

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

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

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

SOME QUOTABLE QUOTES FROM AMERICA'S DECLINE:

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

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

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

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

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

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

George P. Dietz, Editor

THE NATIONAL OBSESSION

by

Brandon L. Hughes

Dr. Charles E. Weber's critical and discerning review in the September, 1996 issue of *Liberty Bell* of yet another piece of foul-smelling refuse churned out by our enemies in the promotion of their most lucrative scam reminds us of how vigilant we must be in protecting, as he says, our "intellectually immature and defenseless children" against the rape of their minds by media propagandists and "educators." One looks at Goldhagen's *Hitler's Willing Executioners* only to wonder which is the greater effrontery—the author's, in yet again imposing on the sentimentality and gullibility of the reading public, or the publisher's, for expecting a reader to shell out thirty bucks for the privilege. Many readers of this magazine will remember that in the spring of 1990 a couple living in a suburb north of Chicago briefly attained a national notoriety when they enraged the Jews by challenging their most profitable fairy-tale. It seemed to me at the time that some recognition was owed to two singularly astute and courageous people before their story was displaced by news of lesser importance and subsequently forgotten.

Accordingly, on the seventh of May of that year, I wrote and mailed to one of the local newspapers in the town where I live a very long letter which I had reason to believe might (if not edited for length) be published in its entirety. My tentative optimism on that point was based on other letters of equal or greater length—some by me, some by readers vehemently hostile to my views—having been printed in that paper, intact, over the preceding twenty years.

The editor, then new to the job, had made a great show of soliciting "reader [sic] participation" and "diversity of opinion"—not that I had entertained any illusions about either phrase being applicable to people like myself!

My letter, needless to say, was not published. Newspapers, large and small, live or die by their acquisition or loss of advertising revenues, so there was really no occasion for bitterness over what may have been a decision based strictly on pragmatic, rather than ideological, considerations.

The piece, cluttered by circumlocutions that would have been unnecessary and out-of-place in a magazine such as this one, nevertheless retains, I think, a certain timeliness. In the six years that have passed since then, our enemies have in no degree moderated their self-righteous arrogance in demanding that the lower races (most especially ours) accept their Holohoax as an act of faith. And in any case, readers of *Liberty Bell* who wish to attempt something of the sort in their own communities may be forewarned as to what to expect from our "free" press. It is my earnest wish that they may succeed where I did not.

The text of the letter follows, unchanged except for the addition of one paragraph and the correction of a few minor awkwardnesses. (Any that remain are due to my perversity.) The notes were added for this issue of *Liberty Bell*.

* * * * *

RECENTLY A SUBURBAN couple made the news services, by which they were invested with a notoriety usually reserved for big-time drug dealers and international terrorists. But Mr. and Mrs. Safet Sarich of Winnetka have dynamited no buildings and trafficked in no heroin. What, then, is the nature of their offense?

It is that they have withdrawn their 13-year-old daughter Sanya from her 8th-grade class at the Washburn Public School because they object to the program of "Holocaust education" required by a state law signed last year by Gov. Thomson. That law, passed when legislators capitulated to a relentless campaign by heavily-financed and powerful pressure-groups, became effective at the beginning of this year. It requires that all public schools in Illinois teach

about, in the language of the bill itself, "the Nazi atrocities of 1933 to 1945 ... the Holocaust, during which 6 million Jews and millions of non-Jews were exterminated."

Mr. Sarich has publicly challenged that official version of recent history, contending that most accounts of the "Holocaust" are "false, with gross exaggerations and distortions." Expressing these views in a letter widely distributed in the area in which he lives, Mr. Sarich has invited upon himself an obloquy that earlier generations of Americans, living in a more spacious and tolerant age, might have thought impossible. His example suggests that disputing the "Holocaust" in 1990 may be as hazardous an undertaking as was questioning Tridentine theology in 1590.

Certainly, any person who looks at the question objectively must be given pause by three questions, questions which the promoters of the Holocaust doctrine have consistently refused to answer, and indeed, gone to frantic lengths to prevent even being discussed in public.

(1) How could the Germans, even had they intended and deliberately planned to do so, have exterminated six million Jews when the German National Socialist government, at the height of its power, never controlled an area whose Jewish population (as impartial records clearly indicate) exceeded four million? And how many of those four million could the Germans have killed when thousands of "Holocaust survivors" from every corner of German-occupied Europe made it out of the Continent and into the United States, Canada, Australia, South Africa, and other countries after the war?

I was once acquainted with a man who claimed to have fought in the Tet Offensive in Viet Nam in 1968, until, to his well-deserved humiliation, it was shown by veterans who had served "in country" that this man had never been to Viet Nam and indeed had never even been in the Army.

Such things happen in every war. The point is that if there are, for example, "Auschwitz survivors" who were never in Auschwitz, they are simply liars, and their testimony on any aspect of the war is worthless. If, however,

they are telling the truth about their captivity, their very existence is proof that the Germans did not kill them.

Sadly, there are those who, if pressed, would claim that there is no practical distinction between six million and four million when it comes to genocide (it might make a difference to two of the six million!), but that is only because of the emotional reflex implanted in them by generations of propaganda, a reflex, paralyzing their powers of reasoning, that is excited by the mere utterance of that highly inflammatory word. That brings us to the next question.

(2) How could the Germans, with their reputation for ruthless efficiency, organization, and thoroughness have, if genocide was their aim, allowed all those other Jews to escape to the United States and elsewhere to bear witness against them years later? Suppose the German government had settled upon a strictly limited and attainable objective—not making all of Europe *Judenfrei*, but merely eliminating all the Jews within, say, a 20-mile radius of Auschwitz. If such was the case, then they failed even here, and indeed could not even dispose of all the prisoners brought to Auschwitz itself, for the putative purpose of being killed. Otherwise, whence came the parade of “survivors?” With all the advantages of mechanized transport, communications, and modern military organization, the Germans were far less efficient (if the story is to be credited) than a band of ancient Israelites, armed with the most primitive weapons, in their campaign of genocide against the inhabitants of the city of Ai. (See *Joshua VIII*, 20-29.) How could Germans, or men of any nationality, have been at the same time such calculating killers and such bungling incompetents? Seen in this light, the “six million” figure begins to diminish like a drop of water on a red-hot skillet.

(3) How could the Germans, as a matter of practical possibility, have killed any substantial number of Jews

with cyanide?

As is well known to every student of chemistry, when cyanide gas (i.e., hydrocyanic acid vapor) comes in contact with materials such as brick or concrete, especially in heavy and repeated applications, it leaves a solid and visible residue whose composition can be positively identified by a simple chemical test. Yet repeated examinations, by Allied forensics experts, of scrapings taken from the interior walls of the “death chambers” in Auschwitz and other camps found no such residue. Are we to believe that the Germans, desperately short of manpower during most of the War, and especially so during its final months, assigned troops to the task of scrubbing down the walls and ceiling of each gas chamber after each load of Jews was disposed of?—and, moreover, that they did so with such microscopic thoroughness that not a discernible trace of the poisonous residue remained?

The only hard evidence for the use of Zyklon-B (a commercial cyanide-based pesticide sold widely outside Germany before the war) is that pertaining to the disinfection of prisoners’ clothing in small, hermetically sealed chambers barely high enough for an adult to stand in. This was a procedure necessary to destroy the typhus-bearing body lice that were a deadly menace to Jews and Germans alike, and has never been in dispute. The pretense, however, that the Germans used shower-rooms (*Brausebäder*) in Dachau to administer cyanide gas instead of water is no longer seriously maintained even by the Holocaust-theorists themselves, and the same claim applied to Auschwitz begins to unravel on close inspection. The companion claim, in the 42-volume report of the International Military Tribunal, that Germans were gassing and cremating Jews at Auschwitz at the rate of over 100 per hour, every hour of every day, for a period of two years (April 1942-April 1944) is in terms of its physical and logistical impossibility, simply preposterous. (Ask one of our local funeral directors how long on the average it takes to reduce just one human body

in a modern crematorium, greatly superior in design to those of fifty years ago.) Maintaining such a canard in the face of common sense and all available evidence is no less extravagant and irresponsible than claiming that no Jew was ever killed by a German during the war.

These are questions that any honest student of history can legitimately raise and seek to resolve—and should, for in no other way can the truth be known. And there are others.

But let us not be side-tracked: whether Mr. Sarich and his wife are right or wrong, whether the “Holocaust” in fact did or did not happen, is of only marginal interest here. The real question is, Why should there be such a law, as is now on the Illinois statute books, at all?

Again, it seems to me that any reasonable person—any person with a sense of proportion about things—would have to allow that even if six million Jews were exterminated, according, in every particular, to the generally accepted and now officially mandated version of the story as declaimed by Lucy M. Dawidowicz, William L. Shirer, and other writers, it still would not be The Central Event Of All History. It still would not be something intrinsically more important, and more worthy to be remembered, than the fall of the Roman Empire, the accession of Charlemagne, or the discovery of America.

Why is it, then, that the “Holocaust” is the only event (real or alleged) in the history of the world to be made the subject of legislation like that signed by our estimable Governor? Why the grim and censorious determination to impose conformity of belief on this one point? There is no law specifically requiring instruction about the American Revolution, the Civil War, or even World War II taken as a whole. By the reasoning of the legislators who voted for this bill, and of those to whose ceaseless agitations they finally submitted, children must know about the “Holocaust,” but it is perfectly acceptable for them to be ignorant of the Japanese attack on Pearl Harbor and the dropping of the two atomic bombs. They must know everything that is known or alleged about

Anne Frank and Raoul Wallenberg, while the names of MacArthur, Patton, and Halsey evoke only a vacant stare.

If the mere weight of numbers is to be the criterion, why should the endlessly repeated and thoughtlessly accepted figure of six million focus public attention on one event alone? Why is there no law requiring instruction about the 10-12 million Russian kullaks killed by Stalin during his climb to absolute power in the 1930s? And what of the vast number of Chinese peasants—conservatively estimated at 12-15 million—exterminated by Mao Tse-Tung during the consolidation of his power, at approximately the same time? Are we being told by the Holocausters,* through their endless sloganeering (e.g., “NEVER AGAIN!” and “NEVER FORGET!”) that some victims of war and Weltpolitik are more worthy of remembrance than others? Doesn't all this strike anyone as just a little strange?

If one could find an observer who could approach this question without the burden of inculcated guilt, with per-

* This is a coinage that I would have preferred to avoid. But white Americans have been so conditioned to cower and cringe in what used to be their country that very few can bear to utter, or even hear, the word “Jew” except in the context of what amounts to an Homeric epithet: “righteous Jews,” “persecuted Jews,” etc. They cannot, because of decades of emotional intimidation and sanctified lies, consider Jews objectively, as they might contemplate Indians or Eskimos. Add to that the fact that the Christians, still a numerical majority among Aryans (however you may wish to define the term “Christian” in terms of doctrine and practice), have whatever belief in a personal immortality that they still retain inextricably tied into their belief in the Jews' unique sanctity and the divine inspiration of both Testaments of the Jewish Bible. Such are the rewards of the Jewish heresy that has plagued the Western world ever since the Edict of Milan. My other excuse for resorting to this neologism is that it has at least the merit of suggesting to the more discerning among the readers of a small-town weekly newspaper what every reader of *Liberty Bell* has long known: that the Jewish fable could never have gained even a pretense of credibility but for the ignorant or corrupt Aryans, in positions of influence, who endorsed it.

fect objectivity and detachment, de novo—such a person would probably have to be from another planet, but let us for the sake of argument suppose it to be possible—he would surely have his suspicions aroused by the sheer frenzy of it all; by the mad determination to make people believe in the “Holocaust,” and to suppress and punish unbelief.

The Holocaust thesis, even if historically accurate, is not something self-evidently true, like the laws of logical inference or the axioms of geometry. Nor is it an excuse for indulgence in primal emotions. If we are to be rational about it (those of us who still care to be), we must understand that what we are talking about here is an assertion of something that arguably happened in the past. It is therefore not the subject-matter for catechetical recitation, but an historical question—a question of the same kind, essentially, as whether the Mycenaeans were really Greeks or whether the Holy Roman Empire might have survived longer if the Frankish and Germanic tribes that inherited the rotted Roman Empire of the West had observed a law of primogeniture. If the Holocaust thesis is not simply religious doctrine to be accepted on faith, or a kind of lurid fiction to be accepted conditionally (at least for the duration of the voluntary suspension of disbelief that is required of the reader of any species of imaginative literature), then it must stand or fall by the canons of historical evidence—and that means all available and relevant evidence, and not just those carefully selected parts of the evidence promoted by the Holocausters.

At the present time, to be sure, the great majority of professional historians and other scholars—a majority I would estimate at over 95%—accept the Holocaust doctrine without dissent or significant qualification. More accurately, we should say—since we can never know with certainty what another person is actually thinking—that if any among the 95% have reservations about the Holocaust thesis they have not, perhaps from a prudent regard for

their reputations and careers, expressed those doubts publicly.*

What about the other 3% or 4% or 5%?

If making judgments about matters of fact were somehow a democratic process, the issue would be settled. The 95% would have outvoted the 5%, and that would be the end of it. Unfortunately, it is not as simple as that. There was a time when 95% of practicing physicians thought it beneath their dignity to wash their hands after examining cadavers, thus becoming disease vectors to the patients they subsequently treated. Questions of fact are not decided by majority rule.

There is today a large body of evidence (call it A) which points to the conclusion that the Holocaust happened as is generally believed. There is another body of evidence, much smaller but steadily growing (B), which suggests that (A) is in need of critical re-evaluation. It is by no means certain that (A), in the light of (B), would be sufficient to convict a criminal defendant in an American courtroom. And that is precisely what the Holocausters wish to keep outside the bounds of public discourse. It is their position—a position flaunted with an obscene arrogance—that no one may be allowed to believe that (B) exists; and that those who advocate a vigorous and uninhibited discussion of (B) should be effectively silenced, if not by calumny, then by legislation; and if not by legislation, then—as in the case of a professor in a French university who was beaten nearly to death by a gang of thugs who invaded his class-

* Here exercise your imagination for a moment. Suppose that *The Hoax of The Twentieth Century* were not a book published twenty years ago by a tenured professor of chemistry in a major university, but the manuscript of a doctoral thesis presented today by a graduate student in history, at the same or another or university. What do you think would be the response of that student's dissertation committee? (That, by the way, was a rhetorical question!) A proto-scholar seeking his academic union card, or an instructor or associate professor pursuing tenure and a modest financial security for his family, would be committing career suicide by undertaking a dispassionate examination of the Jews' embalmed and perfumed orthodoxy.

room after he had suggested that the "Holocaust" should be considered an open question—by violence.

It is not my purpose here to argue either side of this de-

* Now you see, with unmistakable clarity, the real purpose behind the so-called Genocide Convention, which would never have been ratified by the United States but for the capitulation of kosher "conservatives." The journalistic leader of that despicable pack, James J. Kilpatrick, thought simply hilarious the suggestion that the Convention might be used to silence or punish historical revisionists.

But consider two points: First, the federal courts have consistently held that treaty law supersedes statutory law and even the Constitution itself. The famous Bricker Amendment, proposed in the 1950s, would have redressed that problem, but it failed, being effectively sabotaged by the Eisenhower gang. Had it passed the Senate, there would have been a good chance for its ratification by the requisite number of States. The very fact that the text of a proposed treaty would have been subject to judicial review, on even a limited basis, would have gone a long way toward discouraging those "entangling alliances" against which George Washington warned in his Farewell Address. And second, the rubric of "genocide" subsumes "group defamation" or "hate speech" as applied, according to the text of the Convention itself, to any identifiable ethnic group or any of its members. Thus, notwithstanding the laughing Kilpatrick, if you were to make publicly, and especially in print, even so innocuous and unexceptionable a statement as that Jake "Greasy Thumb" Guzik, the Jewish financial genius behind the Capone mob, was not an honest man, you could, depending on the whim of your masters, be deported and hauled before an international tribunal, convicted, and thrown into a foreign prison with the vilest scum that your jailers could find to be your cellmates. Your case might be initiated by the same Jew, a man named Sher, who at one time ran, and may still be running, the "Justice" Department's Office of Special Investigations (and how, by the way, do you like that for a bureaucratic euphemism?), in which capacity he was responsible for sending a number of elderly ethnic European men, who were American citizens and honest and productive members of society, to trial and imprisonment in Occupied Palestine, on the statements of elderly Jews, a number of them senile and nearly blind, who accused those Americans of having participated, decades before, in "genocide."

bate on its merits. I merely observe that despite the Holocausters' gratuitous and self-serving claim that any position other than their own is "unthinkable" or "indecent" or somehow beyond the bounds of discussion, a disagreement does exist. And anyone wishing to pursue the question, out of his own curiosity, can refer to a large and growing body of publicly accessible information, most (though certainly not all) of it fully supportive of the Holocaust thesis.

As to which side has the better argument, I should wish only that each interested person examine the evidence and make up his own mind, not accept without question the position of whichever faction happens to be making the most noise.

But the troubling question with which we began remains: Why are the Holocausters so determined to elevate their view to the status of social dogma? What is it that they are so afraid of?

Is it their fear that growing debate as to the accuracy of the Holocaust doctrine might lead to a reconsideration of the wisdom and propriety of U.S. foreign policy in the Middle East?—a policy so preposterously one-sided that any border quarrel between obscure Moslem tribes or factions, even if it be fought with camels and breech-loaders, threatens to ignite World War III because it somehow "menaces

And one final observation: nations of men retaining any sense of honor or self-respect do not feel obligated to sign documents affirming that they observe the basic decencies of civilization; their actions speak for them, and no ceremonial or symbolic act can change what they have done. Those that do make such whining protestations, ostensibly as a "moral gesture," are justly suspect of hypocrisy and moral cowardice. How would Mr. Kilpatrick react if someone asked him to sign a declaration that he does not molest children? Is there anyone innocent enough to imagine that any scrap of paper would have restrained Pol Pot or Idi Amin—or for that matter, Franklin Roosevelt—from their lust for massacre?

Are you old enough, dear reader, to remember when there used to be, in the territory within its national boundaries, an America? And can you think, now, of any depth of self-debasement and degradation to which white Americans have not sunk?

Israel"?¹ Is it that Americans are at last getting nauseated at the endless parade of books and magazine articles and mini-series and "specials" and "documentaries" and (pinnacle of oxymoronity) "docu-dramas" that promote the "Holocaust," not only as though it were Indisputable and Certain Truth, but as though it were, absolutely and without qualification, the most important thing in the world?²

1. Here we are in the midst of another Presidential election campaign and the incumbent who—due to the ineptitude, evasiveness, and all but capitulation-in-advance of his opponent—will almost certainly win anyway, decides to pad his lead. So the pot-smoking draft-dodger dons his Commander-in-Chief hat and throws some Cruise missiles at Saddam Hussein for "intervening" (within the territory of his own country, if you please!) on behalf of one faction of Kurds and against another, an action much less significant than the kind of thing that this country has done countless times, from the gunboat diplomacy in support of Christian missionaries in China in the 1920s to every significant military intervention in Latin America, including the clandestine operation to depose Batista in Cuba in 1959 and replace him with Castro, and the subsequent betrayal of the anti-Communist Cubans at the Bay of Pigs three years later. Saddam, at least, whatever you may wish to think of him, did not commit treason against his country, as did Eisenhower and his State Department when they repeatedly lied to the American people in promoting Castro, knowing full well that he had been a communist all his adult life and intended to make his island into a base for Soviet strategic nuclear weapons to be aimed and eventually deployed against the United States. Neither did Saddam provide our self-righteous and hate-crazed "leaders" with a *casus belli* by attacking American nationals or destroying American property, nor did he involve himself with signatories to any treaties which obligated this country.

But what of that? President Bubba, as he is called by some of his admirers, did provide a fillip to arouse an electorate somnolent from an excruciatingly dull convention season, in which both parties (i.e., both factions of the one Ruling Party) wallowed in bathos while sedulously avoiding anything resembling a serious discussion of legitimate issues. Nancy Reagan and Christopher Reeve may have left no dry eye in either house, but when it was all over, even "liberal" journalists could not decide what the conventions had been about, or where either party stood on any major issue. After eight nights of prime-time touchie-feelie, the prospect, in TV-land, of killing some more Iraqis must have seemed a relief long past due. And

weren't those missiles lovely in the night sky (between commercials), soaring over the sea on columns of fire?

Now it has just been announced (14 September 1996) that 5,000 more American troops are to be sent to Kuwait in what amounts to yet another unprovoked act of war against Iraq. Behold the forthcoming Billy-and-Bobby shows that will be dignified as "debates," and you will probably see Dole, who served honorably in World War II and certainly knows better, give a whole new wealth of meaning to the phrase "me-too Republican," chanting, as he has done already, the usual litany of clichés about "politics ending at the water's edge" and "standing behind our troops and our President," etc., etc., *ad nauseam*.

Might one dare to suggest that the best way to "support our troops" is to prevent them from being unnecessarily killed in an exercise in global meddling? And as to supporting "our" President, one recalls the dictum of Theodore Roosevelt, pronounced when he held that office: "Patriotism means standing by the country. It does not mean standing by the President, or by any other elected official, save to the extent that he stands by the country." Most of us remember the story (even before Hollywood got ahold of it) of how quickly and decisively the earlier Roosevelt responded when an American woman and her small children were kidnapped by a Berber chieftain. But I feel confident that he would have supported the idea that in the absence of provocation the only sane policy for this country to pursue, in the Middle East or anywhere else, is one of strict neutrality, and that the only nation whose security should concern us is our own. That is how our citizens (except for a small, unassimilable minority whose loyalties lay elsewhere) used to feel when they still had a country of their own. One wonders how many Americans will be sent home to their families this time, gift-wrapped in steel, just in time for the holidays. That's a hell of a price to pay for any man's vanity and ambition. If I could somehow be persuaded that there were a God, I would credit Him with having created politicians for the purpose of giving cockroaches something to look down on.

2. The very day I finished the manuscript of this article—the early morning of Friday, 13 September 1996—the Discovery Channel presented a program called "The Horror of the Camps," built around the same faded newsreels and carefully rehearsed "survivor testimony" that we have been subjected to times beyond numbering. Behold yet another electric prod shoved into the rear-ends of the Aryan cattle.

Is it that many feel that after 45 years the war is finally over, that its demons should be exorcised and laid to rest, and that there should be an end to the constant in-

citement of guilt and hatred against Germans and other ethnic Europeans who fought against the Soviet? Is it a recognition that the imputation of Good and Evil made at the War's end were the judgments of the victors upon the vanquished, and therefore suspect of hypocrisy and self-justification? More particularly, is it that ordinary people may have begun to realize that the British and Americans, having perpetrated the mass-cremations of the living in Hamburg, Dresden, and Hiroshima, are not themselves in a very secure position from which to accuse other nations of war-crimes?

Can it be that Americans (who have no great reputation for such things) have—at least the more perceptive among them—at last begun to develop the intellectual maturity that alone makes a sense of history possible?—That they have finally begun to outgrow the childish mentality that sees everything in terms of wartime propaganda and cartoon-characters from a melodrama? Or is it that they simply resent the Holocausters' insufferable priggishness and monomania, and wish that the impassioned crusaders would have the kindness—just for a moment—to shut up and give everyone's ears a rest?

Or is it the fear of the Holocaust-industry—the greatest of all its fears—that many Americans sense that the most compelling argument against the Holocaust thesis, more cogent than population statistics or coerced confessions or the chemistry of Zyklon-B, is simply the attitude and behavior of the Holocausters themselves?

The great movements of history are seldom understood—are at best dimly perceived—by the generations of men and women who live through them. That was true of the Reformation and the Thirty Years' War, and it is no less true of the middle third of the 20th century.

For many years, well into the 20th century, Americans were all but incapable of exchanging views on their Civil War, so intense were the sectional hatreds fostered by that war. To be sure, the animosities of one side were a little easier to understand: the North did not suffer military oc-

cupation and "reconstruction" by the Confederacy. It took decades before calmer heads began to prevail, and zealots were persuaded, in a phrase widely used at the time, to "stop waving the bloody shirt." Even now we are just barely getting to the point of being able to discuss that national tragedy with some measure of decorum, and that not without occasional lapses into partisan sloganeering.

One sees, contemplating the past, that only in the long perspective of time do the broadest outlines of what really happened begin to emerge, outlines of tableaux rich in grandeur and absurdity, redolent of heroism and horror, and fraught with complexity and contrariety. The least we owe our children is the honesty of admitting that things are often more than what they seem at the moment, and that we are far indeed from having all the answers.

All that, of course, is lost upon the Holocausters. Common sense, moderation, and restraint are not in their natures.

On the contrary, there is no limit to their brazen effrontery. Now they want to raise money for the erection of a "Holocaust Museum" in Washington, D.C., which is to be situated 300 yards from the Washington Monument and is to cost \$147 million, a sum that is to be harried or wheedled or shamed out of the American people, so that the Holocausters can have their hatreds institutionalized. The sheer vulgarity of such a project, should it be realized, defies belief.

With what, I wonder, are we to be regaled this time? More films and photographs like the ones we have already seen countless times before? More crematoria and piles of corpses? Exhibits of skulls and jawbones with teeth shattered for the extraction of gold fillings? Display cases filled with bars of human-fat soap and human-skin lampshades?

That is not history. That is pure Hollywood, in its most lurid and repulsive aspect. The essential mentality being incited is that of people who stop and gape at automobile accidents. However fashionable such exercises in show-biz might be in other contexts, for such a thing to be built on American soil, within a short walk of the monument to the greatest of our Presidents, strikes me as nothing less than

an obscenity.

Compare that with the quiet and sobering dignity of the memorial to the U.S.S. Arizona and her crew at Pearl Harbor. Those men, victims as much of treachery and treason as of Japanese bombs, would have been worthy of the epitaph that Simonides composed for Leonidas and his band of 300 (also victims of treason, by the way) who died at thermopylae in 480 B.C.:

O wandering stranger
Who come this way,
Go and tell the Spartans
That we lie here,
Obeying their orders.

Of the heroes of the Arizona there are no constant reminders in the media. They were merely Americans.

Do Americans need all the artifices of Hollywood to acquire an historical consciousness? Do they need blatant, in-your-face exhibitions of rotting corpses and *membra disiecta* to understand the past? On sober reflection, they do not.

When a man is on trial for murder, his jurors hear evidence in the form of testimony by police officers and other witnesses as to the fact of the victim's death, and by the pathologist or medical examiner as to the cause of death. They hear testimony from other witnesses to establish that the defendant had motive and opportunity to commit the crime. They may, at the court's discretion, be allowed to see and even individually examine items of physical evidence, in conformity with established rules and precedents. But they do not under ordinary circumstances see photographs of the decedent taken at the scene of the crime, or at the autopsy, because that would be considered inflammatory and prejudicial, particularly in the case of a crime of uncommonly heinous and sensational character. The reason for this is the desire of fair-minded and judicious persons to provide at least some assurance that those given the power of life-or-death decisions over others are guided

by reason rather than passion. Lynch mobs do not observe the rules of evidence.

The distinction is largely lost upon the TV-generation, which has been conditioned to respond to visual stimuli as does a trout to a fisherman's lure. Most of them do not understand, and many would not wish to understand, that the endless repetition of an accusation does not constitute proof that the accusation is true. Add to that the fact that credulity and the herd-mentality are innate in human beings, and scarcely affected by education (as witness the success of the grocery-store tabloids, with their front-page photographs of Satanic apparitions and three-headed babies), and you begin to see why standards for the weighing of evidence, whether in legal or scholarly contexts, are necessary and must be uncompromisingly defended. Without them truth would be lost altogether in the maelstrom of mass-hysteria, and we— for all our computers and big-screen TV sets and satellite links—would quickly revert to Merovingian darkness. It was not technology that ended the reign of superstition and fear in the thousand years after Rome fell, but the capacity of the human mind for rational thought.

In the later Middle Ages, when the phenomenon really got to be big business, reliquarians traveled across Europe bearing ornately ornamented boxes and cases containing dried-up fragments which they hawked to the locals as "the knuckle of St. Polycarp!" or "the ear of St. Anthony!" and which, for a farthing or its equivalent, they would allow a dumb-struck peasant to see and perhaps touch. The bits and pieces were in great demand, believed, as they were, to possess miraculous powers.

Indeed, the monks of his Dominican order piously hovered around the dying Thomas Aquinas in 1274, anxious to boil his body and thus extract the abundance of thaumaturgic relics that should come from so holy a man.

Sometimes, as the exhibitors moved from village to village, the knuckle looked as though it had been supplied by a local swineherd, and there were those among the viewers

astute enough to count on their fingers and so to conclude that if the real St. Anthony had indeed borne all the ears attributed to him, he would have resembled no creature ever seen on earth.

It is from such as these, I think, that the curators of Holocaust exhibits and the like draw at least part of their inspiration.

Think of it: one hundred and forty-seven million dollars! Think what you might do with such a sum. To be sure, you might build, of your own pride, a new stadium for your favorite sports team; or for your own indulgence, a brothel of unmatched magnificence, a pleasure-dome to outdo that of Kubla Khan in Xanadu.

More seriously, you could build, even at today's costs, a fairly well-equipped small hospital or clinic. You could repair one or more of our most dangerously delapidated bridges, or rebuild several miles of decaying interstate highway. You could begin installing in airports that do not yet have them the Doppler radar systems for the detection of violent wind-shear, thereby reducing the risk of fatal crashes. You could endow several professorial chairs in the sciences and humanities in our State's colleges and universities. You could finance new avenues of research that might lead to a cure for cancer or AIDS. And for 2%-3% of that sum, you could raise a most impressive and worthy memorial to American war dead, whom the Holocausters seem to have forgotten altogether. You could do any number of worthwhile things.

But all these are the works of peace, of limited appeal to those still at war with an enemy vanquished long ago. None of them has for such persons even remotely the importance of keeping the Second World War—like the celebrated Energizer Bunny—going, and going, and going.

Two hundred years ago, Thomas Paine, that most eloquent, cantakerous, and quintessentially American of Revolutionary War-era writers, declared that the truth has no need of the "wretched protection" of laws and proscriptions. Only lies and myths, he said, need to be propped up

by laws designed to punish those who question them. Where does that leave the Holocausters?

Either the Holocaust happened, as claimed, or it did not. If it did not, then all the promotions and televised melodramas ever produced or contemplated will not make it either true or believable. If it did happen, then all the skepticism and denial in the world will not alter the facts, and the Holocausters have nothing to fear from people like Safet and Ingeborg Sarich.

Those who defend or excuse laws like the one that Mr. and Mrs. Sarich are resisting evidently do not realize the extent to which they are undercutting their own cause: the more the "Holocaust" is rubbed into our noses and rammed down our throats; the more the frantically the Holocausters denounce as "Nazis" anyone who does not agree with them and their version of history; the more surely reasonable men and women will be driven to reject the whole rodomontade.

The notion that there are truths too holy to be questioned is perfectly in keeping with the spirit of the Spanish Inquisition and the witch-hunts of Cromwell's England. The idea that there should be an official version of history, to be promoted as an intellectual monopoly by official edict, while dissenting versions are suppressed by official sanction, is appropriate to the purges of Stalinist Russia and the prisoner-of-war camps of communist North Korea. Such things have no place in the United States of America.

In my judgment, Safet and Ingeborg Sarich were right to act as they did, and they merit our respect for their intellectual integrity and courage, whether we agree with their conclusions or not. If you would deny to ordinary citizens the right to challenge official orthodoxy, you deny the ethical basis of the Bill of Rights and the whole concept of intellectual freedom.

Sixty-five years ago a law in Tennessee, made notorious by the Scopes "Monkey" Trial, forbade the teaching of biological evolution in the public schools of that State, and required that Biblical creationism, and only that doctrine,

be taught instead. Whatever the merits of the evolutionists' and creationists' respective cases, the futility and absurdity of that law became apparent long before the trial was over. And the law itself became such an embarrassment, and made the State of Tennessee such a butt of ridicule, that its legislature finally had to repeal it.

Questions of historical and scientific fact are not decided in courtrooms or legislative halls. They never have been and they never will be. Such questions can be resolved only by competent investigators, quietly working in their libraries and laboratories, in an atmosphere of intellectual freedom and uninhibited inquiry—and even then only imperfectly and provisionally, subject always to revision in the light of new evidence.

I would abhor living in a society in which my own viewpoint on some controversy—whatever it might be—was the only one permissible. Can the Holocausters say the same? They, on their own declaration, believe in freedom of expression only for themselves. On the plain evidence of their own rhetoric, they invite the suspicion that they have something to hide.

This is a case—in Kierkegaard's belligerent phrase—of "either/or." Either you believe in the values of free inquiry and intellectual integrity or you don't. But if you don't, if you maintain that public schools should be used as instruments of indoctrination in political "correctness" instead of education, then expect no sympathy when it comes your turn for a little Soviet-style "political re-education."

As to the General Assembly and the Governor, they may have passed, and he may have signed, the law in question. But I am not aware of anyone appointing them Custodians of Truth or moral preceptors, superior in mind and conscience to a growing number of intelligent and earnest men and women who find that law an abomination. Public officials are, in theory at least, elected to uphold the rights of citizens, not undermine those rights in pursuit of an extrinsic agenda of their own. Deciding issues of historical interpretation is within neither their competence nor

the mandate of their offices. How dare any mere politician presume to tell us what we must think and how we must feel about the "Holocaust" or anything else?

The Holocausters and the intellectual prostitutes under their control should be advised that there are still Americans who understand the difference between education and mendicidal indoctrination. I believe that any American, even a schoolgirl like Sanya Sarich, has a right to make up his or her own mind about this or any other controversy, without being intimidated into an "acceptable" or "correct" point of view. Anyone who would deny that right to the least of our citizens merely marks himself the relic of an ignorant and barbaric past—a spiritual counterpart of the Dominicans who used confessions obtained under torture in their crusade against heresy in sixteenth-century Spain.

No one could feel more acutely than I do the moral imperative of teaching, by both precept and example, a decent respect for the past. No one believes more strongly than I do in the importance, especially for the young, of studying history, for though an imperfect one, it is the only guide to the future that we have. I am nevertheless equally convinced that it is foolish and dangerous to single out any one era, or movement, or event, and make of it a fetish and a national obsession.

We can no longer afford the luxury of having our national priorities set by—or of acknowledging as "leaders"—those who live only for the old hatreds that fester within them. Programs of "Holocaust education" and the like are not history, and they are not in any sense education. They are examples of compulsory political indoctrination based on an inculcated demonology. They establish a legal precedent for the intimidation and progressive enslavement of the American mind. They are pernicious, dangerous, and un-American.

In the fairy-tales written for children, the hero and heroine (e.g., Hansel and Gretel) are invariably the personification of pristine innocence, while the villain (the wicked stepmother) is a monster beyond redemption, the

very embodiment of praeternatural evil.

But the real world is not like that, and no one out of diapers has an excuse for pretending that the hyperbole of wartime propaganda, on both sides, was anything more than just that. It is true that individual culpability varies from case to case; it is no less true that no nation entered the Second World War—and no nation left it—with entirely clean hands. If there is any one lesson of the past that stands out with sobering clarity, it is that the affectation of righteousness by any one nation, and that nation's imputation of collective and trans-generational guilt to other nations—these are the sperm and egg of future war. (Such hypocritical moral posturing on the part of Woodrow Wilson and the other architects of the Treaty of Versailles at the end of the First World War merely set the stage for, and guaranteed that there would be, a Second.) And war—as is indicated by every chronicle of war since Thucydides—is, like surgery, something to be undertaken only by reason of compelling necessity, and even then only with the most meticulous care, whether the weapons be triremes or Trident submarines.

One recalls a saying of Jesus, found, if I remember correctly, in the Gospel of Matthew: "Let the dead bury their dead." Let us by all means search the past, and from it learn all that we can. But let us not succumb to the folly of imagining that we are still living in it. Our own era, surely, has problems and difficulties to challenge the most ambitious.

To those who have made their "Holocaust" a growth industry, I would say this: Have you looked at a calendar lately? Do you imagine our own age to be so trouble-free that we can afford to think and act as though the legions of Napoleon—or the Waffen S.S.—were still marching across Europe?

Enough is enough. Give it a rest. The war is over. It is time to move on. □

Enemies on the Right:

The John Birch Society

and Individualism

by William L. Pierce

Ever since the Oklahoma City bombing the nation's oldest extant anti-Communist organization, the John Birch Society, has been explaining to anyone who would listen that the bombing probably was done by leftists just to embarrass genuine patriots (such as the Birchers) and tar them with the brush of "extremism." Nothing agitates and humiliates the Birchers more than the blanket condemnation by the Clintonistas of right wingers as terrorists or potential terrorists.

The June 24 issue of the Birch Society's weekly magazine, *The New American*, contains one of the group's latest efforts to distance itself from "extremism." It is an article titled "Hard Left's 'Right-Wing' Kin" and was of special interest to me not only because it made a personal reference to me as a "neo-Nazi agitator" and hinted that I may actually be a secret Communist, but because it also reminded me of the time, more than 30 years ago, when I was briefly a member of the John Birch Society myself.

I was a young physics professor then, the war in Vietnam was raging, the Reds were busily recruiting a Fifth Column on university campuses in order to support their side of the war effort on the home front, and I was trying to make sense of it all. I had seen enough Communist propaganda—and especially enough of the greasy types behind that propaganda—to know that I didn't like Communism, and I turned to the Birch Society chapter in the little town where I was teaching. One thing I am grateful to the Birch Society for is that it directed me to a number of books on Communism, and from those books I learned enough about the nature and background of Communism that I knew I wanted to learn much more. That was really the beginning of my education: the start of my quest for understanding about history, race, politics, and, in fact, nearly everything except the physics and

mathematics to which I had devoted myself until that time.

The half-dozen or so other members of the chapter seemed to be decent enough, if not very stimulating, fellows. The term that best characterizes them is "middle class." They were pretty much the sort one can meet in any American Legion hall, except they were a little more intense—especially when talking about the Communist Conspiracy, which was practically the only thing they talked about.

By the third meeting I attended, my studies on the subject had taken me well beyond the recommended books, and so in all innocence I blurted out: "You know, it's clear that the reason the Reds are getting such sympathetic press coverage is because so many of the media are owned or controlled by Jews. I think we ought to emphasize the connection between the Jewish founders of Communism and today's Jewish media bosses in our publications." One or two of the other members present murmured their assent, but the majority looked decidedly uncomfortable. The chapter coordinator piped up, "No, that's something we mustn't talk about." He pressed a copy of a pamphlet into my hand. "You take this home and read it."

The pamphlet, written by the founder and leader of the Birch Society himself, Robert Welch, was *The Neutralizers*. Its message was that the only enemy was "the Conspiracy," against which all real Americans, regardless of race, color, or creed, should be united. Anyone who raised the race issue or the Jewish issue was probably a Communist agent trying to divide anti-Communist Americans along racial or ethnic lines and thereby "neutralize" them. Certainly, there had been Jews involved in the Conspiracy, he wrote, but there also had been many non-Jews. Furthermore, some Jews were anti-Communists. Therefore, it was wrong to associate Jews with Communism.

After reading *The Neutralizers* I wrote a long letter to Welch, pointing out that my own studies had convinced me that Jews had much more than an incidental involvement in Communism. In fact, I told him, I was convinced that the real enemy of our people was the Jew, and that Communism was

merely one of the weapons that the Jew was using against us at this time. Welch was not impressed by my evidence or my arguments, and the John Birch Society and I parted company.

Today, with Communism receding into irrelevance in most places, the great enemy of the Birch Society has been generalized to "collectivism." Communism is a form of collectivism, as is any brand of socialism—including, especially, National Socialism. Racism and anti-Semitism also are forms of collectivism. In general, any "ism" which asks the individual to give his loyalty to a collective entity or which deals with other individuals collectively is collectivism and, according to the Birchers, is the greatest of all evils. In their eyes collectivism is the preeminent distinguishing feature of the left, whereas individualism characterizes the right.

Political theory clearly is not the Birchers' forte. They claim to be patriots, but what could be more collectivist than patriotism?

In the June 24 issue of *The New American* a Birch writer rails at various "right-wing extremists," including former National Alliance member Robert Mathews:

From *The Turner Diaries* Mathews borrowed the concept of an oath-bound subversive underground, organized in autonomous cells, whose mission is to foment a race war. His eager study of neo-Nazi literature led him to develop a passionate attachment to collectivism. In a 1981 speech before a neo-Nazi gathering Mathews urged: "Let us not only preach, let us live racial economics. In [our movement] we are not only eating, breathing, and sleeping, we are growing together as one mind and one body. . . . [W]e know not the meaning of 'mine,' it is 'ours,' our race, the totality of our people . . ." While such sentiments are alien to the individualist right, they are quite compatible with the collectivist ethics of the left.

What the Birchers want to demonstrate is that the folks the media and the Clintonistas are denouncing as dangerous "right wing extremists" are not really rightists at all but really are leftists, not only because of their collectivism, but also because of their use of leftist ideas and tactics. Furthermore, the author of the article hints darkly, their real purpose may be to give the Birchers a bad name and implicate them in "extremism."

To support this point the article quotes from one of my *American Dissident Voices* broadcasts, in which I predict an escalating cycle of anti-government terrorism and government repression. Says *The New American*:

"What is truly remarkable about this observation from a supposed denizen [Pierce] of the "far right" is its similarity to the strategic vision offered by Marxist theoretician Carlos Marighella in his *Mini-Manual for Urban Guerrillas*. Terrorists attack innocent people and subvert public order, explained Marighella, in order to provoke governments "to intensify repression. The police roundups, house searches, arrests of innocent people make life unbearable. . . . Rejecting the 'so-called political solution,' the urban guerrilla must become more aggressive and violent, resorting without letup to sabotage, terrorism, expropriations, assaults, kidnappings, and executions, heightening the disastrous situation in which the government must act . . ."

Another interesting parallel between Pierce and Marighella is provided by the description Pierce offers of *The Turner Diaries*. Contradicting those who say the novel was a blueprint for the Oklahoma bombing, Pierce maintains that the "action in the novel is urban guerrilla warfare"—in other words, the type of subversive violence which Marighella and other Marxists have extolled. . . .

Professor [Brent] Smith [of the University of Alabama, the Birchers' "expert" on terrorism] sees a remarkable kinship between the Marxist Marighella and the neo-Nazi Pierce: "The similarities between these guys are rather amazing. Both of these guys authored relatively obscure books which have influenced terrorists. Both of them have promoted urban guerrilla warfare conducted by subversives who use the cellular model of organization. They advocate the use of the same violent methods to achieve almost the same political goals."

Is this a case of the "extreme right" mimicking successful initiatives of the "extreme left," or is there perhaps a deeper affinity involving conscious deception and *agents provocateur*? There are precedents which suggest that the latter alternative is a very realistic possibility.

In other words, my theoretical analysis of the dynamics of the interaction between revolutionaries and government in a modern, industrialized and urbanized society has some similarities to the analysis made by the Marxist Marighella. Therefore, Marighella and I must be in bed together. Furthermore, my real aim is to discredit respectable right wingers: i.e., the Birchers. Otherwise, why would I write books that cause the media and the government to say nasty things about right wingers?

Are the Birchers really that obtuse?

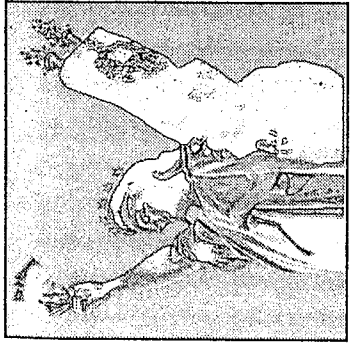
Probably not. The thing to understand about the Birchers is that they are characterized more by their social situation than by ideology. They are quintessentially *bourgeois*. There can be no doubt that they genuinely loathe and fear Communism, although their anti-Communism has different motivations from mine. They hate Communism because of its leveling tendency: because it is a threat to property and social status, not because it is a threat to the race.

Their generalization of their anti-Communism to anti-collectivism is flawed, as noted above, because it denies them the patriot status which they also claim. Certainly, many Birchers really are patriots—in the old-fashioned, geographical-nationalist sense, in which any featherless biped born north of the Rio Grande and south of the 49th parallel or duly "naturalized" is a fellow countryman—instead of doctrinaire individualists. But hyperindividualism—the doctrine that the individual owes no loyalty to any entity beyond himself and that he should judge every other person only as an individual and disregard group characteristics—does suit a great many Birchers, especially those in leading positions in the organization.

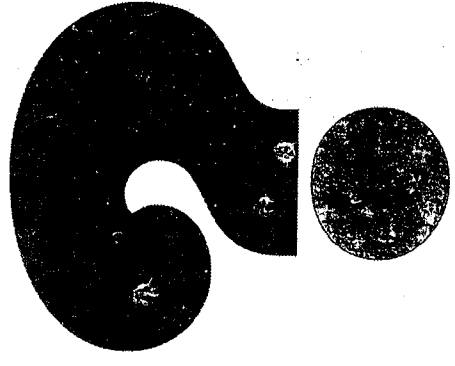
Thus, there are Birchers who really do prefer the company of wealthy Jews and Blacks to working-class Whites, despite the fact that the organization is virtually all White and Gentile—except for a handful of Jewish writers associated with Birch publications and two or three showcase Black conservatives. Most Birchers in arguing the race problem will offer the undeniable fact that there are decent, hard-working Black families with clean, well-behaved children who make better neighbors than some trashy, welfare Whites with undisciplined children, and they will consider that that fact settles the argument. In other words, their mental horizons simply do not extend beyond individualism: they do not concern themselves with the race-wide implications of issues, because only the personal, individual implications are meaningful to them.

It would be a mistake, however, to predict on the basis of ideology alone what position the Birch Society is likely to take

continued on page 30



IS LIBERTY LIBERTY DUH FOR A MAKEOVER?



In the 19th century a Jewess waxed poetic about her gentile host country. Today her people have conquered America, rendering the Statue of Liberty ripe for remodeling and her sonnet overripe for rewriting:



THE NEW COLOSSUS

CURRENT
INSCRIPTION ON
THE STATUE OF LIBERTY

by Emma Lazarus

Not like the brazen giant of Greek fame,
With conquering limbs astride from land to land,
Here at our sea-washed, sunset gates shall stand
A mighty woman with a torch, whose flame
Is the imprisoned lightning, and her name
Mother of Exiles. From her beacon-hand
Glow world-wide welcome: her mild eyes command
The air-bridged harbor that twin cities frame.
"Keep, ancient lands, your storied pomp!" cries she
With silent lips. "Give me your tired, your poor,
Your huddled masses yearning to breathe free,
The wretched refuse of your teeming shore,
Send these, the homeless, tempest-tost to me,
I lift my lamp beside the golden door!"

THE JEW COLOSSUS

SUGGESTED
INSCRIPTION FOR THE
NEW STATUE OF LIBERTY

by Judson Hammond

Not like that famed, French-made liberty dame,
With spiked diadem, sacred tablets and torch in hand,
Here at our Zoo/Jew City harbor, for all time shall stand
A female golem with a torah, whose power to inflame
The volatile, non-white hordes, and her name
Mother of Agitators. From her moneyed hands
Flows world-wide control; her beady eyes command
Greater Gotham, the whole tri-state area to tame.
"Keep, O Europe, your palefaced folk!" cries she
With fleshy lips. "Give me your Asian, your blackamoor,
Your swarming mud people yearning to go on a spree,
The teeming third world folk of Kipling lore.
Send these, the AIDS-ridden, illiterates to me,
I spread wide my welcome mat like golden manure!"

on a given issue. The average Bircher will never take a position that is likely to get him drummed out of the country club in disgrace, regardless of ideological considerations. The Birchers customarily bend ideology to suit the needs of fashion.

For example, Birch ideology is as unequivocally pro-Second Amendment as it is anti-Communist, but the almost universal Jewish opposition to the Second Amendment makes the average Bircher no more leery of Jews generally than does the Jewish role in Communism. A couple of years ago a recruiting advertisement for the Birch Society in *The New American* headed "Stick to Your Guns!" was pointed out to me. The ad presented the Society as a supporter of the American's right to keep and bear arms, but instead of criticizing Congressman Schumer or Senator Feinstein for their support of anti-gun legislation it took a swing at Adolf Hitler with the statement: "Hitler required gun permits for all but Nazi officials. The German people were disarmed and were unable to oppose the Nazis."

I wrote to the editor of *The New American* to correct his error. Among others my letter contained the paragraph:

The National Socialist government of Adolf Hitler required most German citizens to obtain a permit before purchasing a handgun. No permits were required for rifles or shotguns. The National Socialist law requiring a permit to purchase a handgun was actually an amelioration of a law which had been enacted by a predecessor government. Many German citizens took advantage of their right to purchase firearms and bought both handguns and long guns in substantial numbers during the Hitler period. The German people were not disarmed by Hitler's National Socialist government; they kept their personal firearms until they were disarmed by the democrat/Communist Allies in 1945.

I sent the editor a complimentary copy of my documentary book, *Gun Control in Germany, 1928-1945*, along with the letter. I received no acknowledgement in return, and the Birch Society continues to parrot its line about Hitler being a gun grabber. It's not really important to the Birchers that National Socialist Germany was militantly anti-Communist and

supported its citizens' right to armed self-defense, or that there were fewer "collectivist" demands on the individual German under Hitler than there are on the individual American under Clinton: what is important to them is not suffering the fate of Marge Schott by saying anything nice about Hitler or anything critical of Jews.

More than that, the Birchers are so desperate to be "respectable" that they spend half their time distancing themselves from those "extremist" patriots who believe that the time has come to do more than write polite letters to Congress—which is why the Oklahoma City bombing has been such a nightmare for them. The Birchers really believe that it is possible to save America from "the Conspiracy" without jeopardizing either their bank accounts or their country club memberships, if those awful right-wing extremists—who are probably leftists in disguise trying to embarrass Birchers—would just go away.

Most of this mind-set is innate, an aspect of the stereotypical *bourgeois* personality. But just to be sure that the rank-and-file Birchers are thoroughly "neutralized," the Birch leadership has declared individualism and anti-collectivism to be the official ideology of the Society.

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THE ANTI-HUMANS

by D. Bacu (307 pp., hb.) describes what was done to the young men whom Corneliu Z. Codreanu, the founder of the Legionary Movement in Romania, inspired, when seven years after his brutal murder, Romania was delivered to the Bolsheviks. They were subjected to what is the most fully documented Pavlovian experiment on a large number of human beings. It is likely that the same techniques were used on many American prisoners in Korea and Vietnam. *The Anti-Humans* is a well-written document of great historical and psychological importance. Reading it will be an emotional experience you will not forget. "A sequel to Orwell's 1984." —R.S.H. "A searing expose of Red bestiality!" —Dr. A.J. App. **THE ANTI-HUMANS**, Order #01013. Sale priced, single copy \$2.00 + \$1.50 postage, 10 for \$15.00 + \$5.00 postage.

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Gene CCR5: Are You One of the One-Percenters?

by Winston Smith

Those with a religious approach to the world's racial problem have long contended that AIDS is God's way of taking action against large numbers of sexual perverts and non-Whites whose continued existence is incompatible with any kind of stable or livable society. Non-religious racial nationalists can plausibly make the same claim, except they substitute the word "Nature" for God. Whatever you want to call The Force, there have always been certain indications that AIDS is a highly selective disease. Let's be quite frank: with a statistically insignificant number of truly tragic, innocent exceptions like Ryan White and Kimberly Bergalis, AIDS doesn't kill off anybody we can't do without.

Now science has made a discovery which offers further food for thought. The Aaron Diamond AIDS Research Center in New York, ironically a Jewish-run institute, has discovered a new human gene they call CCR5. Although little understood as yet, CCR5 apparently has two interesting characteristics. It renders the fortunate possessor naturally immune to the HIV virus, and it is found only in people of Aryan racial descent. Not blacks. Not Asians. Apparently not even Jews, given coded references in the study to "persons of northern European heritage".

CCR5 is a key gene in the construction of the human immune system, and it is actually a mutated gene which does not produce a series of proteins which is the main "docking point" for the AIDS virus. The scientists estimate that about one in a hundred, or one percent of White people have two copies of this special gene in their makeup, one each from their mother and father. An additional twenty percent have one copy, making it possible for them to pass the immunity on to their children, presuming of course they marry other White people.

As most of you know, I generally turn flips to avoid dis-

cussing anything resembling theology, but this is simply too fascinating a development not to speculate on. A special mutated gene which will allow one percent of all Aryans to survive this growing plague which is felling our racial enemies the world over by the millions? The medical establishment is trying to cook the statistics, but it is now obvious that Africa, the Caribbean basin and the black population in this country are headed for an AIDS death rate in the 21st century so massive that it may check or even reverse their present explosive, exponential birth rate. In fact, unless they change their behavior (fat chance!) it could wipe them out altogether.

Where did this special gene come from? Why did it decide to mutate just now? Could it be that Someone Up There wants to make sure that at least a few Aryans survive the (small "h") holocaust to repopulate the earth as it should be populated?

I can live with that.

Reprinted from *Resistance* #85

THE POLITICAL PROGRAM OF THE N.S.W.P.P.

Preamble

The National Socialist White People's Party is a political organization of Aryan men and women in the United States and Canada, of all ages and social backgrounds, who recognize that National Socialism is the only world view capable of advancing the vital interests of the Aryan (White) people in a world which is becoming increasingly non-White. The Party fights for the creation of a National Socialist Aryan Republic on the North American continent. Ultimately the Party struggles along with our many comrades the world over for the creation of what the philosopher Francis Parker Yockey called the Imperium, a world order of peace, stability, progress, and fulfillment based on the supremacy of the White race over the entire planet.

I. An Aryan Republic

We demand the establishment of an independent Aryan Republic on North American soil wherein only Aryans (White persons of non-Semitic, European descent) shall reside or hold citizenship. This Aryan Republic shall be a free and sovereign nation whose government and citizens shall exercise full control over their internal affairs, their economy, their culture, and their foreign relations.

II. National Socialism

The Aryan Republic shall be established under a new Constitution as a one-party National Socialist state. All laws, government, and state policy shall be based on the principles of National Socialism as outlined in the written and spoken works of the Führer Adolf Hitler and his political contemporaries, the spoken and written works of Commander George Lincoln Rockwell, the Cotswolds Declaration of 1962, and other historical expositional documents of the National Socialist world view.

III. Citizenship

No person who is not of unmixed, non-Semitic, Caucasian European ancestry shall reside anywhere within the Aryan Republic. Citizenship in the Aryan Republic is a privilege, not a right, but a privilege which shall be open to all the Aryan peoples of the world regardless of their country of origin. Citizenship shall not be bestowed at birth as is the case under liberal democracy, but shall be earned in adulthood by military service, by civic service to the state, or by demonstrated worthiness and value to the community.

IV. Rights In A Racial Community

Under the National Socialist state all inhabitants of the Aryan Republic, both citizen and non-citizen alike, shall enjoy the following rights from birth:

*The right to decent and livable housing, including a right to affordable home ownership;

*The right to keep and enjoy the fruits of their labors, free from excessive and confiscatory taxation;

*The right to gainful and productive employment, at a living wage sufficient to support self and family;

*The right to quality medical care, free of charge, for any and all disabilities or illnesses or health problems;

*The right to personal safety from criminal robbery, assault, and victimization;

*The right to live and raise children in a society free of dangerous drugs;

*The right to a clean and healthy environment;

*The right to hold and to practice any and all private religious beliefs which do not infringe on the rights of others, or which do not constitute political activity disguised as religion, as well as the right to raise and educate children in the religious beliefs of the parents;

*The right to keep and to bear arms, which is the immortal sign of a free people;

*The right to an all-White cultural and spiritual environment free of the polluting and debilitating influence of distorted and primitive Judaic and negroid cultures.

V. The Family

The basic building block of the new National Socialist society must be the traditional, nuclear two-parent family, with the gainfully employed husband and father as its head and the home-making wife and mother as its heart. In order to re-establish and protect this ancient and vital social institution the following policies will be implemented by the Aryan Republic:

*Interest-free state mortgage loans will be made available to young married couples in order to allow them immediate home ownership. Balances owing on these loans will be reduced in 25% increments upon the birth of the first healthy child, 20% for the second healthy child, and 15% for all subsequent children, thus making an almost total repayment moratorium possible;

*Prenatal and pediatric medical care will be prioritized and universally available;

*Property taxes on family homes containing growing children will be abolished;

*Sexual perversions such as homosexuality, lesbianism, transvestism, feminism, pornography, paedophilia, and the traffick in materials related to all of the preceding will be outlawed;

*Abortions will be performed only on foot of a court order in cases where the unborn child is determined by medical science to be deformed or mentally retarded. The abortion of a healthy unborn Aryan child will be legally classified as pre-meditated homicide and dealt with accordingly.

VI. A New Educational System

The Aryan Republic will establish a comprehensive system of public education which will place strong emphasis on the physical and moral development of our young people; as well as on academic achievement and the training and disciplining of their intellects, and which will instill in every young Aryan an all-important body of racial values. The young people of our race are our future, and it is the duty of the state to see to their development in a thorough and well-rounded manner, recognizing that in the long run a healthy mind can dwell only in a healthy body, and that along with the education of the young must go rigorous physical and character training.

VII. An Honest and Efficient Economy

We believe that the proper function of the economy is to serve the needs of the people, not to make profits for the big bankers and the multi-national corporations. We also believe that actual production is the only basis for wealth, not speculation or the manipulation of money and pieces of paper. Accordingly, the Aryan Republic will create an honest and self-sufficient economic system based on the productive capacity of the Aryan worker, which will guarantee conditions of

full employment and price stability. All banking and credit institutions will be placed under public control as well as all utilities and transportation facilities. Usury will be legally prohibited and all conglomerate holdings and accumulations of usurious profit will be confiscated and returned to the people through public institutions of community service and value. Basic industries will be operated under a system of profit sharing. A system of interest-free loans for farmers, small businessmen, and families will be instituted.

VIII. The Family Farm

A healthy and productive farming community is essential to the functioning of any rational and stable society. Accordingly, agriculture in the Aryan Republic will be based on the institution of the family farm rather than on the mass plantation-style agribusiness approach utilized by the present régime. The farmer's land and the fruits of his labor must remain inviolate; the real value of the family farm lies not only in the production of food, but in providing social, racial, and environmental stability while serving as a constant source of spiritual renewal for man in close rapport with Nature. The Aryan Republic will abolish all forms of agricultural commodity speculation and provide interest-free loans for farm equipment, fuel, seed and supplies, fodder, veterinary care for livestock, etc.

IX. Culture and Science

The Aryan Republic acknowledges that the state bears a special responsibility to protect and promote our racial cultural heritage, and to remove all alien influences from our art, our music, our literature, and our drama and cinema. This must be done in order that the innate artistic and cultural genius of our people can define and express itself without interference from the current Judæo-liberal forces which have seized cultural hegemony throughout the Western world. Ideas can uplift and ennoble, or they can poison and degrade the mind. It is the duty of the state to protect its citizens from

anti-White hate propaganda and spiritual pollution just as much as it is to defend them against military aggression.

The Aryan Republic will encourage and invest in pure science, in research, and in the exploration of outer space as a matter of national policy. National Socialism understands that the benefits which will accrue from such pure scientific efforts will in the long run far outweigh any consideration of immediate cost.

X. Foreign Policy

The foreign policy of the Aryan Republic will be based solely on the long-term interests of the Aryan race worldwide. In order effectively to pursue such a policy, National Socialism will create and maintain the world's most powerful military force, fully capable of repelling any aggression from without such as that which destroyed the Third Reich, and capable as well of protecting the interests of our people abroad. It will be the mission of the Republic's foreign policy to serve as a friend and protective shield to all Aryan peoples of the world who may suffer from persecution, discrimination, or threatened genocide by the racial enemy.

XI. Defense

The Aryan Republic will establish universal conscription and military training for all young men, beginning in the public schools at an early age. All men between the ages of 18 and 50 will be part of the military reserve except in cases of the most serious medical exemption. Military training and the instillment of martial pride and tradition in the young will be a major aspect of the educational system. The ancient and honorable profession of the soldier will be once more established within the community as one of the highest regard and respect, and veterans of the armed forces will be accorded a superior political and economic status within the community.

XII. A Better Race

It will be the imperative duty of the National Socialist

state to strive aggressively for the continual improvement of the Aryan race through positive eugenic measures, especially through encouraging the propagation of the best elements of our society in every way possible. Steps will be taken to halt the spread of hereditary defects and racially impure blood within the gene pool of the racial community. Our racial resources provide the biological basis for all true progress, and must not only be preserved but nurtured and improved, so Aryan man may attain the highest potential development both physically and mentally.

Finally, it is the duty of the state to take an active part in the spiritual life of the racial community. Our people must be turned away from their present path of materialism, cynicism, and egotism and become inspired by the racial idealism and rebirth of traditional Aryan values. By these values we mean ideals such as the strong nuclear family unit; the love and cherishing of White children; personal responsibility for self and family; fortitude in adversity; physical courage in the face of the enemy; a sense of patriotism and racial community; generosity to those of our race who are sick or hurt or in need; and the concepts of rights and privileges as the earned rewards of social responsibility fulfilled.

For more information on how you can help bring about this revolution in thought, contact the National Socialist White People's Party at P.O. Box 9444, Chapel Hill, N.C. 27515-9444, U.S.A.

* * *

On Revisionism

by Winston Smith

The NSWPP now publishes a daily Internet commentary called the NSNet Bulletin. If you have access to e-mail you can subscribe to this free service by e-mailing nswpp@earthlink.net. This article is NSNet Bulletin #26.

A reader asks, "What did you mean a while back about Revisionists needing to make a reassessment of Adolf Hitler

and National Socialism as part of their philosophy?"

There are many prominent Revisionists—Bradley Smith is a good example—who can by no stretch of the imagination be called National Socialists or racial nationalists. They are in some cases what used to be called dilettantes, in other cases motivated by a genuine and sincere devotion to truth as an idea and a goal holding intrinsic value of itself, that politically motivated lies of any kind are bad and should not be accepted or tolerated in a civilized society. In view of the significant deterioration of our own Movement's character in that regard over the last few years, I am the last one to fault anyone for such a view. We need a lot more of it, and please don't take anything I'm about to say as criticism. It isn't. It's better to do the right thing for the wrong reason than to do the wrong thing for any reason, and my hat is off the Revisionists of all stripes and motivations.

But the fact is it's not a very realistic view of things. One Revisionist, a German lady, told me: "I don't really have anything against the Jews, I just wish they'd stop lying about my people and my country's past." What she doesn't realize is that lying about people is what Jews do. It is an inherent part of their racial personality, one of their many ancient cultural survival mechanisms. The Holocaust lies is a monstrous testimonial to the Jewish practice of organized mendacity, but it is certainly not the only one. As terribly as the Germans have been victimized by the Jewish people during this century, they are not the only ones, nor is Jewish predation a new development; with them it is standard practice which they discuss freely in their own "sacred" writings.

As usual, I have to say that our racial enemy has a more clear and realistic view of what we're about than we do. Jewish pseudo-historian Deborah Lipstadt once closed a television program I saw with some words to the effect that, "The real agenda of Revisionism is to make National Socialism acceptable again as a political solution to the world's problems." She was wrong in implying that all Revisionists hold that view; they don't. But that is the inevitable effect of Holocaust Revisionism and indeed all Revisionism, and Revisionists who

believe otherwise are deceiving themselves and crippling their own efforts by refusing to ground their arguments in political reality. Revisionism is not an abstract or theoretical argument; it is not only about lies but as well about millions and probably billions of very real dollars and cents which are sunk into a massive industry every year. Above all, the Holocaust is *Realpolitik*.

Revisionism cannot simply be restricted to the logistics of the Holocaust, how many bodies can be burned in an hour and whether or not the gas chamber at Auschwitz is a flimsy fake (which it clearly is, by the by.) Revisionism is a Can of Worms, and once it is opened the lid is almost impossible to replace. Because it's all connected.

Hippies used to wear T-shirts with the slogan "Question Authority". Revisionism is, for this society, the ultimate Questioning of Authority. The Establishment is bound to attack it on that ground alone. It is for all practical purposes impossible to be a Holocaust Revisionist without extensively studying, learning about, and extrapolating the motivations of two groups of people, Nazis and Jews. They are the central characters of the drama.

The study of the Jewish participation and motivation in the creation of the Holocaust industry leads inevitably to the whole topic of the Jewish people themselves, their behavior, their role in human history. Follow the thread backward and you get into a whole slew of verboten topics like the role of the Jew Walter Rathenau in sabotaging the German arms industry during World War One (Hitler's famous "Stab in the Back"), then backward to Bolshevism and Karl Marx, then on backward into the Middle Ages and the role of the Jews in creating usury-based international banking, etc. Follow the thread forward from the war and you get into Zionism, the creation and maintenance of the artificial state of Israel largely based on the Holocaust myth and Holocaust money, the slaughter of the Arabs over the past fifty years, and subservience of American foreign policy to Israel, the financial realities of the Holocaust as a multi-million dollar branch of the entertainment industry, etc.

The study of the National Socialist end of the Holocaust leads into such forbidden areas of thought as Versailles and the reasons for the rise of the National Socialist state to begin with, (your capitalist angle), the 25 Points of the NSDAP, the incredible economic and social accomplishments of the Third Reich, the written and spoken works of Adolf Hitler, etc. Worse yet, the dangerous subject of guilt and responsibility for both world wars looms into view. (Today's Establishment still has some very nasty little secrets lurking in cupboards regarding World War One, never mind World War Two.) It quickly becomes apparent that the maintenance of the increasingly threadbare Holocaust myth is essential to maintaining the entire social, economic, and political status quo of the past two generations; it is no exaggeration to say that the whole world as we know it today is based on the Holocaust.

Take away the Holocaust and both the National Socialists and the Jews become very different people, almost reversing roles. The whole foundation of the Hitler-As-Evil-Incarnate portrait which is now Holy Writ is based on two false concepts: the Holocaust and the standard Establishment historical mantra of Hitler-Started-World-War-Two-By-Invading-Poland. Knock away the mythical six million murdered sheenies and the Hitler-Started-The-War business is a weak reed indeed for the Hitler-haters to lean on; it is nowhere near as highly charged emotionally and much more susceptible to historical analysis and debunking, based as it is on real and documentable historical events and not what amounts to the theological mysteries of a new religion, which is what the Holocaust has become to its adherents. Part of the aberrant psychology displayed by Nizkor people in their controlled newsgroups can be explained by what amounts to religious fervor; people who question their dogmas are treated as less than human, heretics to be burned and destroyed lest they contaminate the pure faith.

Take away the Holocaust and one is stunned with admiration for the brilliance of Adolf Hitler, the vision and accomplishments of the Third Reich, and the incredible military heroism of the German people. The whole National Socialist

period becomes a breathtaking and wonderful national epic for the German people. (Which, of course, it always was.)

Take away their precious Holocaust and the Jews are seen for what they really are, a sneaky little reptilian people, liars and land-thieves and and sneak-killers who persuaded the dumb goyim to fight and kill and die for them and then robbed the pennies from the eyes of their dead victims, a race of con artists who have perpetrated the biggest fraud in history. Commander Rockwell once said, "If the peoples of the world ever come to understand what the Jews have done, how they have lied to us all since the end of the war, there will be Jews swinging from every lamp post." He was not wrong. I am utterly convinced that the Jews have a long-overdue settling-up of accounts coming, and it may come sooner than any of us think.

All of the above having been said, there are a number of Revisionists who are extremely uncomfortable with all of it, however these conclusions may logically arise from their own research and conviction. They have enough intellectual integrity to want the truth to come out, yet when push comes to shove they find it very difficult to give up that Old Time Secular Hate-Hitler religion they learned at their mammy's knee and at the movies. I can understand this; it's hard to rearrange a whole lifetime of received "truth" and accept the moral consequences of being lied to all one's life. Not to mention the horrific retaliation that can be brought down on one's head by so much as hinting at unorthodox thoughts in one's mind. There are a lot of Revisionists out there who have far more title to the pseudonym of Winston Smith than I do; they have earned it as Orwell's Winston did, at the tormenting hands of a thousand hose-nosed O'Briens.

But truth cannot and should not be rationed. Once you accept that rationing in principle it leads to problems, as I and the Party regularly experience when we discuss in public certain unpleasant and uncomfortable truths which our own Movement, collectively, does not question factually but seems to want to place beyond the bounds of acceptable discussion. That's a habit we have picked up from the Jews, and it is a

habit we all need to get out of. If you're going to be a seeker after truth, be a seeker after all truth, not just the bits and pieces you're comfortable with or which don't threaten the falsehoods you learned at your mammy's knee and which you clutch like Linus his security blanket. Two absolutely inescapable conclusions from the whole Holocaust fraud is that A) The Jews are scumbags without anything resembling a redeeming feature; and B) Hitler was right.

As all of you know, question the Holocaust in any of its tiniest details or most esoteric manifestations, and from that point on you're a "Nazi" in the enemy's official demonology, however untrue that accusation may be. So why bother to do mental gymnastics in order to avoid the two previously stated, crystal clear conclusions?

If you're going to do the time, you might as well do the crime.

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Jewish Media Control Close Up

by Jack Killey

To the question "Do you really believe the Jews own the media?", I can only answer, "Most of it, yes. But they don't have to own it to control it."

An object lesson in this distinction was the downfall of northeastern Ohio's *The Gateway Press*, a general interest newsweekly to which I devoted seven years of part-time work. A fierce smear campaign and unremitting advertising boycott by Cleveland-area Jews—many not even in our circulation region—caused the forced sale of a newspaper that many readers trusted to deliver at least an approximation of the truth about events in their communities.

Until I wrote and my editor published a commentary casting a gimlet eye on President Clinton's many Jewish appointees, I suppose most Jews in the area, like our general readership, slotted us somewhere between the kitty litter box and the refrigerator door; we had our admirers and detrac-

tors, but no one accused the *Gateway* of being docile or tepid in its coverage of local elections, proposed tax or school levy issues, or other current events that hit our readers where they lived.

People bought our competitor, the daily flagship of a much larger chain (who, ironically, later bought us out) to see who died and whose kid made Little League player of the week, but they opened us to see why cabals of doctors were fighting over the location of a new medical center, or who was behind the push for pro-homosexual curricula in their kids' schools, or which city council had violated the "sunshine law" in a secret meeting last week and why.

If we had a news philosophy it was probably on the order of a thorough libertarianism, and we tried as often as possible to deliver both sides of any given story.

But only about 850 words on Clinton's appointments reduced our county, after 12 years of an alternative, to its former bland diet of one-sided newspaper pablum. A barely measurable percentage of our readership, none of whom ever refuted the commentary on its particulars, managed to deprive some 48,000 readers of a reliable news source in their communities. The Jews' "persecuted minority" mantle is, I suppose, apropos for a race that showed a gift for the theatrical long before they created Broadway and Hollywood.

"You know, I never considered myself an anti-Semite until now," mused one staffer, after another day of being cursed by local shopkeepers suddenly outraged by their advertising vehicles' calloused treatment of the Chosen Ones. "But I think they've made me one."

NEITHER DID I harbor any particular dislike of the Jews, racially or religiously, when I composed the piece in question. I don't care much for the ACLU-style leftist politics of most secular Jews in the U.S. and haven't since a turn towards social conservatism about 12 years ago. Strangely enough, I cut my teeth on the sort of activist liberalism found in Jewish intellectual organs like the *New Republic* and *The Nation* (and was even published in the latter), and spent more

of my college days than I care to remember trotting off to antiwar rallies. I steeped myself in liberal ideas and methodology, and for a variety of reasons found them wanting. But I can't say that I began to examine the woof and warp of liberalism's ideological crazy quilt for specifically Jewish threads until I witnessed first hand the rabid response to a little article in a little local paper.

The commentary in question—published as personal opinion, not that of the newspaper, as all my many commentaries were—can easily be synopsised. I pointed out the high percentage of Jews among Clinton's appointees, hardly representative of his stated goal to have an administration that "looks like America"; wondered how this may affect American foreign policy towards Israel; and (this was the part that brought in the big guns against us) ventured the opinion that this facet of the Clinton administration was being deliberately obscured by a Jewish-dominated American media establishment.

You'd think I had written a glowing reconsideration of *Mein Kampf*. My editor's phone started jumping off her desk. Sales reps were screamed at and thrown from the premises by red-faced merchants who had previously described us as assets to the community. One of the more prominent Jewish businessmen in the area wrote the editor a venomous letter (specifying, of course, that it was NOT for publication) telling her, "You can't say whether or not you're an anti-Semite. Only WE can decide that."

Do you think the surrounding media establishment came to the defense of one of their embattled members as the pot began to boil beyond the boundaries of Portage County, Ohio? That perhaps they'd defend the First Amendment right of a 12 year-old mainstream newspaper to publish controversial opinion articles? Think again.

It took the Newhouse-owned Cleveland *Plain Dealer* about ten working days to run a lead editorial titled "One for the Fish", written by PD staffer Carolyn Davis, a Jewess who in a personal whine piece once stated her wish that every gun be wiped off the face of the earth. (No liberal bias here.) Caro-

lyn was mad, and maybe a little jealous that I could write circles around her. She at least quoted the commentary's best sentence, which was that Clinton "seated enough white European males to ensure that America will be ruined in a competent, intelligent, and well-organized fashion." Otherwise it was the stock denunciation of "anti-Semitic...crap", seething with horrified disbelief that anyone could suggest that the Jews control America's media. (Let's see, a Jewess writing for Ohio's largest—and Jew-owned—newspaper attacks a rural Gentile-owned weekly in a lead editorial...doesn't sound like control to me...)

The Cleveland *Jewish News* was even more generous, allotting a full page to editor Cynthia Dettelbach herself rather than an underling. An equally unexceptional attack it was, bristling with weasel words and broad smears but contradicting none of the commentary's content with opposing facts regarding Clinton's appointees. I imagine the *Jewish News* like most other Jewish organs in the country, ran bannered praise of Clinton's favoritism towards Jews in his administration. I guess it's only impolitic for Gentile publications to notice it, another point I made in the commentary.

This sort of notice by large media organs goes beyond "coverage" of a hot topic. Neither publication took any interest in the community served by the *Gateway* and probably cared even less who we, the paper covering it, were.

The Newhouse-owned *Akron Beacon-Journal* ran no editorial hate pieces, but they stayed on top of the unfolding events around that "anti-Semitic" newspaper in Streetsboro, Ohio. The *Plain Dealer* nominally covered our county, but we beat them regularly in an area they usually assigned to worn-out hacks in their Summit County bureau. The point is, the sudden interest and overbearing coverage of a heretofore unnoticed region of their circulation area was looking mighty selective. We had touched on a topic that was...unpermitted. A Jewish topic. And they were going to make sure that the publication impertinent enough to raise the thorny issue of Jewish power in the American Oval Office and the American media wouldn't publish for long.

THE POINT MAN in the effort—the visible one, anyway—was Jerry Brodsky, a Jewish principal in the largest and most affluent public school district in our county. His most recent claim to fame had been his opposition to the display of a Christmas tree at the predominantly Gentile school he governed.

Also an attorney and a resident of Beachwood, a heavily affluent Cleveland bedroom suburb, “Jerry the Jew” as he became less than affectionately known at the *Gateway* office, mounted a secondary advertising boycott against us, sending highminded letters to many of our advertisers warning them of the business to be lost if they continued to advertise with us. He wrote letters under his legal letterhead, although he took care to remind recipients that this wasn’t official business (although he did remind them of his important position in the school district.)

I don’t think Jerry the Jew really scared anyone off, but he kept up the momentum; the big advertisers who dropped us did so on their own hoof. Jewish Rite Aid CEO Alex Grass suddenly took a personal interest in the ad account of his run-down shop fifteen miles from us and pulled their ads, declaring his offense in a letter to us; Jew Albert Klaben of Klaben Auto Stores, one of the regions biggest volume car chains, was equally miffed and yanked his. Both were important accounts.

Several smaller but regular advertisers pulled one by one, and a large Cleveland area grocery chain, Gentile-owned but with stores in heavily Jewish Cleveland suburbs, began shuffling their feet and “reconsidering” their account in phone calls and letters to my editor. Nervous local Gentile bankers and realtors called with weak offers of continuing support but whined about all the “bad publicity” we were getting.

We kept the boycott on the front page and started asking questions about the fine line between Jerry the Jew’s personal tastes in reading and his duties as a public administrator. Was he using his position in the community to bolster the get-the-*Gateway* pogrom? Was he tapping out these letters on school time or using school equipment? Word had it the school

board and the superintendent weren’t too crazy about Jerry’s crusade, and eventually he faded into the background.

But he apparently had replacements lined up. Dan Dyer, an English teacher in Brodsky’s school, and Dyer’s wife began firing off similar outraged letters of protest to our advertisers. It seemed a bit clubby at the least that the next person in the community to pick up the torch happened to work for Jerry (who had done some legal work for Dyer’s wife.)

Anyway, why some of Dan’s and the missus’s letters were in Jerry’s house still flummoxes me. (How do I know they were? Call it intuition.) I don’t route my correspondence through my boss’s house. Maybe it’s a Jewish thing. Mrs. Dyer didn’t know why either when I called to ask her, stammering, “...uh,uh, you’d better ask Dan that.” I tried, but Dan never called back. At least Jerry called me once, but I don’t say anything of substance into speaker phones when I don’t know who else—maybe a lawyer other than Jerry—is in the room. (He said it was the only way the phone worked.)

I CAN’T GIVE Brodsky and company full credit for sinking the *Gateway Press*, much as they’d probably enjoy it. We were used to a rather anemic income and the usual weekly calamities that any small enterprise, especially one competing for ads and readership in what is probably called in the trade a “minor media market”. But as we found out, no market is too minor to manipulate when Jewish sensibilities are involved.

The persistent strain of the boycott and attendant pressures on an already precarious balance-sheet took their toll. We cycled through ad reps and other personnel even faster than usual as commissions and morale sagged. My editor/publisher, a woman with 25 years in the business and a well-deserved reputation for personal tenacity and a take-no-prisoners journalism style, did what she could to hold things together. But even the tough get tired. While not fully in agreement with me on the topic of Jewish media control, she refused my offer of resignation early on and continued publicly to defend her publication of the piece under her long-

standing commitment to airing cogently-argued, if unpopular, opinions of every stripe. But I don't think even she, experienced as she was in the business, expected the virulent response that my article generated.

When she called us into the office for the news of our sale to our competitor, I thought of a mysterious anonymous caller, a not-unfriendly and apparently Gentile woman with a patrician accent who contacted me early in the fray. She calmly told me of the history of "the boycott", meaning not the current one against us but the historical prototype of the Jewish version of it, and at the end of our conversation she said to me, "your paper will be out of business in 18 months." It took, I think, fourteen.

WHAT I FOUND significant throughout this process was the outsized influence wielded by a small clique, a normally snobbish and insular clique who would normally have had no special interest in our paper or even in our region, which is largely rural and probably 99 percent Gentile. Even had a genuine boycott been carried out, its effect would have been negligible.

Bad publicity seems to have been the boycott's purpose; since the largest advertisers who pulled were Jews, a phone call to them from Brodsky or the Jewish News or the Cleveland ADL probably would have sufficed.

Another feature of the boycott that struck me was the powerlessness of our Gentile readers, many of whom were outraged by the attack on us. We weren't lacking in support from our readership, some of whom were courageous enough to register their agreement with us in commentary in our letters column. I found encouraging the number of readers who told me privately their feeling on Jewish power in U.S. politics—but unfortunately, they didn't wield the power the Jews do among U. S. merchandisers, bankers, car dealers, and realtors, the people whose advertising dollars support small (and large) newspapers.

It shouldn't have surprised me. I had to laugh at Jewess Davis's description of Jewish media power in the *Plain Dealer*

editorial as "a bigoted buzz phrase that goes back decades". One doesn't have to sample overtly "racist" writings to encounter references to Jewish media control, and they date back much farther than decades. When I see past allusions to Jewish press power from the pens of such august and "establishment" figures as W.E.H. Lecky, Winston Churchill, Hilaire Belloc, or Sir Richard Burton (among many others), two things cross my mind.

One is the casual manner of its mention, as though these writers are noting the fact that the sky is blue. Lecky, for example, in his late nineteenth century masterpiece *Democracy and Liberty*, devotes a paragraph or two to Jewish domination of the Russian press under the Czars (he attributes to it at least some of the resentment the average Russian felt for the Jews during the pogroms). No earnest attempt is made to convince the reader of a doubtful precept, no long lists of proofs are proffered: not because they couldn't be produced, one senses, but because it simply wasn't necessary to document what appears to have been a commonly known fact among the less numerous but better informed, literate members of earlier generations.

The second and more troubling thing that strikes me about this is that contemporary authors of comparative standing could not publish similar observations, or at least not without sudden relegation to vanity presses and maybe community college jobs. Probably only the eminence and the solid corpus of work produced by earlier authors, and perhaps less fear among Gentile publishers in those earlier times, allowed them to make such references without destroying their careers.

At any rate, Jewish press control is hardly a venal myth that's been propagated for decades (centuries?) by anti-Semites; it is rather a truth which has been relentlessly obscured by increasingly powerful Jewish interests within and outside the press. No one who has closely studied the pertinent history can convincingly argue otherwise, even if the student limits himself to "permitted" books and authors rather than documents some find inherently questionable, i.e. the *Proto-*

cols. The extent to which an offending author is pushed to the margins or shielded from the public by a self-interested Jewish minority probably depends on a variety of factors, but one thing is certain: he won't emerge from the process quite intact.

SO WHAT HAS THIS to do with the experiences of a small-time writer for a little newspaper in Streetsboro, Ohio? Only that I saw first hand what happens and has happened to many writers who dare to write and publish on the fact of Jewish media and political influence. It was in one sense a privilege to be in courageous company living and dead; to be allocated the ire bestowed on men like Bellca Chesterton, Douglas Reed, Wilmot Robertson was a badge of honor of sorts.

In other senses, not least the sacrifice of a good newspaper on the altar of Jewish sensibilities, it was a tragedy. Not for me; it's virtually certain that despite fifteen years of some pretty good journalism on my part, I'll never again work for a "respectable" journal, but given the rules and litmus tests imposed by them, who would want to? If anything, my experience in fifteen years in the field has been one of progressive distaste for it, and in that sentiment at least I join a growing number of Americans. Unfortunately, most readers and television viewers will probably continue to be guided by a thirst for entertainment and stimulation despite their stated disgust for the mainstream media.

But there's no doubt that awareness of the true nature and agenda of America's "mainstream" i.e., Jewish media is growing, and perhaps we can take a page from the Chosen Ones themselves when it comes to the retribution a committed minority can impose.

(Thanks to Kevin Alfred Strom for providing the above article.)

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