with the digraphs *æ* and *œ*, the diaeresis should be used when the two vowels do not form a diphthong, as in *noëtic* (Greek νοητικός).

2. The Christians probably imitated some of the mystery cults that had been derived from Orphism or the revived Orphism of the Second Century, rather than the original Orphism of the sixth century B.C., which so strongly influenced Pindar and Plato. Whence the Orphics derived their theogony and theology is not known, and it would be bootless to list the various speculations. I shall not attempt to guess whether the Orphic doctrines were, like those of the Vedas, indigenously Aryan or, as the great authority of Professor Hans Günther maintains, incorporated much that was alien to the Aryan spirit. However that may be, as I have often remarked, the Orphism of Pindar, embellished by the genius of a great poet, makes Christianity seem insufferably tawdry and vulgar.

The psychosomatic problem would be clearer if we eschewed superstitious fancies and followed the sound Aristotelian definition of the soul as simply the vitality that stimulates and coordinates the organs of a living thing. The soul of a plant or tree is its ability to absorb nourishment, grow, and propagate itself. To these faculties, the soul of an animal adds sense-perception, and the soul of the higher animals includes also the orectic power of desires that are not mere appetites and instincts that are more than mere reflexes—a soul which in man is called the subconscious mind (Latin *anima*), and is usually complemented by the conscious mind (Greek *νοῦς*, Latin *animus*, *mens*) which is capable of reason and of common sense, the faculty that correctly synthesizes the perceptions of the five senses, memory, and reason. When a living organism, whether tree or emperor, dies, its soul vanishes.

Religions which imagine a detachable and perduring soul have given unthinking persons the notion that a human being is like an automobile, which may be abandoned by its driver when he has reached his destination. The analogy is obviously wrong. In an automobile, malfunction of the water pump does not affect the carburetor, and vice versa, but a human being is an interaction of many organs, and even ordinary medical practice traces aetiologies such, for example, as this: a disease of the eyes, produced by diabetes, caused by malfunction of the pancreas, which was affected by the liver, which was inflamed by alcoholism, which was caused by a desire to escape from reality.

The dianoëtic faculty in the psyche of many human beings makes it a relatively complex force that coordinates the functioning of the various organs and the components of those organs. Much of its activity is still obscure, as witness the phenomenon of drastic physiological changes induced by intense emotions. This phenomenon may occur in the few genuine instances of “faith healing,” although most of the instances that are supposedly produced by “faith healers” are induced hallucinations or plain fraud.³

Such operations of the psyche call for research, and if Mr. Mitchell’s Institute is to sponsor rationally scientific investigation, well and good, but it is hard to see how that could supply enough

3. On this racket of the big-time Jesus-hucksters, see the admirable investigation by James Randi, *The Faith Healers* (Buffalo, Prometheus Books, 1987).

copy for a (monthly?) magazine, a (monthly?) *Bulletin*, and additional hoop-la.

As one reads further in the prospectus, one begins to suspect that Mr. Mitchell did not recover from the emotional reaction that supervened when he had some assurance he would return safely to earth, and that when he says the planet and life on it are not “mere accidents,” he is thinking of a creation, probably by Brahman, the hero of the most reasonable of the many creation-myths, or the Adibuddha, for whom there is something to be said, or possibly even by less attractive and more bizarre super-spooks.

And the sales-pitch sounds more and more like “New Age” hokum. Members of the Institute will be given an “opportunity to travel to other cultures,” thanks, no doubt, to airlines that need passengers, and, what’s more, they are going to “support [with cash?] a vision of personal and *global* transformation.” Do you detect a whiff of miasma from the “One World” swamp?

To waste no more of your time, I come at once to the filling in the cream-puff: the Institute will operate on the premise that “unselfish love and service may be our basic nature.” Yes, and the moon may be green cheese that Mr. Mitchell overlooked when he was there. And your white cat may be an enchanted princess, just as Mme. la Comtesse d’Aulnoy said. Yea, brother! Praise the Lord and pass the noëtic science.

As I dropped the prospectus on an overflowing waste-basket, I reflected that when Mr. Mitchell was safely back on the earth and his intense emotion of relief at his escape from imminent danger subsided, he would have done better to remember that he owed his journey to the moon and his safe return therefrom to the genius of two German scientists, Dr. Wernher von Braun and Dr. Arthur Rudolph, who gave to the United States the power to explore the solar system, and who were requited as Americans usually requite men to whom they owe great benefits. They were driven from the country to prove again that there is no action so base that Americans will not eagerly perform it to please Yahweh’s Yids.

Instead of trying to compete in the “New Age” business, which should be left to third-rate actresses only a little overage, Mr. Mitchell would have done better to show some gratitude to men to whom he owed his life, and to promote a “new world view” based on simple honesty, which is much rarer, as well as more valuable, than stale gabble about “spiritual approaches.”

Even if he felt no gratitude to Drs. Von Braun and Rudolph, he should have perceived that "healing the planet" is mere moonshine, unless we have first succeeded in healing our race, now in the terminal stage of psychic sarcoma.

DOING THE LORD'S WORK

Lying for the Lord was the earliest manifestation of Christian piety, and is still one of the most common. One way of lending spurious authenticity to pious inventions is to forge a document in the name of an author who is dead and cannot deny parentage of the bastard thus foisted upon him.

I have just seen a neat and cogent analysis of two godly forgeries which, although trivial in themselves, provide instructive examples of the way in which such work is done and of the difficult and tedious research that is requisite to identify the forgers.

In my article on the Mormons in *Liberty Bell*, July 1989, I merely alluded to one tradition about the authorship of the *Book of Mormon*, which, although demonstrably false, arose quite naturally among persons who knew Joseph Smith, if not personally, at least by reputation.

As I said, it is virtually certain that Smith was the author of the revelations about the early history of the Western Hemisphere that he pretended to have miraculously translated from golden plates that he had miraculously found in a cavern. He succeeded in having his religious fiction published as a book in 1830.

Smith was an uneducated and crude young man, who barely escaped prison as a result of the maladroit swindle with which he began his career. He lived in a region of which the population consisted almost entirely of American peasants—small farmers, of whom the most prosperous would have been accounted poor in European society, artisans, and tradesmen. They knew how to read and write, but wrote only occasionally and with conscious effort; they had little taste for reading, except in what was probably the only book they owned, the Bible, and the local newspaper, published by a man but little more literate than they.

Although Smith's tale about the golden plates was probably the best he could have devised, and was confirmed by the attestation of eleven witnesses, all his relatives or cronies, who claimed to have seen and examined the wonderful plates, it required no

education to detect the hoax; one had only to refrain from putting his common sense in cold storage.

To his contemporaries who did not succumb to the common yen to believe in supernatural marvels, the production of a large book that was actually printed must have seemed an amazing feat.¹ And it must have seemed to them improbable that an ignorant and rather loutish man could have been the author of it, since they were sure that the authors of published works must be learned and cultivated men.

If you will tolerate a startling analogy—*si fas est parva componere magnis*—Smith's contemporaries were like the many men who were convinced that the actor, William Shakespeare, was so ignorant that he *could not* have written the plays that were published under his name, and accordingly exercised their often great ingenuity in trying to identify the real author. I have received no revelation on this subject, but Professor Thomas Baldwin, in his *Shakespeare's Small Latine and Lesse Greek* (University of Illinois Press, 1944), proved that the education Shakespeare probably received in the school he attended as a lad would have sufficed for authorship of the much admired plays. All men who have accomplished anything noteworthy are autodidacts, and even the most advanced diplomas and degrees merely certify that a man has acquired a little more of basic knowledge which he can use further to educate himself.

Smith certainly spent as much time in a school as did Abraham Lincoln, who, however, was able to acquire for himself what he described as a "sufficient education," and, aided no doubt by natural talent, attained a high degree of rhetorical skill in English composition, especially in the solemn style created by the translators of the King James version of the Christians' story-book.

Lincoln was a highly intelligent man driven by a devouring ambition, and his innate shrewdness, coupled with what he had learned of law, perfected his prose style for the purposes for which he used it. Smith had a good memory, native talent, and a lively

1. It is hard for us to comprehend the awe with which mere authorship was regarded by such persons. When I was young, I was told by a man who had grown up in a comparable community that when he was ten or so he was taken to see a young woman whom the local newspaper had featured as the authoress of a short story that had been published in one of the innumerable magazines of cheap fiction that then filled the newsstands. He was shocked when the female genius who had attained such glory told him that she earned a living by working in a local emporium.

imagination; he had assiduously read the great story-book, and to imitate it he needed only the suggestion for a plot, which he derived from a contemporary theory about the origin of the aborigines of the New World.²

Smith's contemporaries, as I have explained, were unwilling to credit him with so much ability, and when they heard that a better educated man who had attended Dartmouth College, a certain Solomon Spaulding, whom Smith *could have* known, had composed an unpublished work of fiction which purported to be a manuscript found in a cavern, which had been written by one of a party of Europeans who reached North America in ancient times and, after exciting adventures, became involved in wars between nations of partly civilized natives, they naturally suspected that Smith had somehow acquired and published Spaulding's work, perhaps with some slight revision to convert fiction into revelation. The suspicion was a natural one; you or I might have entertained it in those circumstances.

A kind and generous reader has sent me photocopies of the pertinent pages in two obscure books, a *History of Washington*

2. The theory originated in the time of Cromwell, when a Jew claimed he had encountered on the western coast of South America a tribe of Indians who understood and spoke Hebrew. Ironically, corroboration of Smith's story, which the Mormons have long sought in vain, has now become available. According to the Jerusalem Center for Biblical Studies, a professor in the Ohio State University, J. Huston McCullough, discovered that a short inscription in Tennessee is Hebrew and says that a burial ground is "Only for Jews." He also traces some of the religion of the American Indians to Jewish origins. That proves that the Western Hemisphere was discovered by Yahweh's Yids, who were fleeing oppression by the Romans, doubtless in the first century B.C. Had Professor McCullough been alert, he could have supported his *trouvaille* by citing the small terracotta figurine that American archaeologists privately call "the Sheeny." It shows a black-bearded and obviously Semitic face, which has been compared to that of a brutal Phoenician or Canaanite god, like Yahweh, and if it does not represent that deity, could represent a Jew of predominantly Semitic ancestry. For a good picture of the little head, see Constance Irwin, *Fair Gods and Stone Faces* (New York, St. Martin's, 1963), p. 176. The figurine, reportedly found by a peon on land in a remote and little inhabited part of Mexico, may well be a forgery, perhaps a *jeu d'esprit* by the man who brought it to a somewhat credulous American curator, but it would have served as a springboard to the well-known accumulation of evidence that suggests that the civilization of the Incas and Mayas had a transatlantic origin, which a zealous professor could have exploited to the glory of God's People.

County, Pennsylvania, by Alfred Creigh, published in 1871, and a *History of Washington County* by Earle R. Forrest, published in Chicago in 1926. Creigh is concerned to win for the village of Amity in that county the distinction of being the "Mecca of Mormonism," and is certain that Spaulding was the author of Smith's book; he quotes, probably in good faith, a forged letter that proves his contention—a letter rashly forged in the name of Spaulding's widow, who was still alive at the time and denounced the imposture. Earle R. Forrest, I am glad to say, was a careful and judicious historian, who made his own investigation and objectively reported the results on pages 636-644 of his long book, of which that chapter is only a very minor and incidental part, with a subject on which most writers would have been unwilling to exert themselves and treat it with his exemplary diligence.

Forrest's chapter makes it easy to see how honest witnesses, recalling incidents of earlier years, confused the romance, which they had never read and about which they had heard at the time only some description of its subject, with the new Bible, which they had heard expounded by Mormon zealots, and of which they had perhaps read some parts.³

The claim that Spaulding was the author was advanced as an historical certainty by E. D. Howe, a printer and proprietor of a local newspaper in Ohio, who, in a polemic book, *Mormonism Unveiled* (1834), published under his own name material he bought from a Dr. Hurlburt and for which he reportedly paid five hundred dollars, and which he then shamelessly distorted and revised, believing he could do so with impunity, since he was sure that Spaulding's manuscript would never be found. And so long as the text of Spaulding's "Manuscript Story" remained lost, no one could conclusively refute Howe's dishonest work, which presented as fact a theory that Spaulding's manuscript had been stolen by a printer named Lambdin, who thought of using it for a profitable hoax and gave it to a Sidney Rigdon to be torted up as a religious document; Rigdon in turn selected Smith as the crook to take public responsibility for the lucrative fraud.

I know nothing of the character of E. D. Howe, the editor and proprietor of the *Telegraph*, a newspaper in the small town of Plainville, Ohio. He may have been only a journalist who saw an

3. The human memory is labile and stories become magnified and changed when imagination supplies details that were forgotten. I gave some examples in *Liberty Bell*, May 1987, pp. 1-6.

opportunity to make money by writing and publishing on his own press a sensational book about a topic that was currently exciting a large part of the American populace. But we may conjecture that he may not have been a cynically dishonest man, and explain his conduct by a factor that is *allzu menschlich*.

It will not matter whether Howe was a Christian or an atheist. If a Christian of the established denominations, he thought the "Mormon conspiracy" a diabolic device for snaring souls. If an atheist, he saw in the Mormon cult just another damned superstition that befogged men's minds, and one that was becoming dangerously popular. In either case, he saw Joseph Smith's revelation was an impudent hoax, and he may well have told himself that there was nothing wrong with twisting evidence and suppressing inconvenient facts to ensure the failure and hasten the disappearance of a fraud. It is not wrong to thwart dishonesty dishonestly!

That brings me, by the bye, to one reason why I am devoting space to this article. The state of mind that I have conjecturally attributed to Howe is by no means unknown among our allies in our struggle to preserve our race.

The late A. K. Chesterton, a great Englishman in an age of pigmies and wimps, once told me that he had been almost taken in by a quotation confidently cited by an American writer from a book of which no trace could be found in England, where it had purportedly been published. When he confronted the American with that fact, the man admitted that he had invented the spurious quotation and the book from which he pretended to quote it, justifying himself on the grounds that any club is good enough to beat Jews. He evidently could not understand that a club that breaks in one's hands is worse than useless. It is like a shotgun with a clogged barrel: it can harm only the man who uses it. His hoax was doubtless repeated in good faith by persons who had confidence in him and were, sooner or later, acutely embarrassed when they had to admit they had relied on him—some of whom, if they did not give up in disgust, may even have irately thought of requiting his dishonesty dishonestly!

THE SECOND GENERATION

Howe's book was, of course, manna to holy men who were trying to destroy their new and too successful competitor in the salvation-business, but Mormon defenders were able to impugn his veracity by adducing conflicting evidence. Howe's *Mormonism Un-*

veiled was soon in need of some corroboration to prop it up, and, naturally, that corroboration was forthcoming, and in a form that convinced even Mormon apologists, who faced the difficult task of explaining it away.

One of Joseph Smith's cronies was Oliver Cowdery, who perjured himself by swearing that he had not only seen and handled the fabulous golden plates, but had also seen and heard the angel who had acted as God the Father's messenger boy. After a while, Smith and Cowdery quarreled—probably over money or women (each accused the other of adultery),— so Cowdery recanted, was excommunicated from the band of Latter Day Saints, and galloped to a Methodist church to honey up to Jesus. And after another while, when he became discontented with his new holiness, he galloped back to his old pals, made confession and atonement, and became a Saint again. Whether he turned another spiritual somersault before ascending to Heaven, is disputed.⁴

There was put into circulation a pamphlet purportedly written by Oliver Cowdery and printed in 1839, entitled *Defence in a Rehearsal of My Grounds for Separating Myself from the Latter Day Saints*. It was precisely the kind of thing that Cowdery could have written during the period in which he was a Methodist, and it was entirely in character that he, who had seen and heard the angelic messenger boy, should subsequently have been approached by "the Redeemer Himself," who, out of concern for the soul of the great Cowdery, rushed down from Heaven to denounce all the Mormons "for their corruption and blindness in permitting...Joseph Smith...to lead them forth into errors," and to give the pure-souled and innocent Cowdery the command, "withdraw thyself from them." Cowdery moreover gave a nice hint when he said Smith had baptized him in the presence and at the direction of an Angel of God, "whose voice...did most mysteriously resemble the voice of Elder Sidney Rigdon."

Mormon apologists did not doubt the authenticity of that pamphlet, and had to explain it away in terms of the undeniable instability of Cowdery, claiming that he must have repented of his vile pamphlet when he was refurbished as a Saint in 1848.

4. One of Cowdery's fellow perjurers, a man named Harris, who also swore he had handled the hieroglyphic plates and beheld the angelic delivery boy, may hold a record in spiritual acrobatics. He was converted to, and unconverted from, a total of thirteen religious sects. He and Cowdery are examples of the kind of neurotic, unstable, and unreliable accomplices whom poor Smith had to enlist to launch his ambitious fraud.

Their claim was rebutted by a manuscript purporting to be the Confession of a certain Oliver Overstreet, executed in 1857 in the presence of three subscribing witnesses, who further went before the Judge of the Probate Court, E. S. Smith, and swore to the authenticity of the document, as the judge attested by affixing his own official signature.

Overstreet confessed that Mormons had hired him for \$500 to impersonate Cowdery and give a speech before a Mormon assembly to the effect that he, Cowdery, repented of his sins and reaffirmed his faith in Smith's divine revelation. The newly found confession seemed valid, because, although no trace could be found of the histrionic Overstreet, the witnesses were substantial citizens, living in 1857; Elias Smith had indeed been Judge of the Probate Court in that year; and the signatures seemed to be genuine. The Mormons, at bay, could only argue plausibly that a scoundrel who would perpetrate a fraud by impersonating another man for \$500 could also have been hired to claim that he had done so.

These proofs of the rascality of Joseph Smith obviously strengthened the claim that he had appropriated Spaulding's manuscript to produce a book he could not have composed himself.

The balloon went up in 1884, when Spaulding's manuscript was found in Hawaii (of all places!) and eventually placed in the library of Oberlin College. The text of his "Manuscript Story" was printed by a Mormon publishing house in 1885 and by another in 1910, in an edition which is photographically reproduced in Mr. and Mrs. Tanner's *Did Spalding [sic] Write the Book of Mormon* (Salt Lake City, Modern Microfilms, 1977).⁵

The manuscript found in Hawaii is obviously Spaulding's original. He made many orthographic and syntactical errors in the heat of composition. He left short lacunae, to be filled in when he thought of the right word or suitable detail, and he canceled and replaced many passages, of which some of the longer show that he was inventing his plot as he wrote, and although the narrative is complete, so far as it goes, it ends with preparations for a battle that would doubtless have been the subject of a following chapter, which remained unwritten, probably because Spaulding lost interest in his novel.

5. Still in print, \$4.00 + postage. Modern Microfilms has become the Utah Lighthouse Ministry (P.O. Box 1884, Salt Lake City), thus securing tax-exemption.

In his introduction, Spaulding claims that he will translate from the Latin of a parchment manuscript that he found in an underground vault beneath some ancient ruins on the west bank of the Conneaut River, which flows into Lake Erie near the border between Ohio and Pennsylvania.

The author of the parchment manuscript and narrator of the story is a Roman, Fabius, who claims descent from the great Cunctator. He paid court to the Emperor Constantine when the latter visited Rome, and was charged with a mission to officials in Britain and asked to escort several Roman women to their future homes on that island. On the Atlantic, his ship was driven by a great storm to the shore of North America, where he and his companions had perforce to become a small colony of Whites among the Indians.

Fabius eventually traveled westward into the interior of the continent and reached the Ohians, a nation of civilized people, obviously of partly European origin at some remote time and familiar with some of the techniques of Roman agriculture and manufactures. He returned to his companions in exile, having been given domesticated mammoths with their mahouts to bring the luggage from their old colony, and all the Romans were welcomed into the stable and well-governed society of the Ohian subjects of the Emperor of Sciota.

The narrative then deals principally with the reign of Rambock, Emperor of Sciota, whose eldest daughter, "the fair Lamesa," is wooed by "the valiant Elseon," son of Hamboon, Emperor of Kentuck, the other great power on the continent. Both emperors have subordinate monarchs, such as Ulipoon, King of Michegan, and Numapon, King of Colorangus.

A war between the great powers provides occasion for doughty deeds, chivalrous exploits, and gallantry toward fair women.

The first part of the tale, which leaves the Romans stranded in North America, is a fairly vivid adventure; the description of the customs and beliefs of the Ohians resembles the didactic essays, thinly disguised as travels to new-found lands, that were so common in the Eighteenth Century; but when we reach the star-crossed amours of the great Hamboon's son and the beauteous Lamesa, the author begins gently to parody Victorian romances, and it is obvious that he is greatly enjoying himself as he writes.

If Spaulding had completed his story⁶ and published it, he would probably be remembered today in the larger histories of English literature in the United States. His work clearly bears no similarity to Smith's *Book of Mormon*, except that both purport to be translations of long-buried manuscripts dealing with the ancient history of the Western Hemisphere. Christianity and Jews have no part in Spaulding's whimsical tale, written in a style far removed from Smith's Biblical pastiche.

When Howe published his *Mormonism Unveiled*, he was uneasily aware that there was then living at least one man, Dr. Hurlburt, who had recently read Spaulding's manuscript, might have made extensive notes, and could, if so inclined, expose Howe's chicanery. Howe accordingly provided himself with an escape hatch, suggesting that Spaulding might have written two stories.

When the Mormons' enemies were confounded by the discovery and publication of "The Manuscript Story," they promptly claimed that Spaulding had rewritten his story to make Jews the discoverers and colonizers of the Western Hemisphere and had written in a Biblical style the narrative that was the substance of the *Book of Mormon*. They even produced witnesses to prove that there was such a second version, distinctively entitled "The Manuscript Found."

That claim is a patent absurdity. Spaulding was an intelligent man, educated at Dartmouth College, then a respected academic institution, and not the rats' nest it has now become; he was evidently ordained, as the college's graduates commonly were at that time, and entitled to call himself 'Reverend.'

Fortunately, Spaulding's manuscript, when found in Hawaii, was accompanied by a page from a holographic letter in which Spaulding outlined his attitude toward religion. He naturally saw the absurdity of the Christian myths, perceived that numerous passages in the holy book flatly contradict others, and was disgusted that "a barbarous and cruel tyrant" was worshiped as the "Supreme Being." He frankly wrote, "I disavow any belief in the divinity of the Bible & consider it a mere human production

6. He would have had either to end his tale tragically, describing the catastrophic collapse of the Ohian civilization, or to leave his narrator in circumstances, perhaps personally happy, but forboding what the future will bring to a corrupted culture, and therefore resolving to write his historical record for the instruction of the next band of Europeans to reach North America.

designed to enrich and aggrandize its authors & to enable them to manage the multitude." He thought, however, that despite its falsity, Christianity promulgated ethics that were beneficial to the ignorant masses, and therefore he would "make no exertions to dissipate their happy delusions."

Obviously, Spaulding would never have written anything that even remotely resembled Smith's fiction or presented favorably the race that had created a "barbarous and cruel tyrant" in its own image.

This makes it likely that the two documents that supported Howe's thesis, the first by providing confirmation that Smith and Rigdon had conspired to put over a religious hoax, and the second by establishing the authenticity of the first, were forgeries, but probability is not proof.

It may seem at first sight a total waste of time to consider the origins of two utterly worthless documents. If Cowdery's statement is not a forgery, it was the work of a man who claimed he had had an interview with "the Redeemer himself, clothed in glory," who had flown down from the clouds out of a peculiar love for the aforesaid Cowdery, whose statement thus proves that he was either an egregiously audacious liar or subject to fits of insanity. That, however, is no news, for we know that Joseph Smith was a scoundrel, whence it follows that, despite the squawking of "Liberal intellectuals" about "guilt by association," it is only a reasonable and almost necessary inference that Smith's collaborators were also scoundrels. And that is interesting to us only because of the seeming paradox that by his rascality Smith established the most solidly based and wholesomely American church in this country.

On second thoughts, however, we see that the testimonies attributed to Cowdery and Overstreet are small but typical specimens of religious documents, just as Smith's career is an object lesson that shows what talents and procedures are necessary to establish an evangelical religion at any time in the world's history.

THE PROOF

The document bearing Cowdery's name was accepted as genuine by even the staunchest Mormon apologists, and was therefore accepted by Jerald and Sandra Tanner, who seem to have dedicated themselves to destruction of the church from which they are apostates. They soon had misgivings, however, for they have a

keen critical intelligence.⁷ The results of their investigation are set forth in the October issue of their monthly publication, the *Salt Lake City Messenger*.

They found that Cowdery's *Defence* had been totally unknown before it was published in 1906 in Grayson, Kentucky, by the Reverend R. B. Neal, who claimed to be reprinting a pamphlet originally published by Cowdery himself in a booklet of which no one has ever seen a copy and which, Neal said, had been printed in 1839 by a firm of printers in Norton, Ohio—printers of whom no trace could be found in the records of that town. Neal was a holy man with a printing press, an instrument as indispensable to holliness-hucksters at that time as is television today. He had published a stream of booklets attacking the Mormons, in some of which he anticipated arguments that appear in the statement he attributed to Cowdery.

The Tanners' systematic consultation of all the publications and other records of the almost innumerable opponents of the Mormon Church showed that no one of them had even heard of Cowdery's *Defence* before 1906, and that, given Cowdery's publicity-seeking activities, was simply inconceivable. Among those who knew nothing of such a pamphlet was a man named David Whitmer, who had been Cowdery's friend and close associate in and out of the Mormon Church, and who published in 1887 a vehement attack on it, in which he would certainly have appealed to Cowdery's authority and precedent, had Cowdery published the pamphlet in 1839. On the contrary, some of Whitmer's

7. It is true that in their writings, especially since they became a Ministry, they express agreement with the current propaganda of the major Protestant denominations, but their assiduous research and their publication of scores of books and booklets at prices that can scarcely cover the cost of printing must require ample and continuous financial support. The late George Lincoln Rockwell, founder of the National Socialist movement in the United States, was wont to say that the first duty of a military commander is to ensure the supply of ammunition to his men, and the first duty of a social reformer is to obtain money to finance the cause to which he has dedicated himself and his followers. If the commander can obtain the needed ammunition only by professing to believe in goblins and pixies, it is clearly his duty to do so. (Since I have mentioned Rockwell, I should perhaps add that if he tried to apply his maxim, he lacked the art of dissimulation, for his reform movement was always penurious. His friends told me that he even let his teeth decay so that he would not give to a dentist money he could devote to the ideals he expounded in *This Time, the World*, often with indiscreet candor.)

statements were paraphrased or imitated in the text attributed to Cowdery that Neal published in 1906. That publication, furthermore, almost ostentatiously used phrases that had appeared in genuine letters and other writings of Cowdery that had been published before 1906, but echoed nothing from letters that had remained unpublished. It also incorporated material from various sources that had become available after 1839 and before 1906.

These data enforce the incontrovertible conclusion that the *Defence* attributed to Cowdery and first published by Neal in 1906 is a forgery. The Tanners consider it possible that Neal was deceived by a clever and elaborate hoax, but that is most improbable, and Occam's razor as well as what we know about the habits of holy men make it certain, for all practical purposes, that Neal was a shameless liar and either forged the document himself or knowingly endorsed and published another's forgery. He was probably also the author of a supplemental deception that made the librarian of Yale University believe that he was being given a copy of the "original printing" of 1839.

To be sure, Neal may have told himself that his impudent dishonesty was godly work, since it served to discredit a competitor in the salvation-business, and it is conceivable that he actually believed that his fraud on the public would save some ghosts from perpetual torment in the eternal holocaust that his god's rival operated somewhere under the earth.

The *Confession* of the fictitious Oliver Overstreet is a manuscript, and since it is in the handwriting of an unidentified scrivener, it is not precisely datable and could have been written on the date it bears, 7 April 1857. Internal evidence, in the form of reliance on or echoes of published works, indicates only that it must have been concocted after 1873, and probably after 1883. It seems not to have been known to anyone before the end of the century.

The Tanners' research, however, discovered the very document that the forger used as a model and from which he derived the names of the witnesses whose signatures he forged. It is a deed of personal property actually executed on 2 April 1857, duly witnessed, and with the grantor's signature verified under oath by the Judge of the Probate Court, E. Smith, whose attestation the forger copied with only such modifications as were necessary to fit his forgery.

When the Tanners tried to identify the forger, suspicion necessarily fell upon the Reverend Professor William H. Whitsitt (1841-

1911), who had been Professor of Ecclesiastical History in the Southern Baptist Theological Seminary, became President of that institution, and after he was forced to resign in 1899, became Professor of Philosophy [!] in Richmond College in Virginia.

That Man of God was a polemic propugnator of the notion that Spaulding was the author of Smith's book, and he even claimed to know what parts of Spaulding's story Sidney Rigdon had rewritten or supplemented. He richly elaborated Howe's theory of a conspiracy between Smith and Rigdon, with the latter providing most of the intelligence and skill. In articles and booklets published before 1873, he anticipated much that was going to be included in the forged *Confession*, and also, incidentally, some items in the forgery that was going to be attributed to Cowdery. The curious anticipation of forgeries not yet perpetrated is even more marked in a book, *Sidney Rigdon, the Real Founder of Mormonism*, which he cited as complete in 1871, but for which he was unable to find a publisher, probably because the row in the Theological Seminary that eventually forced his resignation had compromised his prestige in the Jesus-business. His manuscript of 1,306 pages is now in the Congressional Library; the Tanners had access to photocopies of five hundred of those pages, sufficient for their purpose, although study of the complete manuscript might have made their research even more conclusive.

In his unpublished book, the Reverend Professor, being a man of some education, admits that early Christianity "abounds with instances of pious fraud," scrupulously rejects a letter clumsily forged in the name of Spaulding's widow, which she herself had denounced, and even provides an apology for the villain of his narrative, Rigdon, who, he suggests, may have been "an honest [sic!] fanatic." Whitsitt elaborates as virtually certain a theory that the witnesses to the *Book of Mormon* and other important acolytes of Joseph Smith were deceived by a series of impersonations of angels et al. carried out by Rigdon, and by plates manufactured to resemble gold in a dim light. He thus exonerates Cowdery, Harris, and the other witnesses from the natural inference that they were simply liars.

It is certain, however, that Whitsitt was somehow involved in the forgeries, and since the two are interdependent and draw upon a common store of supposed facts, the Tanners believe both to have been forged by one man, either Neal or Whitsitt or an improbably hypothetical third party who deceived the two holy men.

In my opinion, their conclusion that there was only one forger is unnecessary. As everyone knows (or should know), thirteen of the letters attributed to Paul in the Christians' story-book were forged by at least four different persons (as shown by stylistic tests)⁸ who were in general agreement about the line to be taken in such letters. (No doubt, the letters attributed to Paul in the gospels of other Christian sects, notably the Marcionists, were also forgeries, but with a different purpose, just as the fourteenth letter (*ad Hebraeos*) in the "New Testament" was concocted by a scribbler who had his own doctrinal axe to grind. The authors of the thirteen letters are sometimes called a committee because they were in almost complete agreement about what it was expedient to tell the customers, but they need not have conspired together or even have known each other. Each could have exercised his cleverness in making his own contribution to the doctrine he thought it best to promulgate, and it is quite likely that other pious individuals forged comparable letters that the Fathers of the Church, confronted by an *embarras de richesse*, did not include in their holy anthology when they put it together.

It therefore appears to me possible and even likely that the forgeries in the name of the deceased Cowdery and the fictitious Overstreet, although clearly interrelated and coming from the same doctrinal mill, were the pious work of two men, probably Neal and Whitsitt, who may never have met in person, each independently wishing to make his own fraudulent (and clever) contribution to the common cause.

PRECEDENTS

Christianity is a vast accumulation of forgeries and hoaxes, and everyone interested in the genesis of religions should read the admirable study by Joseph Wheless, *Forgery in Christianity* (New York, Knopf, 1930), which some society of crusading atheists should by all means reprint and circulate. It is excellently written and highly entertaining as well as cogent.

It is obvious, of course, that the Tanners' neat demonstration that the two anti-Mormon documents are forgeries, and their iden-

8. See the *Encyclopaedia Biblica*, American reprint, New York, Macmillan, 1914 (= London, Black, 1899), Vol. III, pp. 3625 f. The encyclopaedia tries to save face for its Christian fellows by asserting that the letters, although forged, are chock full of holiness.

tification of the circumstances in which the forgeries were perpetrated and of the probable forgers, was made possible by the vast mass of governmental records, archives, privately preserved letters, and libraries of preserved pamphlets, newspapers, periodicals, and books, that has been accumulating in the United States since the Eighteenth Century. For the centuries of early Christianity, such resources, needless to say, are not available because they have not survived to our time.

Thus, although forgeries, frauds, and hoaxes are readily identifiable as such by internal and external evidence, it is seldom possible to identify the perpetrators.

In the strict legal sense of the word, a forgery must be a document falsely attributed by its author to a specific and identifiable individual. In this limited sense of the word, the letters that purport to have been written by Paul are forgeries, while the four "synoptic" gospels are not.

This is true, although the identity of Paul is uncertain, because the letters purport to have been written by the Jew, whoever he was, who seems to have been the first to perceive what profit to himself and benefit to his race could accrue from peddling to the *goyim* a diluted version of Jewish Christianity, particularly exempting male converts from undergoing a barbaric sexual mutilation that even the most ignorant proletarian, if a man, would indignantly reject.

The identity of that Jew is uncertain. He is called Paul in the "New Testament," which also gives his native Jewish name, Saul, which is supposed to mean "requested" (i.e., the son whom his father asked Yahweh to provide), and has no relation to Paul, except the suspicious one of rhyme. Many acute scholars believe that this Paul was the same person as Simon⁹ Magus, who appears in some tales told by the early Fathers of the

9. The name Simon in the "New Testament" is properly a Greek epithet and nickname that means "snub-nosed," "monkey-face," and hence, on occasion, "nigger," but it is assumed to stand for the Semitic name *Shimeon*, which seems originally to have meant "little hyena," but, with a little tampering with vowels, was cleaned up to mean "hearkening" (i.e., obedient). The correspondence of the two names is quite likely, because, as I have often remarked, the Greek alphabet early lost the letter that could have approximated the sound of Semitic Š, which thus had to be represented by sigma, as in the Greek (and hence Latin and English) spelling of the name of Jesus.

Church,¹⁰ but is best known from the references to him in the Clementine *Recognitiones*, the Clementine *Homiliae*, and early Christians' books of *Acta*, which the one included in the "New Testament" was probably designed to refute. The early Christians naturally hated their fellow Jew, who was peddling to *goyim* the cult of their defunct Jesus, who was a christ and was going soon to return with angelic reinforcements to slaughter the hated Greeks and Romans. As holy men naturally do, they probably invented the defamatory stories about his spectacular prowess in magic and eventual defeat at the word of Jewish True Believers. This identification is quite plausible and even probable, but obviously cannot be proved.¹¹

The name of the Jew to whom the famous letters were attributed raises problems. His Jewish name is given as Saul, but without the customary patronymic that the Jews used to distinguish homonymous individuals, e.g., Jesus ben Sirach, Jesus ben Ananias, etc.¹² In the "New Testament" he is given the Roman name Paulus, but if he was a Roman citizen, it is odd that his legal name is never stated,¹³ and one naturally suspects some sort of evasion or deceit.

10. One of these tales is told by Justin Martyr, whom we catch in the act of falsifying a Roman inscription so that he could use a dedication to Semo Sancus as proof that Simon Magus had come to Rome and converted lots of Romans to his damnable religion by performing spectacular miracles.

11. Christian holy men have, of course, labored mightily to refute the embarrassing identification. It would take you six months to read all the tripe that has been written on that one marginal subject.

12. As is well known, the Jews had no gentile names until the cruel Europeans persecuted them and forced them to form families, so that there would be some tag to identify the slippery eels in official records.

13. The possibilities are:

(1) If he obtained Roman citizenship by emancipation, his name would be his former master's praenomen and nomen, plus the name by which he had been known in the household while he was a slave; e.g., M. Aurelius M.l. Eros or possibly M. Aurelius M.l. Paulus.

(2) If he was given citizenship as a reward for meritorious service by a Roman commander holding the proconsular imperium, his name would be that commander's plus a Latin translation of his native name, e.g., Cn. Pompeius Optatus (= Saul).

(3) If he was the son of a man who had obtained citizenship in either way, 'Paulus' could be a cognomen, e.g., M. Aurelius M.f. Paulus.

But despite these uncertainties, the letters 'of Paul' are forgeries because they are attributed to a specific individual, whatever his correct name may have been.

The "synoptic gospels," on the other hand, do not meet the strict criterion for forgery. The writers are anonymous. Each gospel is stated in its title to be a pleasing message (ευαγγελιον) κατα ("according to," "as told by") Matthew etc. The assumption that the man who wrote up the story is the man whom he named as authority for the tale is gratuitous. It is much more likely that the anonymous author of the Greek text of each gospel edited and revised an earlier version, perhaps translating from Jewish Aramaic or some other Jewish dialect, if that had not already been done, and identified his text as one that went back to the tale as told by the person whose name is the object of κατα, although he may have conflated it with choice bits from other accounts. The anonymous author's text was, of course, further edited before the oldest text that has come down to us was copied, and, as we know, further editing and revision went before the gospel was included in the "New Testament" anthology and even later. (See the critical apparatus of any respectable edition of the Greek text.)

Furthermore, the four persons who are named as having told the tales are virtually anonymous. Two bear Jewish names without patronymics; one is given a Roman praenomen but his full name is not stated; and one is designated only by a geographical term. If you publish four documents and attribute them respectively to Hymie, Bob, a Texan, and Izzy, without further identification, they will not be forgeries in the legal sense of that word, because the tales are not attributed to specific individuals. 'Bob' may be anyone of the hundreds of thousands of men who were given some form of that name; the Texan may be any resident or former resident of that populous state; and the United States has been invaded and occupied by millions of Yahweh's predatory pets.

Forgery, moreover, must be carefully distinguished from falsity. A document may be a forgery because it is attributed to a man who did not write it, but be absolutely veracious in what it says. If

(4) Given the form that appears in the "New Testament," it is a little more likely that 'Paulus' ("Shorty") was a sobriquet given him by his acquaintance, which would be ignored in official records but would probably be indicated on an epitaph, e.g., M. Aurelius Eros qui et ("also known as") Paulus.

someone knows the facts about the assassination of Jackanapes Kennedy and chooses to publish them under the name of Earl Warren, his work will be a forgery, but also an accurate report of what happened. If the famous *Protocols* are a forgery in the sense that the Elders of Zion did not write them, they are nevertheless a perfectly accurate statement of Jewish methods and intentions, verified, as Henry Ford observed, by everything the Sheenies have done and are doing to us and the whole world.

On the other hand, a genuine document, written by the man who signs it, may be only a tissue of preposterous lies, such as are commonly told by "survivors" of the fictitious "Holocaust."

The four gospels may accurately report folk-tales embroidered by imagination, and the real cause for wonder is not their problematical and unidentifiable authors or purported authors, but the amazing fact that such inherently absurd tales could ever have imposed on persons who had even a modicum of common sense.

Joseph Smith's hoax, inherently implausible and even absurd, launched by a poor and ignorant man under adverse circumstances, was so successful because he appealed to minds that had already been made weak and childish by unthinking faith and emotional belief in equally implausible and preposterous tales.

One of the many unmistakable proofs that the gospels were, at best, based on folk-tales told by simple-minded peasants is the petty and utterly *mesquine* nature of the miracles supposedly performed by their protagonist—childish little miracles performed almost furtively in remote places and witnessed by no responsible and intelligent men, but only by his uneducated and illiterate followers and, perhaps, a few proletarians no better than they.

He is said to have walked on water—in the middle of an inland sea, on a dark night, and in the company of a few ignorant and illiterate fishermen, witnesses who could not have been found when the tale was told. He walked on water presumably to show off his divine power and thus persuade his contemporaries to save their souls by believing what he told them. Only the veriest dullard will not have reflected that if Jesus had that hydrobatic power and such was his purpose, he should have taken a stroll over the water of the harbor of a populous maritime city in broad daylight and preferably on a day of festival when the city would be crowded with persons at leisure to observe him. He could even have sauntered out on the Mediterranean for a mile or two, just to show off some more after he had attracted attention by walking out to

ships. Had he done that, he would have saved so many souls that a whole regiment of baptizers would have had to work day and night to process the throngs of True Believers.

Petty, furtive, and almost secret miracles are obviously false because they obviously do not serve the purpose for which they are said to have been performed. Even the Fathers of the Church saw that, so a few hundred years later, when they could be sure no one would remember what hadn't happened, they embellished the tales with conspicuous miracles, such as resurrection of the dead from opened graves, which would have excited the whole world and changed its cultural history, had thousands of corpses actually cavorted around a town.

To denounce patent forgeries and to note the falsity of patent-preposterous tales is a waste of time, but what must concern all of us is a problem we must anxiously try to solve: what psychological defect enables not only ignorant masses, but some otherwise intelligent men, to say *credo quia absurdum*, and be actuated by a fanatical belief in what is demonstrably spurious—physically impossible or wildly improbable?

Make no mistake: such irrationality is being systematically excited and fostered by our enemies, who are waging a psychological war to the death against us. How can we defend ourselves against befuddled and maddened masses of our own people? That is a crucial question today. And it is why I have devoted these pages of *Liberty Bell* to a few possibly significant or suggestive examples of forgery and faith. □

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**THE
LIBERTY BELL
AS A REVISIONIST PERIODICAL**

By
Charles E. Weber

When we survey the publications throughout the world which are devoted in whole or in part to the revision of history to bring it into line with what actually happened during the Second World War, we find that some of the most significant of them are published outside of Europe. Germany, which is a victim of a continuing flood of hostile propaganda, would have the most to gain from an objective, revised history of the Second World War freed from the persistent legacy of wartime propaganda. In Germany itself, however, we have the anomalous situation in which governments supposedly representing Germans are the most vigorous suppressors of efforts to arrive at a balanced history of the war, especially with regard to the Jewish populations under German control ("Holocaust Revisionism"). The reasons for this anomaly are complex. We discussed them in connection with the Philipp Jenninger speech of November 1988 in *Bulletin 33*. Prof. Walter Bodenstein also discussed them in his essay in *Bulletin 41*. Nevertheless there are some notable periodicals appearing in the German-speaking countries that are largely devoted to revisionist historiography, such *Recht und Wahrheit* (Postfach 1310, D-8730 Bad Kissingen, West Germany) and *Sieg* (Postfach 5, A-6911 Lochau, Austria). *Historische Tatsachen* appears on a sporadic basis and now includes 36 issues (Hochstrasse 6, D-4973 Vlotho/Weser, West Germany).

In the United States *The Journal of Historical Review* appears on a quarterly basis. We reviewed the first seven years (1980-1987) of its contents in *Bulletin 17*. Of the monthly periodicals appearing in the United States, the most notable one in regard to its content of revisionist history is the *Liberty Bell*, published by George Dietz (P.O. Box 21, Reedy WV 25270).

The following listings of the articles published in the *Liberty Bell* pertaining to the history of the Second World War from a revisionist point of view commence with 1983 and are arranged chronologically with occasional brief comments on their contents:

	Pages	1983
January	9-14	» "World Jewry Declared War on Germany Long Before Germany Took Action Against the Jews." From <i>The White Man's Bible</i> .
	47-52	
	27-34	» Book review by Revilo P. Oliver: <i>Onward Christian Soldiers</i> by Donald Day.
May	6-8	» Charles E. Weber, "Some Afterthoughts on the ABC Television series, THE WINDS OF WAR."
	9-12	» "JDL Threatens Mitchum For Questioning Holocaust." Reprinted from the <i>Thunderbolt</i> .
July	14-17	» Charles E. Weber, "Are Germans a Brutal People?"
	44-49	» Arminius II, "The Hitler Diaries: Are They or Aren't They?"
August-September		» Letter from Charles E. Weber on plans for the Holocaust Museum in Washington.
October	7	
	1-5	» Wayland D. Smith, "Gas Masque / A One-Act Play."
	1-12	» Ben Kriegh, "Germany After World War One." A valuable article, although it contains some factual errors, notably on pages 1 and 2 with regard to German unification and Bela Kun, who was <i>not</i> killed in 1919. (Cf. also <i>LB</i> of February 1984, page 58.)
November	7	» Book review by Dr. George Ross Ridge: <i>The 'Holocaust': 120 Questions and Answers</i> by Charles E. Weber.
December	28-29	» Book review by Raymond M. Goodwin: <i>The War Path: Hitler's Germany 1933-1939</i> by David Irving.
		1984
January	21-34	» Sections entitled, "The Extermination of the Jews" and "National Socialist Germany" from <i>Vindex</i> by D. Myatt.
February	1-38	» Mark Weber, "President Roosevelt's Campaign to Incite War in Europe: The Secret Polish Documents." Reprinted from <i>The Journal of Historical Review</i> , Summer 1983.
March	1-52	» David L. Hoggan, "President Roosevelt and the Origins of the 1939 War." Reprinted from <i>The Journal of Historical Review</i> , Summer

	Pages	1983
April	4-11	» Revilo P. Oliver, "Postscripts." On the origins of the Japanese Attack on Pearl Harbor.
	28-30	» Andreas Wesslerle, "Whom the Gods..." On the policies of the United States with regard to the USSR.
	45-47	» Letter from Charles E. Weber to Prof. James D. Tracy of the University of Minnesota on the "Holocaust" controversy.
July	18-21	» Charles E. Weber, "Another Retrospective View Of The 20th of July 1944."
	25-35	» Major Joseph G. Stano, "An Open Letter to New Jersey's Governor." A letter to Governor Kean occasioned by the introduction of a "Holocaust" course into the New Jersey public schools.
	36-38	» "The Extraordinary Case of James Keegstra."
	39-41	» Book review by Raymond Goodwin: <i>Perpetual War for Perpetual Peace</i> by Harry Elmer Barnes et al.
November	8-17	» Revilo P. Oliver, "Postscripts." Discussion of the absurdities in the "Holocaust" literature.
		1985
January	9-10	» Revilo P. Oliver, "The Agony of Eastern Europe."
	51-52	
February	17-22	» "Ensuring that Holocaust Stories 'Never Die!'" Reprinted from the <i>South African Observer</i> of November 1984.
	39-43	
March	17-20	» Ernst Zündel, "Samisdat Holocaust Trial."
	41-42	
	23-39	"The Case Against the Holocaust."
	42-44	» R.G., "Awakening / A Tribute to Ernst Zündel, Jim Keegstra, and Unknown Others."
	54-55	» Charles E. Weber, "Comment on the Article About Auschwitz in the 4 February Issue of <i>U.S. News and World Report</i> ."
April	32-39	Revilo P. Oliver, "Tomorrow May Be Too Late." On the plight of Rudolf Hess, who was still alive at the time.
	40-42	Allan Callahan, "The 39 Year Ordeal of Walter Reder."
	42-48	» "The Last German Soldier in the Prison of

	Pages	Gaeta."
May	24-44	» Book review by Charles E. Weber, <i>Der Auschwitz Mythos</i> by Wilhelm Stäglich.
	45-49	» Charles E. Weber, "Some Afterthoughts on the NBC Television Series, Wallenberg / A Hero's Story."
July	1-12	» Hans Schmidt, "The Lessons of Bitburg."
August	1-12	» Colin Jordan, "VE-Day."
	49-52	
	53-59	» Manfred Roeder, "The Anniversary of 8 May 1945." Introduction and Translation by Charles E. Weber.
	59-60	» Dr. Josef Kubo, "Forty Years Ago." Translated by Charles E. Weber. On crimes against Germans in Jugoslavia and Czechoslovakia after the war.
September	19-24	» Friedrich Stieve, "What the World Rejected / Hitler's Peace Offers 1933-1940."
	25-48	» Charles E. Weber, "The Great Holocaust Trials / The Trial of Ernst Zündel / Some Personal Recollections and Reflections."
	25-35	
October	20-22	» Book review by Major Donald Clerkin: <i>The Trial of the Germans</i> by Eugene Davidson.
November	48-52	» Charles E. Weber, "The Rôle of the American Association of Teachers of German as a Conveyer of Anti-German Hate Propaganda."
December	26-28	» Allan Callahan, "Ilse Koch and The Double Standard."
		1986
January	27-39	» Viktor Suvorov, "Who was Planning to Attack Whom in June 1941, Hitler or Stalin?" Reprinted from <i>The Journal of the Royal United Services for Defence Studies</i> , London, June 1985. Very important. The author later published a book on this question. For a review, see <i>Recht und Wahrheit</i> , September/October 1989, page 30.
January	40-44	» "Fed-up to the Point of Vomiting." Translated and annotated by Charles E. Weber. Originally published in the July 1985 issue of <i>Unabhängige Nachrichten</i> . On transports of Jews from Bergen-Belsen to Switzerland toward the end of the war.
April	1-44	» Philipp Bouhler, "Adolf Hitler / A Short Sketch of His Life." With 24 Illustrations.

	Pages	
May	19-26	Book review by Charles E. Weber: <i>Ist Nur der Besiegte Schuldig?</i> by Professor Walter Bodenstein.
	40-42	» "The 'Shoah' Must Go On!"
June	21-37	» Captain Kenneth McKilliam, "Causes and Effects of the First World War." Reprinted from <i>The Spearhead</i> of January-February 1986.
August	32-43	» Charles E. Weber, "Our Purpose" and "Answers to a High School Junior's Questionnaire." Republications of <i>Bulletins</i> 1 and 2 of the Committee for the Reëxamination of the History of the Second World War.
September		» Kevin Steinway, "Harry Elmer Barnes: A Bibliography of His Published Writings of and on World War II Revisionism."
December	55-58	» Robert L. Frens, "Another Look At The Gerstein Statement."
	58-60	» L. Pagarell, "David Irving and Hitler Germany."
		1987
January	47-60	» Colin Jordan, "Rudolf Hess: Prisoner of Vengeance."
February	44-50	» Charles E. Weber, "Toward Realism in Understanding the Origins and Development of National Socialism." (<i>Bulletin</i> 5)
March	48-53	» Robert Faurisson, "A Prominent False Witness: Elie Wiesel."
April	59-60	» Charles E. Weber, "The Superfluous Protocols."
June	52-58	» Book review by Charles E. Weber: <i>Verschwörung und Verrat um Hitler</i> by Generalmajor Otto Ernst Remer. (<i>Our Bulletin</i> 11)
August	43-46	» Dr. J. Walbaum, "Typhus Fever and Ethnic Identity in Poland." Translated and annotated by Charles E. Weber. Article from the <i>Münchener medizinische Wochenschrift</i> of 24 May 1940. Republication of our <i>Bulletin</i> 13.
October	10-12	» Ernst Zündel, "The Crime Against Rudolf Hess...and Germany."
December	19-22	» Charles E. Weber, "How to Discuss the Extermination Thesis ('Holocaust') at a Cocktail Party or at a 'Holocaust' Seminar Sponsored by
	43-45	

Zionists." Republications of *Bulletin 15* of the Committee for the Reexamination of the History of the Second World War.

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- January 23-36 » David McCalden, "The Amazing, Rapidly Shrinking "Holocaust."
- 41-46 » Charles E. Weber, "The Continuing Psychological Burdens imposed on Aryan Americans by the Second World War." Our *Bulletin 19*.
- February 1-10 » Revilo P. Oliver, "Postscripts." Comments on the trial of Ernst Zündel and books by Otto Ernst Remer and Hans Baur.
- 11-16 » Karl Otto Braun, "Reflections on Hitler's Campaign in Russia" and Charles E. Weber, "The Wannsee Conference Film." The late Dr. Braun was a member of the German diplomatic representation in Japan. Our *Bulletin 20*.
- March 4-6 » Revilo P. Oliver, "Postscripts." On the mysterious circumstances of the death of Rydolf Hess.
- 11-16 » Book review by Charles E. Weber: *The Nazi Doctors / Medical Killing and the Psychology of Genocide* by Robert L. Lifton. Our *Bulletin 21*.
- April 43-44 » Comments on David Irving's *Churchill's War*.
- 1-12 » David McCalden, "Trial by Jewry." On the trial of Ernst Zündel in Toronto.
- 35-40 » Charles E. Weber, "Problematic Terminology." Our *Bulletin 22*.
- May 13-21 » David McCalden, "Trial by Jewry." (continuation)
- June 11-12 » Theodore O'Keefe, "The 'Liberation of the Camps': Facts vs. Lies."
- 22-30 » David McCalden, "Trial by Jewry." (continuation)
- July 15-18 » Book review by Charles E. Weber: *Vergessene Zeitgeschichte* by Alfred Schickel. Our *Bulletin 18*.
- 39-41 » "The Second Trial of the Indefatigable Ernst Zündel." From *Instauration*, July 1988.
- August 43-46 » Book review by Charles E. Weber: *Pearl Harbor in neuer Sicht* by Karl Otto Braun. A letter from Dr. Braun is appended as well as a notice of his death. Our *Bulletin 26*.
- September 17-24 » Book review by Charles E. Weber: *Pearl Harbor in neuer Sicht* by Karl Otto Braun. A letter from Dr. Braun is appended as well as a notice of his death. Our *Bulletin 26*.
- 31-40 » David McCalden, "Trial by Jewry." (continuation)

- 39-44 » Book review by Charles E. Weber: *Days of Remembrance / A Department of Defense Guide for Commemorative Observance*. Our *Bulletin 25*.
- October 27-31 » "Lüge und Wahrheit." Article on the German declaration of war against the United States taken from the *Kritik* series, nos. 60 and 61. Translation by Charles E. Weber. Our *Bulletin 28*.
- 32-34 » Peter H. Peel, "Hitlerjunge Herbert Norkus and 'Hitlerjunge Quex' (Heini Völker)." On a film made in 1933.
- November 14-19 » Charles E. Weber, "The German Declaration of War Against the United States on 11 December 1941." Our *Bulletin 29*.
- 41-49 » David McCalden, "Trial by Jewry." Chapter Four.
- December 55-60 » Charles E. Weber, "The Vast Holocaust Industry" and "American Naval Operations in the Atlantic Ocean Before December 1941." Our *Bulletin 30*.

1989

- January 1-4 » Revilo P. Oliver, "Ignoratio Elenchi." On the internment of persons of Japanese descent in the United States during the Second World War.
- 15-20 » Book Review by Charles E. Weber: *Feuerzeichen / Die Reichskristallnacht / Anstifter und Brandstifter / Opfer und Nutzniesser* by Ingrid Weckert. Our *Bulletin 31*.
- 21-22 » Charles E. Weber, "War and Remembrance / A Discussion." On the ABC television series. See also the *Liberty Bell*, July 1989, pp. 47-51, "The Concluding Parts of War and Remembrance." Our *Bulletin 32*.
- 39-47 » Charles E. Weber, "War and Remembrance / A Discussion." On the ABC television series. See also the *Liberty Bell*, July 1989, pp. 47-51, "The Concluding Parts of War and Remembrance." Our *Bulletin 32*.
- February 39-44 » Book review by Charles E. Weber: *Die Vertreibung der Deutschen / Geschichte, Hintergründe, Bewertungen* by Alfred Schickel. Our *Bulletin 23*. For a review of another book by Alfred Schickel, see the *Liberty Bell* of July 1988, also important!
- March 1-6 » Revilo P. Oliver, "Hitler & Yahweh." An ironic

- Pages discussion of the attitudes of theologians toward the "Holocaust" material.
- 30-36 » Charles E. Weber, "Philipp Jenninger's Speech / Some Observations and Translations of Selected Passages." Our *Bulletin* 33.
- 50-60 » David McCalden, "Trial by Jewry." (continuation)
- April 5-11 » William L. Pierce, "The Measure of Greatness." Reprinted from *National Vanguard*, No. 110.
- 15-21 » Charles E. Weber, "An American Veteran's Reflections on the Significance of the Life of Adolf Hitler." Our *Bulletin* 36.
- 22-28 » Hans Schmidt, "Hitler at 100: A Critical Assessment."
- 29-37 » "The Real Meaning of Hitler Germany." Reprinted from *Common Sense*, 1 February 1969.
- 40-68 » *Under the Swastika*.
- 69-88 » "Hitler Speaks to America / Excerpts from *Mein Kampf*."
- 89-91 » "The Truth About the *Big Lie*."
- April 122-129 » Colin Jordan, "National Socialism: Then and Now." Reprinted from *National Socialist World*.
- May 1-56 » Friedrich Paul Berg, "Typhus and the Jews."
- June 27-31 » "Lüge und Wahrheit." Second translation from this series by Charles E. Weber; about the destruction of Lidice in 1942. Television series review by Charles E. Weber: *Twist of Fate*. Our *Bulletin* 34.
- 61-72 » David McCalden, "Trial by Jewry." Chapter Six.
- July 1-8 » Revilo P. Oliver, "The Final Secret of Pearl Harbor."
- 45-51 » Charles E. Weber, "Saturating the Air of Oklahoma with the Extermination Thesis" and "The Concluding Parts of *War and Remembrance*." Our *Bulletin* 37.
- August 36-41 » Book review by Charles E. Weber: *Why Did the Heavens Not Darken? / The 'Final Solution'* in

- Pages History by Arno J. Mayer. Our *Bulletin* 38.
- September 26-30 » Walter Bodenstein, "Status Quo, Umerziehung und Revisionismus." Translated and annotated by Charles E. Weber. Our *Bulletin* 41.
- October 21-26 » "The Bromberg Bloody Sunday." Translated and annotated by Charles E. Weber from the series, *Auf dem Stundenplan*. Our *Bulletin* 39.
- 26-30 » "Lüge und Wahrheit." On the responsibility for the outbreak of the Second World War. Translated by Charles E. Weber. "Stalin Remembered" Comment on *Wall Street Journal* item. "Journalistic Version of the Second World War." Our *Bulletin* 40.
- November 10-12 » Revilo P. Oliver, "Why Germans are Hated." On the Soviet Occupation of Romania.
- 17-22 » Charles E. Weber, "'Holocaust' Revisionism in the Purview of the Anti-Defamation League of B'nai B'rith." Our *Bulletin* 42.
- 31-34 » Book review by Ernst Zündel: *Other Losses* by James Bacque. On the treatment of German prisoners of war by the French and the Americans after the Second World War.
- 35-41 » Ernst Zündel, "Victim of Zion!" On the brutal criminal attack against the famous French historian, Prof. Robert Faurisson. □

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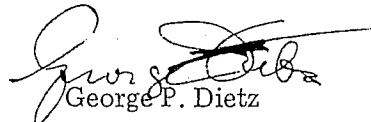
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George P. Dietz

LIBERTY BELL PUBLICATIONS



Apocalypse Soon

by
Nicholas Carter

Imagine spending \$100 million dollars for a football team (the Dallas Cowboys)! Imagine tens of millions of Americans spending billions of dollars per year on college and professional sports that have been corrupted by greed, sky-high salaries and falsified academic records...on the uncivilized garbage known as Rock/Pop music...and on movies produced by a small group of elitists in Hollywood, who despise America in general, and white Gentile Americans in particular (in just 122 days, the flic about the comic book freak, "Batman," collected nearly *one-quarter of a billion dollars* in domestic box-office earnings)!

Imagine Tokyo money manipulators trading American currency at a rate of \$200 billion a day! Imagine a national debt tripling from \$645 billion late in the Carter years to nearly \$1.75 trillion in 1985...\$25 billion per year in federal spending going to giant farming corporations known as agribusinesses that do not really need it...and billions of hard-earned taxpayers money in foreign aid going to the Mideast, South America, Black Africa, Israel, and elsewhere, where much of it is used to maintain totalitarian systems, with the rest of it winding up in the pockets of local politicians!

Imagine spending \$300 billion a year to provide a nuclear umbrella for Japan, nearly \$800 billion a year to defend all of Western Europe, and countless billions more to support troops and military bases in dozens of additional countries around the world, while spending virtually nothing to defend the borders of the United States!

I could go on; but these examples, indicating as they do, individual and governmental irresponsibility on an obscenely humongous scale, should suffice to make the point that America's days of wine and roses may very well be numbered because of our "live for the moment" excesses.

The degree to which a democratic system is viable is directly proportional to the number of people within that system who are dedicated to living responsible lives—not only with regard to educational, occupational and general living habits, but to the extent of exercising accountability across the board to even the smallest area of liability such as closing water taps and avoiding littering. Liberals and professional Jews love to proclaim that American democracy—a constitutionally limited republic, actually—works but they don't know why. To admit

that they know why democracy works would mean having to admit that the concept has never worked for any sustained period of time in any society on earth except those belonging to the Western world—nations, in other words, which have been, or are, mostly White or White controlled. The American politico-economic system has survived for 200 years precisely because the “civilizing process”—the increase of individual responsibility—has developed to the greatest degree in Western societies. Most White Americans have dedicated their lives to living responsibly—studying, learning, working hard, building homes, raising families, creating, inventing, paying taxes—and achieving what came to be known as the “American Dream” because of their very material and moral accomplishments.

Since World War II, however, individual and governmental irresponsibility has increased in direct proportion to the darkening of the nation due the high birthrate on the part of Black Americans and the influx of millions of non-White aliens and refugees into the country, and an ever-increasing political and economic involvement on an international scale.

What is happening to the American Dream? Is it becoming more and more nightmarish and less and less visionary? Not according to some contemporary “futurists” who tell us that we’re heading for a rosy 21st century. We will be living better in almost every way by 2000, they assure us. The United States will be wealthier and more tranquil as a nation, more peaceful and less contentious largely because technology will have made it a more affluent and egalitarian society, a happier place because it will finally have adopted national solutions to such problems as drug abuse and failing educational standards by the turn of the century. (Say what!?!)

These are remarkably confident predictions considering the fact that the future is difficult to predict. It isn’t easy to separate what may be relatively true from what may be palpably false when all one has to work with are lies, damn lies and statistics. Even “social scientists,” armed with their probability theories, statistical analyses, and meta-theoretic strategies for decision under uncertainty, invariably receive more “F’s” than “A’s” when it comes to prophetology. Human ingenuity is so remarkable, innovative, and randomly deterministic, it’s virtually impossible to know whether the ridiculous or the sublime will prevail to one degree or another at any given time. Or so it seems.

On the other hand, consider the down-to-earth parlance of a street philosopher: “It ain’t no big deal. You gots to know where you comin’ from to know where you at; and you gots to know where you at to know where you goin’.” (Works for me!)

First, education. It appears that by 2010 there won’t be many jobs left that don’t require skill in using powerful computers and telecommunications systems. The class of 2000 will be exposed to more information in one year than their grandparents encountered in their entire lives. By the time today’s kindergarteners will graduate from high school, the amount of knowledge in the world will have doubled four times. That’s how fast the world is moving—much faster than most American students seem to be capable of moving.

Conservatively, it is estimated that one million high-school students now drop out each year—about 30 percent of the total, on average, throughout the United States. In some school districts, the dropout rate, mostly non-Whites, exceeds 50 percent. By the time the class of 2000 graduates from high-school, minorities will dominate the school population in 53 major American cities. Minority groups, we are frequently reminded, traditionally require more individual attention from teachers if they are to succeed in school. Ergo, many more teachers will be needed in the near future; but where are they going to come from? Only eight percent of college freshmen now say they are interested in joining the ill-paid, low-prestige field of teaching. Much more money will be needed if an enormous and capable teaching staff is ever to be recruited; but where will the money come from? And what can be done about the non-White dropout rate that will proportionally increase as the non-White student population increases?

In the face of this unflattering portrait of modern education, we are expected to believe that in just one decade there will be a lower dropout rate, an abundance of wise, new teachers, lower rates of violence and drug use, and fewer disruptive rampages in the classrooms. What we really face in the future because of our increasingly minorityized school system is chronic unemployment on a scale unthought of in this country, and a much lower standard of living across the board.

As a monied class, America has grown—statistically speaking, that is. Since 1979, average household income (\$34,017 in 1988) has risen about ten percent after adjusting for inflation. The gain since 1967 is roughly one-third.. (Yawnnn...) Are all the boats being lifted by this rising tide of prosperity? Not exactly. As usual, the gap between the well-off (mostly white Gentiles and Jews) and the non-well-off (mostly non-Whites) continues to grow. The proportion of households headed by a woman, usually with children, has grown; the influx of illegals and other immigrants continues to permanently enlarge the poverty pool; and the earnings of high-school graduates, reflecting perhaps a demand for higher skills, are dropping compared to college graduates of the same age.

Meanwhile, the homeless have increased in America—some say by the millions. Because of poverty and unemployment? Not according to some statisticians, who tell us that poverty and unemployment are declining. One social scientist claims that big city rent control is the culprit. Rent control makes it unprofitable for private developers to build new apartments for the poor and the middle class, and for building owners to maintain existing ones. Regardless of the cause(s), we can probably look forward to one hell of a lot more homeless people in the future.

What will the official spending patterns be by 2025? Forecasts tell us that one-third of the budget will go to people over the age of 65, with one-fifth going to defense. These figures point directly to the phenomenon known as the *graying* of America: The numbers of the elderly from age 65 and up are rapidly increasing. As surprising as it may seem, the 70-and-over age group is among the fastest growing segment of the U.S. population. We are living longer. By 2000 there will be more than 100,000 Americans over the age of 100. (Irreverent question: How many of them will be smokers, drinkers and drug users?)

Since Caucasians are still by far the largest racial group in the country, what the rapidly increasing graying of America means, horror of horrors, is that more and more non-White workers will be laboring to support more and more elderly White people well into the future. Already, the liberal-minority coalition is whining about the “unfairness” of today’s retired people (mostly White) receiving Social Security benefits that are two to five times what they and their employers contributed in payroll taxes, plus interest earned.

Not factored into this equation is the additional value of citizens who have distinguished their long lives by living responsibly. Does the fact that they avoided crime, ignorance, unfairness, indecency and laziness while they supported the country with their labors and taxes lose all value to the State when they can no longer work and pay taxes? The answer, it seems, is YES—when the equation involves Caucasians vs. non-Whites. (A word of warning to the liberal-minority coalition: Elderly Jews will not sit still for an assault of this nature.)

On the Social Security field of battle, it’s impossible to know what to believe because of the conflicting views held by optimists on the one hand who tell us that the fund will be solvent well into the next century, and by pessimists on the other who declare that by 2005 the fund will be running a deficit of \$440 billion. Of one thing we *can* be sure: A war between racial generations—the White elderly vs. the non-White work force—is in our future.

Are we going to win the drug war? Not freaking likely, considering

the fact that drugs like “crack” and “speed” (methamphetamines), which can be easily synthesized from readily available chemicals, are gaining popularity. The highly pure crystal methamphetamine known as “ice”—a potent, smokable form of the drug—is now the “high” of choice in East Asia. Known also as “meth,” the drug has been widely used in America in its powdered form, usually taken by injection, snorted or ingested. But now a pure grade of crystal meth is being cooked in laboratories in South Korea and other parts of Asia and smuggled into Hawaii where it’s rapidly spreading and to the U.S. mainland where it’s also catching on.

The appeal of ice is insidious. It provides smokers with a more intense and longer period of euphoria—from 4 to 12 hours compared to about 20 minutes for crack. Little wonder that it’s becoming popular. As if ice isn’t bad enough in its pure crystal form, a smokable mixture of speed and crack called “croak” has been spreading and could rival cocaine as the most widely used illegal drug in the future. (Interesting name, “croak”—a crude euphemism for death. “Poor Ed. He croaked.”)

Unfortunately—and typically—so many notions for solving the drug problem have been run up the flagpole, nobody knows whether to salute or go blind. A thousand years from now, we’ll still be arguing about this dilemma—if there’s anybody left. Indeed, there’s so much anti-drug confusion, it’s not surprising that objective studies of the problem are a low priority in Washington. The political mind can take only so much confusion before it self-destructs, I suppose.

The United States now has more diagnosed cases of AIDS than any other nation in the world. Perhaps the disease will be under control by the turn of the century. But the need to care for millions of AIDS patients by that time will cost each taxpayer hundreds of dollars. Before the disease is controlled, though, it’s estimated that the deadly love-virus will kill at least 25 times as many Americans as died in the Viet Nam war.

Because the AIDS virus is one of many that mutate rapidly, it theoretically could exchange genes with other mutable viruses. Should this unique condition occur within the tissues of an AIDS patient who contracts the flu, for example, the jostling of the AIDS and flu viruses together would result in the passage of a few critical genes or gene sequences from one pathogen to the other. The resulting Frankenstein would be an AIDS virus that could move, flu-like, from one victim to the next—in a sneeze. (Thanks a lot, Mother Nature!)

On a lighter note, ponder the fact that we are drowning in our own garbage—with only a small percentage of it, as compared with Western

European and Japanese trash, being recycled. Think of it: 16 billion disposable diapers, 2 billion razors and razor blades, 220 million tires, more glass and aluminum than existed in the entire world prior to World War II, in tandem with millions of tons of hospital waste generated throughout the country—all in one year—as we Americans continue to create twice as much garbage per person as any other industrialized nation, with the total expected to continue growing. It's estimated that by 1993, two thousand more landfills will have been shut down; and by the year 2000 nearly three-fourths of America's cities will have nowhere to dump their trash. I won't bore you with additional tales about toxic waste, and the nearly 50,000 tons of dangerously radioactive nuclear waste known as "radwaste" that will be in storage by the turn of the century.

And what are we going to do when we run out of water? The Great Plains states of Nebraska, Kansas, parts of Colorado, New Mexico, Oklahoma and Texas draw most of their water from the vast reservoir known as the Ogallala Aquifer. The Dust Bowl of the 1930s was turned into a farming center that grows much of the nation's corn, wheat, sorghum and cotton, by that water. Due to an enormous drain on the water year after year, however, the aquifer is rapidly drying up. By 2000 many Great Plains farmers will be faced with dry-land farming only; and a couple of decades later, the six states that depend on the Ogallala will have lost millions of acres of irrigated farmland. Out California way, just one lengthy drought coupled with the destruction of the aqueduct bringing water from the north by an earthquake could turn overcrowded and alien overrun Los Angeles county into a Death Valleyish nightmare.

Regarding the alien infestation of America, the experts tell us that by the turn of the century, there will be 30 million Hispanics in the country. Because statistics of this sort are always conservative, the figure will undoubtedly be much closer to 50 million. When we add to that number the many Asians and Middle Easterners who will have poured into the country by that time, it's possible to see that the ripple effect of this incredible invasion may be far worse in the long run. By now, tens of thousands of new non-White citizens—infants, born to illegal aliens and refugees—have been added to the population; and their numbers will continue to increase into the foreseeable future. Each of them will have many relations from the closest to the remotest in Third World countries who will demand to come to America to join their relatives. Ergo, the future may hold an even greater invasion of non-Whites than the one we are now experiencing.

Incidentally, the first word from the latest INS Commissioner, Gene
44: Liberty Bell / December 1989

McNary, who was confirmed by the Senate on October 24th, is that he opposes digging a 4.5-mile ditch along the Southern border to discourage illegal crossings from Mexico. "Let's secure the border in a more humane way," he suggests, "such as repairing fences." (Right on! And let's put bandaids on the San Andreas fault.)

And the latest word from the no-mans-land along the Southern border reveals that the number of U.S. Border Patrol agents on duty in the San Diego area has plummeted to a four-year low. Not that Border Patrol staffing nationwide hasn't risen in recent years; but the San Diego sector has declined consistently since 1985. Intriguing, isn't it, considering the fact that it's estimated that almost half of the illegal entries are made along that ten-mile section of the border. Makes it easier, though, for human mules carrying 50 to 80 pounds apiece to smuggle cocaine into Southern California. It's a safe bet that much of the 22 tons of the drug seized recently in Sylmar, a suburb of Los Angeles, was carted into the country on the backs of mules. And a basically unprotected border makes it easier for criminals of every stripe and hue to enter the country, not to mention terrorists from Nicaragua, Columbia, and other points North, East, South and West.

Speaking of terrorism—as frightening as it may sound, we must face the fact that the engineers of subversive violence now have a whole new range of weapons to use against their targets: small, light and powerful "Stinger" handheld rockets; computer viruses; electromagnetic pulse generators that can wipe out the data in a computer's memory; the human bomb which was used so successfully in Beirut; chemical and biological weapons that can be concocted from cheap and readily available materials like pesticide and fertilizer components; and, because at least 100 pounds of plutonium are missing from various supposedly heavily guarded sites and shipments around the world, nuclear weapons, which seem to be horrifyingly easy to produce these days.

For a couple of prime and lightly guarded targets, consider these: Fewer than ten regional switching stations control virtually all telephone communications in all the large cities in the U.S.; they are all vulnerable. And two bridges, one over the Ohio River near Cincinnati, the other over the Potomac near Washington, handle all the north-south rail traffic in the Eastern U.S. It would appear that America is the *least guarded* supermarket in the world, for the simple reason that we Americans (specifically the liberal-minority coalition that rules the American Establishment), have no will to defend ourselves. We are undoubtedly going to have to learn the hard way just how vulnerable we are.

On another radically challenging front, scarcely a day goes by that

science and technology don't alter the world. The computer revolution, well under way, eliminated half of the manufacturing jobs that existed in this country in the late 1970s. In the near future, half of the remaining manufacturing positions will vanish under the influence of computers, along with the positions of an increasing number of executives like the three million or so who found themselves jobless in the 1980s. How many workers in all categories will follow them into the unemployment lines over the next 50 years? And what of the millions of Black and Hispanic high-school dropouts who will *never* find legitimate work? Will there be enough employment within the drug, prostitution, pimp, crime, and revolution industries for all of them?

A great deal of God-posturing on the part of the doctors will prevail within the medical profession forevermore—or for just as long as we continue to live longer and longer, and technology continues to produce more and more miraculous life-saving equipment and drugs. As of now, the remarkable technologies that save, or prolong, thousands of lives are causing a plethora of ethical problems due to the decisions that must be made regarding the saving of the few among the many. Equally worrisome are the rapidly increasing medical costs of these modern innovations. Premature infants who 20 years ago would have died are now saved at a cost of \$2 billion per year. Dialysis treatments for about 60,000 patients costs another \$2 billion. And roughly one-third of Medicare funds—\$150,000 per patient—go to support people in the last six months of their lives, many of whom have little or no chance of recovery. Needless to say, none of these high-tech wonders are available for impoverished Americans who have no health insurance.

By 2000, hopefully, the terminally ill throughout the nation will have the right to refuse medical treatment that might prolong their lives temporarily. A final note from our medical horoscope: More and more aborted fetuses will wind up in hospital trash.

For the next 50 years, the United States may remain the most powerful country in the world. But, as our society rapidly darkens, we will inevitably become a nation on a war footing, in every sense, with increasing crime, drug abuse, unemployment, welfarism, open warfare along the border with Mexico, and racial warfare in our largest cities between Blacks and those ethnic minorities who are crowding Black Americans out of the system by taking jobs, homes and entire neighborhoods away from them.

What are the chances of America being blessed in the future with far more skillful politicians than those who have given us four wars in one lifetime, an illegal alien invasion that far surpasses the greatest military invasion in history—D-Day, and the “Caesarism” of internationalism that

involves the positioning of troops and military bases in over 60 countries around the world? (Will pigs be wearing mink in January?)

At best, American leadership is an unstable condition burdened by an inability to identify causes or foresee consequences over any period of time longer than it takes to reach the next election. The principle of causality is the process of choosing a goal and taking the actions necessary to achieve it. Because the concept of compromise—the necessity to perform certain actions because of minority opinion, world opinion, powerful lobbies, organized constituents, wealthy contributors, etc.—has all but obliterated the principle of causality in the minds of our politicians, they frequently consider, evaluate and choose their actions while ignoring the context of the knowledge available to them.

By way of example, consider U.S. cowardice vs. Israeli arrogance. In the face of American economic sanctions initiated against South Africa—definitely not in our national interest—Israel has continued to trade heavily with that nation, in conjunction with helping them build nuclear-capable ballistic missiles and a long-range missile that could be used to launch reconnaissance satellites. Washington has been aware of this situation from the beginning. Nonetheless, the government said and did nothing. Recently, NBC News broke the story; and immediately the Bush Administration began to play a familiar game. First came the claim that the government was disturbed by the news—then an announcement to the effect that a hold was being placed on the delivery of certain high-tech goodies already in the pipeline for Israel. Rest assured that as soon as the story fades out of the minds of the fickle public, it will be business as usual with Israel.

The hypocritical reactions of our politicians during this fiasco have been doubly odious. The anti-apartheid commitment on the part of the government was motivated by fear of the Black lobby. The support given to Israel *for doing what we won't do*, was motivated by fear of the Jewish lobby. Ergo, the context was swept under the rug of compromise, and the resultant decisions were weak, cowardly and detrimental to our national interests.

If American politicians were ideologically goal-directed in their efforts to attain an objective awareness of reality, the government might be properly “focused”—committed, that is, to giving logical continuity, coherence and meaning to governmental action. But “ideology” is a dirty word in the liberal-democratic world. And thus it is that we Americans have a patently unfocused government incapable of defending either our racial or our national sovereignty.

This portrait of America isn't very pretty, I know. I have *caveated our future-intensive game-plan with depositivization*—as that master of

bureaucratic double-speak, Alexander Haig, might put. I wish I could like the looks of the future; but I don't. The present state of the nation indicates to me that we have wandered too far into the jungles of irresponsibility to be saved from a Dark Age of our own making. □

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Some Revisionist Viewpoints on World War II

by
Ben Kriegh

The Colorado Daily has asked me to write an article on some of the unpublicized findings of certain writers in regard to World War Two. I agreed to do so in the interest of examining all aspects of an issue, no matter how controversial it may be. If we have hope of improving our future, we must seek to understand the failures and errors of the past.

Many who are familiar with our debacle in Viet Nam and its attendant propaganda seem to think this experience was unique in history. However, according to unpublicized findings of numerous qualified writers and historians, Viet Nam was merely another example of a long series of episodes in which the American majority has been propagandized, misled and even betrayed by its leadership.

According to these writers, it is only when we begin to peek beneath the propaganda curtain which still veils World War Two that the enormity of the deception can be seen.

An illustration of the power of propaganda provided by Carroll Quigley, Professor of History at Georgetown University, is the widely held misconception that National Socialist Germany was a totalitarian state. In *Tragedy and Hope*¹ he writes, "...unlike Italy or Soviet Russia, the economic system was not ruled by the state but was subject to 'self rule' (free enterprise)...Newspapermen and journalistic writers applied the term 'totalitarian' to the Nazi system, and the name has stuck without any real analysis of the facts as they existed. In fact, the Nazi system was not totalitarian either in theory or in practice."

Dal Hitchcock, in *The German Financial Revolution*, described German financial and fiscal policy as "revolutionary" and "successful," and noted that National Socialism involved no nationalization of factories or industry, and that all business organizations were privately owned. In Particular, control of the issuance of money was taken from the hands of international financiers and put into the hands of the government. This move helped Germany to recover from the Depression while other industrialized nations of the world

1. *Tragedy and Hope*, Order #19007, available from Liberty Bell Publications, \$27.50 + postage.

still wallowed in it. It also made Hitler a target of the monopoly capitalists, which includes the Socialists and Communists.

(Abraham Lincoln had a similar confrontation with the international banking interests when he issued interest free U.S. Notes to help finance the Civil War. The Bank of England in its famous "Hazard Circular" stated, "...capital shall control labor by controlling wages. This can be done by controlling money. The great debt...made out of the war must be used as a means to control money...Bonds must be used as a banking basis...It will not do to allow the green-back...to circulate as money...as we cannot control that." Today, our money is interest bearing Federal Reserve Notes backed by bonds. The last U.S. Note in circulation was the old \$2 bill. Some time ago it was replaced by a new \$2 bill—a Federal Reserve Note.)

So dramatic was Germany's economic recovery that Churchill stated to General R. E. Wood in November 1936, "Germany is getting too strong and we must smash her." In 1938 Bernard Baruch, advisor to President Roosevelt, remarked to General George C. Marshall, "We are going to lick that fellow Hitler. He isn't going to get away with it."

These remarks suggest that leaders in Britain and the United States were contemplating war. Accordingly, a propaganda barrage was launched against Germany—she was building a war machine to conquer the world.

But, according to several writers, this charge was phony. Quigley in *Tragedy and Hope*: "From 1936 to the outbreak of war in 1939, German aircraft production was not raised...its tank production was low, and even in 1939 was less than Britain's....Britain produced about 8000 (military planes) in 1939 compared to 4733 (produced in Germany) In 1939...From these facts it's quite clear that Britain did not yield to superior force..."

In *The World Crisis in America's Foreign Policy 1937-1941*, W. L. Langer and S. E. Gleason show that Germany was unprepared for a major European war in 1939, having not planned for such a dire eventuality. In *The Myth of the New History*, Dr. David Hoggan writes, "The Churchill myth of Germany armed to the teeth in 1940 (flies) in the face of all the statistical evidence which has been offered by...Asher Lee" (in *The German Air Force*).

In *The Origins of the Second World War*, A.J.P. Taylor, a leading British historian, shows that "Hitler did not wish a war, either local, European, or world.... His only fundamental aim in foreign policy was to revise the unjust and unfair Treaty of Ver-

sailles, and to do this by peaceful means." (Quotation from a review by Harry Elmer Barnes.)

H. E. Barnes, who was one of America's leading revisionist historians, stated in *Blasting the Historical Blackout*, "It is well established that no responsible leader in Germany, France, or Italy wanted war in 1939. President Roosevelt apparently desired to have the European war break out as soon as possible, pressed Chamberlain to go ahead, and encouraged Polish...stubbornness..."

One of the most comprehensive studies on the origins of the war was made by David Hoggan in his doctoral thesis at Harvard in 1948 which he expanded into a 900-page book over a 15-year period, to be published in English under the title *When Peaceful Revision Failed*. In a reference to this book in *The Myth of the New History*, Dr. Hoggan states, "...As demonstrated in my book...Germany, whatever her faults in her own domestic system and foreign policy, was the victim of an English Tory conspiracy in September 1939...(Lord) Halifax conducted a single-minded campaign to plunge Germany into war and in such a way as to make Germany appear to be the guilty party....Poland was the pawn in the game... The documentary record has long since revealed that in 1939 it was Hitler's utmost desire to enjoy peaceful and friendly relations, and if possible alliances, with both Great Britain and Poland."

Supporting Hoggan's view, H. E. Barnes states, "...The public announcement of the final shift of British policy to hostility to Germany...rested on a twofold fraud, (1) the charge that Germany was preparing for widespread military aggression, and (2) a hoax concocted through Virgil Tilea, the Rumanian minister to London." (Tilea was induced by the British Foreign Office to draw up a false statement charging Germany with seeking to seize the Rumanian economy.)

So blatant was the deceit that, according to Barnes, "Both Chamberlain and Halifax falsified their reports of Hitler's favorable reaction to a proposed international conference on September 2 (1939) which still might have...stopped the German-Polish war and prevented the European war."

Deceit was not peculiar to the British leadership. The rôle of the United States in promoting war against Germany is considered by C. C. Tansill in *The Back Door to War*. He shows that FDR was interested in creating a breach between Germany and England. His findings were based on unpublished state department documents which revealed that FDR encouraged the British

to go to war in 1939 and then considered the best means of obtaining the intervention of the United States.

In *The Final Secret of Pearl Harbor*, Admiral Theobald shows that FDR alone was responsible for the disaster at Pearl Harbor. He demonstrates beyond question, by means of documents, that FDR had ample warning of the impending attack which he failed to pass on to Admiral Kimmel. He writes, "Our main deduction is that President Roosevelt forced Japan to war by unrelenting diplomatic-economic pressure and enticed that country to initiate hostilities with a surprise attack by holding the Pacific fleet in Hawaiian waters as an invitation to that attack."

General Wedemeyer, in the *Wedemeyer Reports*, writes, "The fact that Japan's attack had been deliberately provoked was obscured by the disaster at Pearl Harbor." Thus, the U.S. was brought into the war by the deliberate sacrifice of over 3300 of our young men. Watergate pales to insignificance by comparison.

The brief insights into unpublicized aspects of World War Two may shed some light on our present demoralized state. During the 1930s Communism was said to be the antithesis of our way of life. Why, then, were we so anxious to destroy Germany whose primary goal was to contain Communism? Why have we been fraudulently led to sacrifice so many of our best young men in foreign wars? What has been our gain?

Although the fact remains that the foreign interventionist policies of our leadership have consistently aided the Communist cause, the greatest threat to our future is not Communism per se. Rather, it is the portrait of an unreal world being painted for us by the propaganda media, the abandonment of intellectual leadership by the academic world, and a lack of moral and spiritual courage. There can be no doubt that the best interests of the American majority have not been served by our leadership. Nor can we expect any remedies in the near future. The liberal establishment has been exposed as phony, subservient to alien interests. It can offer only bankrupt ideas and licentiousness. Traditional conservatism offers only stagnation. The majority political parties are enslaved to monied interests with Socialism as their ultimate goal, for Socialism-Communism is the ultimate of monopoly capitalism.

Only a new political movement in a new direction can offer any hope for a rewarding future. And it is only the young, who still have the time and the inclination to understand the failures of the leadership of the past, who can generate a successful remedy. □

A Very Important Fraction

by
Allan Callahan

We have all heard the term "racial equality" till it is running out of our ears. Advocate say there are no differences between Whites and Blacks except color; although, when pressed, some will admit a few other physical differences, but say they are not important. Nor do they want to admit any mental differences. *Especially* they do not want to admit these. And even if you could get them to admit them, they would again say the differences are small and thus unimportant. They are wrong; dead wrong. Completely, absolutely, wholly, massively, entirely and utterly wrong. The differences may be small, percentage-wise, but they are certainly not unimportant.

For proof, let us begin with apes. How different are they from humans? Scientists have long known that, bone for bone, organ for organ, and muscle for muscle, they are identical to us. Then, after the discovery of DNA, it was found that the DNA of the two African great apes, chimpanzees and gorillas, differs from ours by only 1%. In other words, the whole genetic makeup of these apes and humans only varies by this small fraction.

Would you say that this 1% is important? Who would deny it? As far as I know, even the most rabid race-mixers don't advocate that we mate with apes, yet they say it is just jim-dandy to do so with negroes. They don't want a bunch of half-apes running around loose, but look with favor upon half-niggers. Whenever they see a black buck squiring his white wife and mulatto children around town, it brings smiles to their faces.

I have nothing against apes, but do not think they should be brought into White society and treated as equals. I would have nothing against negroes either, if we weren't biologically threatened by them, but we are. The cause lies in their *genes*. The more primitive black genes are dominant over white genes (later arrivals in the chain of evolution) by a ratio of 4 to 1. Thus, when we mate with them we only destroy ourselves. Black-white unions produce only coloreds; no whites. Ape genes are even more dominant, but apes are not trying to push themselves into our society, while Blacks are.

If there is only a 1% genetic difference between apes and humans, how much difference is there between negroes and whites? Maybe about 1/2 of 1%. Is this 1/2 of a percentage point important? *You bet it is!* It is of *profound* importance. The most crucial difference between

Whites and Blacks lies in their brains. Among the various types of negroes there is a noteworthy spread in brain size, with the average being significantly smaller than the white average. But maybe more important than this difference in size is the difference in the *makeup* in the brains of the two races. The negro brain is more brutal than the white, and thus nearer the ape brain. It has less complex convolutions, and does not come up to the white standard in the prefrontal cortex area either. Here it is inferior in seven out of eight areas (only in the visuo-sensory area is it equal). The thickness of both infra and supragranular layers is thinner in the brains of blacks, and the thinner the layers, the more it denotes inferior intelligence.

The endocrine glands give out immensely important secretions which affect motivation, drive and ambition, and here too, Whites and Blacks differ.

For decades now there has been a big push to "educate" the negro; to supposedly bring him up to our level. There has been no attempt to do the same with apes. Why not? Is it because apes are boxed in by their genes, but not negroes? Have the egalitarians repealed the laws of heredity in regard to the latter?

Apes are "intelligent," as we generally understand the term, and they can be educated, up to a point. They are surprisingly human-like. It has been proven that an ape can be taught to communicate with humans by using American Sign Language (which is used by the deaf), or by pushing buttons on a special machine which registers his feelings. He can indicate if he is happy or sad, or wants this or that. He can master quite a few basic concepts, and "chat" about them. He is able to make statements and ask questions. He can argue, tease, joke and, yes, even lie.

Chimpanzees are the smartest of all apes (even apes aren't all equal), and are said to have, in some ways, the intelligence of a 5-year-old child. But they never get past this plateau, and everyone (or almost everyone) knows that it is not because of poor diet or the fact that they don't get to go to school with white children. No, chimps are limited by their heredity, as are all other apes, and indeed all living creatures.

Chimps can be taught to do simple human tasks, but few people would expect them to get much done if they were left by themselves, very long, unsupervised. They may differ from humans only 1% genetically, but this fraction is very important indeed.

The negro is considered human, although some think he should be put into another class or category by himself. At any rate, if 1% can be of profound importance, so can 1/2 of 1%, or even less. Left to themselves, Blacks cannot create or maintain a High Culture. Their so-called

"civilizations" in Africa, such as those at Benin, Melle, Ashanti and Songhay, had very little going for them. They had a few very minor achievements in language and government, and exhibited a little ability in handicrafts, but that was about it. They showed no ability in writing, science, architecture, transportation, philosophy, education, economics, literature, communications, music, religion, agriculture, art, the military or mechanical improvements. In this respect you would think they were 99% genetically removed from Whites, instead of 1/2 of 1%. So again, we see how important this small fraction is. Furthermore, their "civilizations" were permeated with senseless and revolting cruelties, and were so primitive that they should be referred to as "civilizations" at all, but only *primitive cultures*.

Humans and apes are so genetically close that they can mate and produce offspring. An old photo of one, in the possession of the Anthropological Institute of London, shows a creature which looks like a monstrosity, being very much more ape-like than human. Few if any would advocate such cross-breeding, but many promote black-white crossings. However, if race-mixing Whites can ignore the maybe 1/2 of 1% difference between themselves and Blacks, there would not be much logic for them to use the other 1/2 of 1% difference between Blacks and apes as an excuse for not mating with the latter, also.

How does such a thing grab you? Imagine a batch of half-apes sitting on the Supreme Court. Or picture a near-ape as president of the United States. Think what it would be like to have a hairy ape-like creature as a grandchild. Then try to figure out how long our civilization would last if all the "people" in our land resembled apes more than humans. Wouldn't this be a fitting end for an egalitarian society?

Some will argue that while some negroes are mentally superior to some Whites, apes are not superior to either. Not true. There are exceptions. What about mental retardation? There are some pitiful cases, both white and negro (and, incidentally, the latter have a higher rate of retardation than the former) who are so low on the scale of idiocy that they can do nothing but lie all day and croak like frogs. Wouldn't an ape be superior to one of these? Of course.

It will also be argued that we shouldn't mate with apes because they are animals; but so are we. Everything can be broken down into three categories: plant, animal, and mineral. We fall into the animal category, along with apes. Apes are not human, but all we need to do is broaden the "human" category to include them. There's only 1% difference, remember? Ape-race; human-race; does it matter? We are told that "race isn't important," so if this is true, then it shouldn't be important if

man mongrelizes himself down into a half-ape. All in the name of "brotherhood," of course.

If the destruction of the races through mongrelization is to be avoided, the only answer is *geographical separation*. This can't be achieved quickly, but it can be done in time; the only thing lacking is the will.

And really, this should suit Blacks, if we can believe what they say. They are always accusing us of discrimination, of holding them down, of not giving them a fair shake, of exploiting them; the list is long. If these charges actually represent their true feeling, why, then, do they want to integrate with us? You would think they would want to get as far away from white people as possible.

To merge the black genepool in with the white would be a monumental crime against nature, and would wipe out an estimated 200,000 years of evolutionary progress. But many Whites are naive on this point, thinking we can have integration without eventual race destruction. This would be like a parent saying to his child, "You can play with the boy next door all you want to; just don't get friendly with him." □

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