

AMERICA'S DECLINE

THE EDUCATION OF
A CONSERVATIVE



REVILLO P. OLIVER

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."

AMERICA'S DECLINE

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THEY CALL IT 'DEMOCRACY'; WE CALL IT A RACKET

JOHN TYNDALL ANALYSES THE HOLIEST
WORD IN THE POLITICAL DICTIONARY

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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 culture.

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

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

George P. Dietz, Editor & Publisher

GANPAC BRIEF

A monthly newsletter, written by Hans Seligson

REALPOLITIK 1985

The lessons of Bitburg

*"Instead of reawakening the memories
and the passions of the time . . . we
should observe this day as the day
when, 40 years ago, peace began . . ."*

President Ronald Reagan

NEVER
FORGIVE!

NEVER
FORGET!

Jewish World Leaders

Dear Members and Supporters:

The two statements above, one made by President Ronald Reagan at a March 21st, 1985, news conference, the other one heard so frequently (in various forms) from the mouths and pens of Jewish leaders in conjunction with the President's visit and wreath-laying at the German soldiers' cemetery at Bitburg, present two totally different and opposing moral and ethical philosophies. Regrettably, in the current American political establishment, and among its academic intelligentsia, there is almost no man or woman who points at this unbridgable chasm, and explains its tremendous significance to the uninitiated masses of the American people.

Instead, we have Judaeo-Christian ministers, such as Jerry Falwell, Pat Robertson, Billy Graham, and thousands of others, who speak with forked tongues, and proclaim humanistic and materialistic values as our own, contrary to the real religious and ethical teachings of our heritage, our ancestry, and the Western European culture that was the basis for the foundations of these United States.

Until this battle of the ages is clearly recognized by everyone, and until the leadership of the West consists of people who are willing to fight for our ancient and sacred values, there will be no real peace and no salvation.

There is no need to delve very much into the background of the Bitburg story. It suffices to state that rarely has an event

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occupied the minds of both the American and German people as much as this originally simple laying of a wreath at an "Ehrenfriedhof" in the Eifel mountains.

Needless to say, the whole "hype" was artificially created by the masters of the American news media, and—thankfully—by now there is hardly an American or German who doesn't understand that. The underlying reason for the incredible media campaign was (is!) probably the steadily weakening position of the Jews in the Western world, and, possibly, their realization that the Holocaust myth is coming under ever-increasing scrutiny. In other words, it is possible that the Bitburg hullabaloo was a last desperate attempt to stem the tide.

I feel I must point out that last year's "40th anniversary" D-Day celebration in the Normandy, to which only former Allies but not the now allied West Germans had been invited, must have had much greater repercussions inside Germany than is generally acknowledged.

At any rate, the West German government felt sufficiently alarmed by the negative fall-out of the D-Day slight to take counteractions, and this led to the suggestion of the Reagan visit to the Bitburg soldiers' cemetery.

Few Americans realize that at this time in history there exists no German "Tomb of the Unknown Soldier." According to law, Berlin is still the capital of the Reich, and, hence, of all Germany. Small Bonn, that former residence of a minor princeling, is only the provisional capital of a temporary state. Certainly, the rulers in Bonn could build a Tomb of the Unknown Soldier at or near Bonn, but that would merely reinforce that far-too-prevalent feeling (especially among young Germans) that the division of Germany is permanent. And this again few German politicians can afford. THAT is the reason why a soldiers' cemetery had been chosen.

And then there is the matter of German honor. When WW 2 was over, the Allies tried their utmost to dishonor ALL German soldiers of that war, except the numerically few (albeit still important!) traitors. You, my perceptive friends, know how that was done, and you know also *welch Geistes Kind* was behind it. There is also no doubt that both the brainwashing (the "guilt feeling that has been imposed upon them," according to President Reagan), and the recent anti-German and anti-Waffen-SS propaganda campaign had something to do with it. But, unfortunately for some of the non-Germans, they themselves have no concept of honor as the Germans know it,

and they never realized that it is not something you can take away (or propagandize away) from an ex-soldier who has it.

Permit me to get personal: When the war was over, I knew we had been totally beaten. There were no illusions as to our future. Knowing the kind of enemies we had fought (and many Germans had seen in action after 1918!), we also had an inkling of what to expect, both in physical suffering as well as in the matter of "re-education." But, at no time did I ever feel that, due to the loss of the war, my former enemies could impugn my honor. And I still feel like that today. I was a German soldier. I did my duty for my country. I was wounded twice (three times, if one can count severe frostbite acquired in closest proximity to the enemy, that led to hospitalization). I did nothing that I ever had to be ashamed of, and I never saw anything that would make me feel ashamed for my, mostly dead, comrades. We fought, we lost. Our honor—and that of millions of other German soldiers—remained untarnished.

The German word for slanderer is "Ehrabschneider," i.e., someone who "cuts one's honor." I think it is very appropriate and precisely fits all those of the media and in politics who defame the fallen at Bitburg.

This is the first time since the end of the war that I even think of this subject matter. Hitherto, that was between myself and my dead comrades. But Bitburg has changed all that. What the anti-Germans really did with their attacks against President Reagan's visit at the Bitburg Ehrenfriedhof was attack the honor of dead German soldiers, and that few people in all of Germany could accept. You can insult a German (when he is helpless), you can take away his material possessions, you can tell tall tales (people like myself always consider the source!), but never attack the honor of Germany's fallen! THIS IS WHAT BITBURG WAS ALL ABOUT!

Many times before I have written that world politics has (recently) entered a new era. In this new epoch of confrontation and—possibly—conflagration, it is essential that the Western remainder of the former Reich does not fall into Communist/Soviet hands. If it does, the whole of Europe will be lost, and without Europe, these United States could not hold out for long!

We ought to be grateful that President Reagan seems to have recognized these facts so clearly. There is also no doubt that in his final decision to go to Bitburg the President was ably assisted by former President Nixon. I hope many of you saw the

ABC 20/20 program in early May, when R. M. Nixon quite eloquently described the importance of West Germany to the U.S.

In the United States it is not generally understood that Germany and the Germans are not automatically a part of the West, as the term is understood here. Germany has always considered itself as *Das Reich der Mitte* and has had close relations with both Western and Eastern Europe. As a matter of fact, while Spain, Portugal, France, and England moved westward, across the oceans, Germany energetically opened up the East, founding cities such as Riga, Dorpat, and Hermannstadt, and settlements in the Balkans, on the Volga river, and near the Black Sea, to name but a few. Therefore, we must understand that there exists a not insignificant group of people in either part of the divided Reich who would much rather make a deal with the Russians (whom they understand better), than with the fickle North Americans. I myself have long held the opinion that the Soviet Union might well be able to swallow West Germany through military means, but that it could NEVER digest the whole of Germany, which it would then have within its sphere of influence. I am convinced that *Der deutsche Geist* is stronger, and this is not meant as a negative reflection on the Russian people, against whom I have no animosity.

At any rate, if President Reagan had not gone to Bitburg due to Jewish pressure once the visit had been announced, it would have had catastrophic consequences for German-American relations. The fact that both American and some (brainwashed) German media people belittled the significance of the matter merely proves how far removed from reality they really are. In this context it must be understood that most West Germans really take "democracy" seriously, as can be seen from their high participation in elections. Few Germans know that "democracy" is really a plutocratic (based on money) sham. Just think: Many Germans actually believed that the majority of the American Senators and Representatives who voted against Reagan's visit to Bitburg really expressed the will of the voters in their district! They didn't know that almost all these people have been bought and paid for by the Israeli Lobby and know where their loyalties lie. And, unfortunately, the controlled German press certainly made no attempt to enlighten their readers. (There was an exception: the popular German weekly magazine *Quick* used the Bitburg opportunity to publish a major article under the title *Die Macht der Juden* ("The Power

of the Jews") and described rather accurately and fairly the inordinate power and influence of the Jews in the United States. Not surprisingly, *Quick* was immediately attacked by major Jewish leaders as being "anti-Semitic", but no specific denial of the stated facts was forthcoming. No doubt, the *Quick* article will make waves far into the future; the gullibility of the Germans will never be the same again.)

When the Bitburg Story broke, and before it became the tremendous media-hype of succeeding weeks, we at GANPAC immediately realized the importance of the matter and mobilized support for the President's trip to the war cemetery. We can point with pride to the fact that on this occasion, for the first time since WW I (!), numerous and diverse German-American organisations across the nation cooperated for the common good. The following pages will prove some of the efforts. GANPAC sent many more telegrams than are shown [*but omitted here for space reasons —L.B. Editor*] here, with the intent to supply influential people with essential information. We believe it helped. Out of all this will grow much closer cooperation in matters of mutual concern between many of the German-American and other European-American organizations that are not beholden to the privileged minority...

What are the lessons of Biturg? (The answers to this question are not necessarily in the order of importance!):

1. The American people still have a very healthy instinct for what is right and what is wrong. I am certain that our assumption that approximately 75% to 80% of Americans were FOR the President's visit is essentially correct. And this in spite of the tremendous influence of the anti-German media.
2. The Jewish leadership has lost all touch with reality. The outcome of Biturg means a great defeat for them. In an earlier GANPAC BRIEF I expressed the opinion that the invasion of Lebanon in June 1982 could be compared to the German defeat before Moscow in the winter of 1941, i.e., it was THE turning point. Well, Biturg was their Stalingrad, in other words, their point of no return. I doubt that they can ever recuperate from their serious losses. (They'll try, I am sure!)
3. President Reagan proved his tremendous perception of the innermost feelings of the American people. He also knows that

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he can bypass many of the self-appointed intermediaries. This doesn't look good for representative democracy, it is, however, the only way out of the present dilemma where special interest groups (not the German-Americans as yet) exert too much power.

4. The Communist (Soviet) ability to influence Western policies is not as strong as is generally believed. No doubt, their agents had their hand in the Bitburg fiasco, and a retreat by the President would have meant a major victory for them. Conversely, they, too, have lost. (It bears mention that in normal Christian Western societies "40th anniversaries" are generally not celebrated. It has definite biblical/talmudic connotations. "40 years," according to the Bible, means a time of probation, of cleansing and renewal. That's probably why the Jewish leadership got so nervous as 1985 approached; they believe in symbolism and they desperately want to keep the Germans in the role of the sinner in a sackcloth. Alas, it didn't work. Now the opposite result is here. But why would the Soviets celebrate the "40th" so much? Perhaps for the same reason or (also) because their whole card-house of lies (like "20 million Soviet war dead") is falling apart.

One of our GANPAC loyalists mailed me these short notes:

"If, regarding the Bitburg coverage, the media were honest, at a minimum...

...it would not refer to the concentration camps in Germany as "death camps"—thus slyly seeking to imply that which it knows it can no longer assert about them, "gas chambers," "exterminations".

...it would check out, then refute, false anti-German atrocity claims "Malmedy 'massacre,'" etc.

...it would provide viewers a balanced perspective of all WW 2 atrocities (where were reports from the "death cities" such as Hamburg, Dresden, Pforzheim, etc.?)

...it would not cover up the fact that Waffen-SS soldiers were from all over Europe, and it would not seek to blur the fact that they were SOLDIERS!

...it would demand that Reagan JUSTIFY mentioning "genocide" at Bergen-Belsen!"

AMEN!

Perhaps THE best analysis of the underlying psychological

factors behind the Jewish attempts to forever burden the Germans with a guilt complex in regard to the "Holocaust" was written by law professor Butler D. Shaffer of Los Angeles, in an article entitled "To What Purpose Guilt?" (*The Register*, 5/16/85). Unfortunately, we can only use excerpts due to limited space:

"A Jewish friend...incensed about Reagan's visit...told me: 'I don't hold Germans who were born after WW II responsible for the Holocaust, but I think they should...feel guilty about it!' My friend and many other people seem in agreement: the feeling of guilt should be encouraged if we are to have a decent society.

But why? To what end? What consequences will flow from this? Would a loving, intelligent parent ever think of raising a child under...assumptions (of guilt)?

Would a child continually bombarded with parental opinions about his or her unworthiness be more likely to grow into a psychologically healthy adult, or a neurotic or psychotic one? Isn't it enough if the child *understands* the consequences of behavior...?

What Jewish child has not had the epithet 'Christ-killer' hurled at him by some schoolmate who has just discovered religion? Doesn't my friend understand that he is playing the same game when he suggests that Germans ought to feel a burning sense of guilt, not for what they have done personally, but for the "sin" of having been born German? Is it an improvement in the moral nature of mankind to counter 'Christ-killer' with 'Jew-killer'?"

I do not agree with Professor Shaffer's statement that (seemingly) every Jewish child has been called "Christ-killer." I, for one, have never, ever heard it. However, Mr. Shaffer (always a perceptive writer!) deserves our gratitude for so clearly spelling out what so few people in our society have (so far) recognized. *Denn darum geht es wirklich!*

continued on following page

'New' SS Wreaths, Old Anti-Semitism

By Marvin Kalb

WASHINGTON — The controversy over the Reagan visit to Bitburg is receding, no longer a front-page embarrassment. But do you hear an echo from the past?

I visited the cemetery the morning after President Reagan and Chancellor Helmut Kohl placed wreaths of reconciliation in front of its chapel. For years, the cemetery had been largely ignored; now, it was an instant shrine, a focus of political debate. Small flower pots marked many flat graves, 49 of them honoring Waffen SS troops. By the end of my visit, many hundreds of Germans and occasional Americans from the nearby Air Force base paused before the wreaths. Some took pictures. Mothers hushed children. A religious air seemed to saturate the scene.

But look and listen: all around there were the sights and sounds of the new Germany — and old. Six feet to the left of the President's wreath stood an equally impressive one. Across its banner: "To the Waffen SS who fell at Leningrad." No more than a foot to the right of the Chancellor's was another wreath: "For the fallen comrades of the Waffen SS."

These two wreaths had been placed in the chapel, out of sight, hours before the President arrived. They were restored to their original places of honor only hours after he left. In the ensuing tranquility, the Waffen SS

Marvin Kalb is an NBC News correspondent.

could again be honored in the spring-time sun.

A middle-aged visitor from Nuremberg said the Waffen SS were simply soldiers — young conscripts doing their duty. "Let them rest in peace. For us, a dead soldier is a dead soldier, not a hero."

A native of Bitburg, who looked to be in his 20's, expressed a view I was to hear with disturbing regularity. "We Germans and Americans had been cooperating very well" — he lowered his voice — "until the Jews began to make trouble."

Another Bitburger zeroed in on Elie Wiesel. "Imagine the nerve of a Jew lecturing President Reagan. I saw him on television, making trouble the way they all do."

An old woman complained that Mr. Reagan had spent only eight minutes at the cemetery. "You know why the visit had to be cut back? Because of the Jews." She stalked away to join a group of friends nodding in agreement.

A man with a cane stopped and said: "If they don't like it here, the Jews, let them go away. We were better off without them in Germany." There are only 28,000 left, he was reminded. "Too many," he replied.

The people of Bitburg are pleased that Mr. Reagan came to visit, that he didn't yield to pressure. But it's clear they resent their new notoriety — and equally clear whom they consider responsible for the unwelcome change: the Jews and the media. The Jews are seen as a group separate from Germans and Americans — an indigestible lump, a foreign body. The media are seen as intrusive and

irresponsible and, somehow, controlled by the Jews.

So it went. A few days later, a Munich newspaper editor explained that anti-Semitism is an "anthropological phenomenon" in Germany. The controversy seems only to have uncorked the venom once again. There is a sad irony. Bitburgers consider themselves remarkably enlightened. In 1933, when Hitler won a critical election, this conservative Catholic town voted overwhelmingly against him.

Is Bitburg an aberration? It is impossible to judge and dangerous to generalize. But a number of leading West German politicians and professors — several close to Mr. Kohl — think anti-Semitism was on the rise even before Bitburg. "The Jews were getting too impertinent," one politician

said, citing, among other things, their opposition to West German tank sales to Saudi Arabia. "We've listened to them much too long. It's enough."

The pursuit of reconciliation by way of Bitburg has been a failure. What should have been obvious from the beginning is that reconciliation is a long process — not a single photo opportunity, an event, a moment frozen in time. Bitburg, exposing clumsiness and poor political judgment in Bonn and Washington, in the process lifted the scab on dark corners of recent German history. There is a time to know when to leave well enough alone.

As I entered the cemetery, I noticed a sign: "Please do not disturb the peace and rest of the dead." Too late. □

The above article by Marvin Kalb is probably the most significant post-Bitburg writing I have come across. It wholly confirms my pre-Bitburg expectations, and points to serious ramifications for "the others." That the writer views any criticism of the Jews as anti-Semitism is to be expected.

Kalb seems surprised that Germans now blame the Jews, and the American news media that is largely controlled by them, for the Bitburg hullabaloo. I, personally, trace his attitude to almost typically Jewish arrogance: Kalb certainly knows the score—the man is not dumb!—but for decades he has been so imbued with the fallacy of the stupid Goyim that he seems shocked when German housewives, or twenty-year olds, see through the sham of postwar propaganda and 'name names.' The Jewish-instigated Bitburg affair has had such positive results that ten million GANPAC BRIEFS, translated and sent across the ocean, couldn't have done better. *Danke schön, Herr Wiesel!*

Lest someone takes issue with my blaming the Jewish leadership for the Bitburg fiasco (fiasco for them, not for us!), allow me to quote the London *Economist* of 5/4/1985:

"The Bitburg stupidities have deeply offended liberals and American Jews (who are sometimes the same people) but most of them did not support Mr. Reagan anyhow. ...there is no conclusive evidence that their views are shared by the public."

In our advertisement [omitted from this reprint for space
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reasons —L.B. Editor] that was supposed to have been published in Bitburg (actually, by a newspaper in Trier/Mosel), we alluded to two Allied war crimes that are totally unknown to the American people. One was the murder of hundreds, perhaps thousands, of young Waffen-SS soldiers at the American POW camp at Marseille, France, (a Colonel Paul Doyle was commanding officer), the other one was the kidnapping in Central and South America of German ethnics and nationals and their families, and their illegal incarceration in U.S. prisons and concentration camps.

(The latter were forcibly removed from their homes after their material possessions had been confiscated. Then they were shipped to Texas against their will and—upon stepping on American soil—arrested for “illegal entry.” Please note how the “laws” are always respected by the trespassers; then as now!)

(The Waffen-SS soldiers at Marseille were mostly from the 12th SS Panzerdivision “Hitlerjugend.” The average age of the whole division, including general officers, was 19! The matter described occurred AFTER 5/8/1945.

One of the most fiendish methods of torture devised by Doyle was to have the emaciated, starving, thirsty POW columns march along the inner perimeter of the camp, singing “their” songs, carrying make-shift flags and—in the brutal Mediterranean sun—being bare-breasted. These marches were held EVERY DAY for at least 5½ months, 10 hours a day. One of the survivors figured that they marched over 4,000 miles during that time. Do you believe we could interest the OSI (Justice Department) in the matter? Or, if Doyle is dead by now, is he perhaps buried at Arlington, where the German presidents lay their wreaths when they visit Washington?

In honor of the dead soldiers at Bitburg, and of those many unknown Waffen-SS soldiers that were executed at or after capture by the WESTERN ALLIES (it is estimated that approximately 50,000 died thusly in the last year of the war!), we reprint below an article from the *Chicago Tribune*, giving us 40 available names of the fallen at the Bitburg cemetery.

What you read next is not told to create hate or to make American ex-GI's feel bad. I know there are bad apples in every army (just like every nation has its own share of criminals). But I do feel that a certain “balancing of the scales” is necessary, especially in the light of the incredible anti-German media

campaign as a result of the Bitburg visit:

“At war's end, there were 56,000 members of the Wehrmacht, and 11,000 women, among them Red Cross nurses, WAC's, leaders of the NS welfare organisation, leaders of the girls' youth organisation, and the female members of the Leipzig Opera House, incarcerated near Bad Kreuznach.

They were all lying out in the open fields, in make-shift tents, with insufficient food and insufficient (non-existing) sanitary facilities. Every morning the dead were collected and thrown into “ready” mass graves. It is estimated that over 10,000 died there during the summer and fall of 1945.” (*Wormser Zeitung*, April 13 and 14, 1985.)

“On April 21, 1945, a small company of young, mostly untrained recruits of the Waffen-SS was ordered to take defensive positions at the village of Lippach in Swabia. The following day, a large column of American troops attacked the town with approximately 80 “Shermans.” The defenders were not even able to inflict serious losses on the Americans.

After the battle, GI's made a house-to-house search for remaining German soldiers: 25 drunken Americans discovered six Germans, and then drove them, half-clothed, ‘singing,’ toward the cemetery. There, one by one, they were murdered at the stations of the cross by bashing in their skulls. Altogether, 36 young Waffen-SS soldiers were murdered at Lippach.

On the same day, this marauding U.S. unit raped about 20 women, ages 17 to 40 (among them several pregnant ones), at the same village.” (*Aalener Volkszeitung*, April 13, 1985)

(Similar incidents occurred at that time all over Germany, not only in the Russian war area but also at the hands of U.S., British, and French troops.)

Continuing, I must state that I will not write anything that—unlike many of the “Holocaust” stories—cannot be independently substantiated!

In its May 11th, 1985, issue, the German-language weekly *Amerika Woche* (4740 N. Western, Chicago IL 60625), published an article concerning the infamous Buchenwald and Sachsenhausen concentration camps.

Who, today, knows that immediately after the German capitulation these camps were filled with people not to the liking of the Communists/Soviets? It is estimated that in the succeeding years 13,000 of these prisoners died at Buchenwald

and at least 20,000 at Sachsenhausen.

For five years after the war, the inmates in these camps of silence had had no mailing privileges! (Compare this with the fact that Auschwitz "death camp" had a huge postoffice for incoming and outgoing mail! I once knew an ex-Auschwitz inmate who smuggled "underground" notes out by hiding them in his soiled underwear that he regularly mailed to his mother.)

I have little doubt that the Western Allies knew of the conditions in these and other—and the GULAG—camps. Yet, nothing was done about it. Could we discover some "war crimes guilt" in these facts?

Lastly, permit me to comment on what in the German language is called "aufrechnen," i.e., "to settle accounts," in this case, in regard to war crimes committed during and after WW II. Many German leaders don't like "aufrechnen," especially "due to the heinous German crimes against the Jews." That is nonsense. We can only clear the air (between us) when everything can be openly discussed, disputed, spoken about.

For us at GANPAC it is extremely important that our descendants, both here and in Europe, regain their pride in their heritage. This can only be accomplished when the truth about WW II is told, and when everyone knows that the German transgressions pale when compared to those of the combined Allies. Therefore, WE ABSOLUTELY MUST "AUFRECHNEN," and mainly with the truth against their lies!

In this regard I must mention that we also are NOT anxious "to forget the 'Holocaust'." At least not until the truth, and nothing but the whole truth, is firmly established. Do you think we could recruit the Jewish leadership to assist in this endeavor?

Finally, our thanks to all of you for everything. Without your help we couldn't do what we do. And forgive us for often not answering your missives. The more volatile the political situation gets, the less time we have.

Sincerely,
Hans Schmidt, National Chairman

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BOOK REVIEW

John and Selma Appel, *Jews in American Graphic Satire and Humor*, 1984. Published by American Jewish Archives on the campus of the Hebrew Union College, 3101 Clifton Avenue, Cincinnati, Ohio 45220. \$7.50. 24 pages, 8½ x 11 inches. Contains 38 different reproductions of cartoons, postcards, sham valentines, etc., mostly in color.

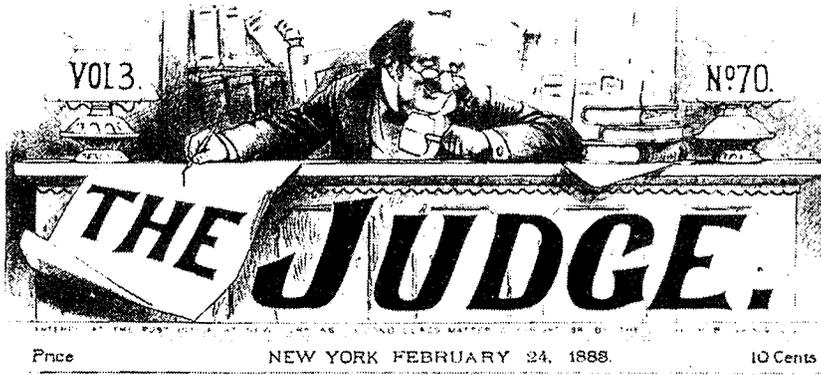
Reviewed by
Charles E. Weber, Ph.D.

This booklet, which was published in connection with an exhibit, provides an excellent pictorial representation of the problems which Americans perceived as being associated with or engendered by Jews. The freedom to criticize Jews and even express this criticism in the form of derisive cartoons and other



satirical materials will come as a surprise to many a younger Aryan reader of this significant booklet. This freedom, which was enjoyed by our parents and grandparents, now seems to

continued on page 47



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THEY CALL IT 'DEMOCRACY'; WE CALL IT A RACKET

JOHN TYNDALL analyses the holiest
word in the political dictionary

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I have been accused by anti-Nationalists and fellow Nationalists alike of being a non-democrat. It is a label that causes me no loss of sleep; I have always regarded 'democracy' as one of the most over-used and unscrupulously exploited words in politics. If Dr. Johnson once said that 'patriotism' is the last refuge of a scoundrel, meaning not that every imaginable rascally act has been sanctified by the claim of patriotic motives, the very same can certainly be said for the term 'democracy'; it is the stock-in-trade and halo of every shyster in public life, and my experience is that those who shout the loudest in its praise and lay the highest claims to be its champions are the ones who, when convenient to themselves, would most readily violate its most hallowed principles.

Because my contempt for those who cloak themselves with this word has at times been very thinly veiled, it has given rise to the question that has very often been leveled at me: do I approve of 'democracy' or not? Running parallel with this question is another: do I favour 'dictatorship'?

Let me straightaway reply that in dealing with such questions it is best, I think, to throw those two words right out of the window and onto a garbage heap of emotive catch-phrases where they belong, and to talk about this subject in terms that have some true meaning.

MEANING OF 'DICTATE'

What, to begin with, is supposed to be the meaning of the
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word 'dictate'? I always thought it meant compelling people to do something against their will. By that definition, it is inevitable that in every society, under whatever name, there are going to be people who will have to be 'dictated' to—criminals, for a start, for their will is to break the law, whereas it is the will of the state to defend and uphold the law. No, when we are talking of 'dictatorship' in these terms we are talking about government that operates against the will of the majority, and conversely, 'democracy' is generally understood to mean government which operates according to the will of the majority.

But what is the answer of those who condemn 'dictators' on these principles when evidence is produced of men who have been thus described but whose actions can be proven to have had overwhelming popular consent? This was exactly the case with Hitler and Mussolini until, possibly, the very last stages of their careers, when military defeat soured the memory of their earlier achievements, and it was the case with Franco right until his death.

I can anticipate the 'democrat's' answer already. These rulers, he will claim, were able to obtain popular consent because they took over and controlled for their own purposes all the mass media of the time and used those media to indoctrinate the populace into supporting their policies. To this I would reply: perhaps indeed they did, but was their practice in this respect really any different to that of our true rulers today who exercise a similar total media control and who, with the aid of that control, lay down the perimeters within which we are allowed to argue, criticise, and debate? True, under 'democracy' a man may take a wooden box to a street corner, stand on it and condemn the government of the day to whatever passers-by take the time to stop and listen, whereas in the Fascist and National Socialist states he most probably would be arrested by a policeman for performing the same act, but what does this prove in terms of people's right to free expression? Only that the rulers of 'democracy' are a little more subtle in their methods of popular control. They know very well that the 'free expression' allowed to the man on the wooden box is utterly meaningless as long as his audience is restricted to a few pedestrians in the vicinity and he lacks the facilities to communicate his views to millions at a national level.

This reality is not contradicted by pointing to politicians who are allowed time on TV to condemn the existing government,

and those who imagine that such a facility is indicative of a state of 'freedom' simply reveal how little they know of the true facts of political life. That facility is in fact given to a very few and they are in all cases 'selected' on the basis of the knowledge that they are reliable servants, if not of the government of the moment, at least of the broader 'liberal' establishment of which it is a part, and that their criticisms of those currently in office will be strictly circumscribed and limited to issues which have been defined by the media controllers as being 'safe' for public discussion.

No, certainly the media can be used for the purposes of indoctrination and generally are, whether those in control are professed 'democrats' or otherwise. There is, however, a limit to how far such propaganda can convince the people of the benevolence of their rulers. No amount of telling the people that they are well off will work so long as it is manifestly clear to them that they are badly off. In the three so-called 'dictatorships' of which I have spoken, the people were able to see, year to year, a steady improvement in their living standards, so that the state propaganda to which they were subjected on that score only confirmed what they already knew by their own experience. And it was that experience that provided the basis for the overwhelming popular consent which they gave to their rulers.

THE ELECTORAL FRAUD

This, of course, will not satisfy the partisan of 'democracy,' whose mind is so constituted that he will insist that popular consent be registered in some institutionalised form through such a procedure as regular elections and will deny the legitimacy of a ruler who does not submit himself to this process. But just how valid is the process in ascertaining the nature of the popular will?

The people are presented with the choice of two or more contending parties. Theoretically, any group of politically concerned citizens may combine together to form a party and present themselves, under the banner of their party, as candidates for parliament. In practice, however, only those parties that are considered 'within the pale' of establishmentarian thinking and policy are given a reasonable hearing by the mass media on which, in all except the very tiniest of societies, the populace relies for its knowledge of what the parties are saying

and standing for. Elections therefore become, in effect, a choice between political factions that have all first been approved by those who wield the real power in the state. Additionally vital for obtaining a hearing is that the candidate or party have the backing of big money whereby they may purchase the means of self-advertisement. In practice, such big money only comes from powerful moneyed institutions, whether they be those of trade unions or big business. There are no moneyed institutions that represent the ordinary man in the street or give a fig about what he feels; moneyed institutions represent organised vested interests, i.e., *élites*.

The result of this system in Britain is that elections, as a means of registering what is the popular will and putting into power a government that will carry out that will, are nothing more than a fraud and a racket. And it is not basically different in the United States or any other of the larger societies of the West that we are accustomed to designating as 'democracies.' If proof is needed of the inefficacy of 'democracy' in Britain as an instrument of the popular will, we only have to ask: where are the political leaders in parliament who have obeyed majority wishes on such wishes as Immigration, Capital Punishment, Abortion, Homosexuality, VAT [Value Added Tax], and much more? Legislation has been passed on these questions which in no way reflects the mandate of popular consent, which is supposed to be the bedrock on which 'democracy' rests. It has been passed by self-appointed *élites*, who believe they know better than the people what is good for the people—supposedly a hallmark of 'dictators'!

Is the practice of such *élites* in putting themselves above the public opinion then wrong? Not necessarily so, though I believe they happen to have been wrong in Britain in the fields I have mentioned. The proposition that the majority always knows best in the complex matters of state, which call for experts trained and knowledgeable in affairs, is a ridiculous proposition that will not stand up to two minutes of serious examination. It is as ridiculous as if I, when my motor car is failing to function in some way, called together a group of laymen on the subject of motor engineering and took a vote on what should be done to get the vehicle back on the road. As one almost wholly ignorant of the workings of the internal combustion engine, I would not wish to be consulted on such a matter, let alone allowed to vote; at all such times I seek an expert who knows about such things and who knows what to do. So it is with

doctors in matters of sickness, lawyers in matters of law, generals in matters of warfare, plumbers in matters of plumbing, and so on. In every facet of our daily lives we put ourselves under the direction of *specialists*, who are supposed to know their trade. This is not to say that the specialists are always right; they can sometimes be disastrously wrong. It is only to say that modern civilisation has not devised, and cannot devise, any better procedure for dealing with our problems.

OPEN DOOR TO THE IGNORAMUS

Yet it is in the most important sphere of all, that of politics, that we adopt, under 'democracy,' a wholly different procedure and a wholly different system: we do not require that people are specialists in the art of government, that they have first acquired extensive education and training in that art, in order that they may govern us. Any ignoramus can get elected onto town councils and to parliament, provided that he belongs to one of the 'approved' parties and pays lip service to their beliefs, and from those positions can play havoc with our lives and misgovern our affairs with resulting chaos in the manner of the sorcerer's apprentice, who runs riot by the application of an untrained mind to matters that need men of sound training.

And yet we accord the non-specialists who run our political affairs the authority and the power that in other fields we only grant to specialists: their authority and power is derived, not from their proven competence in their field, but from the fact that, under a system wholly fraudulent and wholly dependent on the art of the confidence-trickster, they have obtained the majority of our votes!

Some men in the 20th Century, recognising these manifest contradictions, weaknesses, and absurdities in the 'democratic' system, have opted for an alternative system for the governing of states to which we have assigned the term 'dictatorship,' a word equally devoid of serious meaning, as I have pointed out before. The essence of their idea is that it is necessary, to deal with the complex affairs of developed modern societies, to have specialists at the helm—a necessity so obvious that it scarcely needs the emphasis I have given to it. Their theory is that there are better ways to bring such specialists to the fore and grant them the power to get done the jobs that have to be done than the charade of 'elections' as carried out by 'democratic' rules. Normally the method chosen is one of appointment from above

rather than election from below, and the specialist is sought, not from the comparatively narrow field of politics, but from the wider field of the whole nation's life: from the careers and professions and businesses, where the men of the greatest competence can be found and chosen entirely on the basis of merit and achievement. They may include men who have been active politically but this is not a necessary criterion.

THE LEGITIMACY ARGUMENT

In what then lies the legitimacy of the power of such men? They have not been elected, so how do we know that they carry the people's mandate? The simple answer is, of course, that we do not know—by any process acceptable within the 'democratic' rulebook. The argument that will be advanced in favour of such an alternative system is not that it wears the mantle of 'legitimacy' by reference to that rulebook but that no such criterion of 'legitimacy' is ever really possible. The whole concept of legitimacy by such a process is called into question, and on the grounds that it can never be established by methods which, when examined honestly, can be seen as false and fraudulent.

The nearest that man may ever get to *truly* democratic government in the real world is in the limited sphere of societies and clubs, where those called together are of broadly homogeneous disposition in respect of the objects for which they have joined such bodies and where they have the facility, every individual amongst them, to have their say on matters of which we may reasonably expect them to have some interest and comprehension. The same might be true in very small societies at a primitive level of existence, where matters to be debated and voted upon are so basic that every man and woman of adult age can understand them and where the number involved is sufficiently minute to enable every member to communicate with every other member. Again, a measure of 'democracy' might be achieved in the conduct of the affairs of a country village, where it is possible to assemble everyone in the local village hall and allow them to discuss and vote on such questions as the cutting down of an old historic tree, the building of a new road through the neighbourhood, or the erection of a prominent statue overlooking the village green. Here once more there is reason to expect that everyone, the village idiot excepted, will have an opinion worth hearing and

that every opinion gets a hearing. At these levels of human existence there is some possibility that the principles of 'democracy', whatever their merits or demerits, have reasonable chance of being put into practice.

At the level of the national affairs of a state of population of 50 million or upwards, there is no such possibility of any true, fair, and democratic consensus, for even if every major question is put to people's referendum—as happens to some extent in Switzerland (a country whose people are less in number than those of Greater London)—the fact still remains that such a referendum will rely for its outcome largely on the power of propaganda over which certain influentially placed people will have a disproportionate, if not total, control. This was seen in the referendum in Britain on the Common Market [European Economic Community] in 1975, in which the pro-Market lobby was able to spend literally hundreds of times more money on promoting its side of the question than the anti-Market lobby, which was doomed to campaign on the proverbial shoestring.

When all these facts are considered in the sober light of day, we may appreciate that true democracy, except in the small societies that have been mentioned, is a total mirage, and that it provides no basis whatever for determining the legitimacy of government; there has to be some alternative criterion of that legitimacy, and, ultimately, the only such criterion is the admittedly very unsatisfactory one of the law of possession; in other words, he who has the power has the right!

BASIS OF 'RIGHT'

It is vitally important at this juncture to clarify what is meant by 'right' in this context: it does not mean *moral right*; it does not mean *superiority of principle*; it does not mean justification of every act, good or evil, carried out by those who have power in their hands; it merely means the right established by nature in accordance with the reality that no other right, however noble in conception, can be effectively asserted and that no other method of determining right has ever been devised.

This is the principle understood by those who have led the modern revolutions during our century against the old institutions of parliamentary democracy. Their legitimacy, from the moral point of view, is derived not from the process by which they have won and retained power, but from the benefits or

otherwise that their leadership has brought to their people when in power. These, of course, are a matter for considerable debate, but it is a debate that lies outside the scope of this article.

Again, sweeping away the familiar verbiage about 'democracy' and 'dictatorships,' we may confidently state the fact that it is a commonsense interest and wish of *all* rulers of nations to be popular, and that their use of power is tempered by such a wish at all stages of the process. Of course, that wish is tempered in turn by a realisation of the need to make prudent provision for the requirements of the future by far-sighted works, the dividends of which may not be realised immediately—investment in long-term development projects, acts of foreign policy essential to national security but costly in their execution at the time, large defence budgets conceived in the same purpose. This balance between the promptings of popularity and prudence has to be struck by all rulers and all leaders in human affairs, regardless of the nature of the institutions in which they work—'democratic' or non-'democratic.' Such leaders, therefore, may be seen to be working under basically the same conditions: they are unwise to go too far in one direction or in the other.

'INSTANT POPULARITY'

Party democracy, however, has one important weakness in these regards: it breeds, inevitably, a preoccupation on the part of rulers with what we might term '*instant popularity*.' The people have to be pleased all of the time—or, if not that, at least at such times as some vital test of popular consent is marked down in the calendar. General elections, by-elections, local government elections: the frequency with which these events are taking place requires that government policy is constantly tailored to allow for them. If nasty measures are required which the people may not like, the best time to carry them out is just when a general election has been won and another is not in prospect for several years, then, as the latter draws near, the time for all the sweeteners and 'goodies' comes around. It is really a cheap game of bribery and extortion, depending not on sober considerations of national need but on the scheduling of the next mass popularity contest. It is not a way to get good government.

There is another consideration. Assuming for a moment that we accept the 'democratic' principle that government is there to

serve the people, what is vital is that government be equipped with the necessary powers of *action* to perform that service effectively. This it will not have if it is submitted to the stifling procedure of parliamentary life in Britain as we know it. The whole process is one which atrophies all virile impulses to action to get done the things we have to get done if the people's will, let alone the people's interest, is to be pursued. The modern revolution against the 'democratic' process has aimed very largely at streamlining the process of government whereby decisions can be made quickly and in time to make action effective. As just one example of the 'democratic' farce, we have the seemingly endless debates in parliament accompanying the introduction of a new bill, and all in the service of the sacred principle that all legislation must have the consent of the people by reason of having been voted upon by the people's representatives. Yet this procedure has not prevented a mass of legislation getting through parliament which by no stretch of imagination could be claimed as having popular support—legislation of which I have named a few examples earlier in this article. Did 'the people' will the abolition of the Death Penalty or the legalisation of Abortion?

Is it an unreasonable proposition that a vastly simplified and accelerated process of legislation which dispensed with some of the *formalities* of parliamentary consent might result in legislation not only much wiser but much more in conformity with popular wishes? As an example, would a small group of chosen men and women, each with a wealth of experience in the field to be legislated upon and with their ears to the ground of popular feeling, do any worse than hundreds of elected representatives, mostly professionally ignorant, and living in philosophical ivory towers?

THE 'FREEDOM' FALLACY

'Freedom,' like 'democracy' and 'dictatorship,' is another of those words dangerous to use without exact application and highly popular with political scoundrels and racketeers. At the most preposterous level, we are asked to envisage millions of men marching to war with the thought that they are fighting for this meaningless abstraction, instead of tangible things such as their country, their race, their homes, their wives, or their children. At all other levels, the word is nothing more than a slogan until we get down to defining what we are advocating people should be free to do.

In the debate in which 'democrats' see themselves outscoring those whom they have designated as enemies of 'democracy' the freedom of the individual is one of the constantly recurring themes—though what individual they have in mind they prefer not to be tied down to defining.

The more adult among 'democrats' will be mature enough to recognise that the defence of one man's freedom necessitates the restriction of the freedom of another. What we are really then talking about is the freedom of the great majority of ordinary citizens—for that is the only definition of 'the people' that makes sense within the terms of democracy.

So what 'freedom' does this great mass of people want?

I think I know something about that mass, because I have spent many years discussing with its members their innermost personal aspirations. One of the first freedoms they want is the freedom to walk the streets and parks of their neighbourhood at any hour of the day or night without fear of attack. Another is the freedom to work at a trade or profession of their choice with the prospect of steady increase in pay and living standards and with some reasonable security of employment. They want to be free to spend their leisure time in pastimes of their own preference and desirably with the availability of cheaply bought facilities in their own locality whereby they may do so.

They want the freedom that comes of owning the house they live in within reasonable time of their first setting out to obtain it. They want the freedom to send their children to schools of their own choice at which those children may achieve a good education. They want the freedom that comes of enjoying good health.

They want the freedom to choose with whom they will mix socially and, if they own their own business, the freedom to decide with whom they will trade and whom they will hire or fire.

They want the freedom to look forward during most years to a pleasant holiday somewhere in this country or abroad without worrying and fretting about every penny they spend.

They want the freedom to be able to keep in their own pockets every penny they have worked to earn, excepting that portion which is absolutely necessary to pay for essential public services.

In both the public and the private context, they want freedom from financial debt.

POLITICAL FREEDOM: HOW MANY WANT IT?

It will be noticed that in listing these freedoms I have excluded any mention of *political freedom*—and very deliberately so because I am speaking, as indicated earlier, of the majority of honest-working, law-abiding, decent citizens, and my experience of knowing them is that political freedom is something to which hardly one in a hundred gives two seconds' thought.

This does not mean that political freedom, i.e., the freedom to engage in political activity on behalf of the cause of one's choice is, necessarily, a thing to be dismissed as having no value; it is only to say that it is a freedom to be evaluated, as with all others, in order of priorities in which people see them, and it is my observation that the freedoms that I have just mentioned occupy a higher priority with most than the freedom to take part in politics.

And on the principle, repeated in slightly different form, that one freedom sometimes involves the curtailment of others, we have to consider to what extent these freedoms desired by the vast majority may be advanced or retarded by the extension of political freedoms desired, at the very most, by a small minority.

It needs little insight to realise that the personal freedoms desired by this majority stand the best chance of being achieved and safeguarded in a society where there is prosperity, cohesion, peace, and order, where there is stable government and where national affairs have a firm direction—a direction not changed every five minutes by changes of political leadership, where national leaders collaborate together to a common purpose instead of constantly warring against each other in the process of jockeying for power and position.

From this we may see that there are many areas of potential conflict between the aim of freedom for the ordinary individual who just wants to go about his daily life in peace (the majority) and freedom for the political activist, the protester, the dissenter, the rebel (always the minority). A political system that goes all out to promote the one will find that the inevitable consequence is that there are some restrictions on the other.

But when you probe the 'liberal' and 'democratic' mind you will find always that the preoccupation is with the freedom of the *minority*, with that comparatively small section of the population who want to be involved in political affairs, and much less with the freedom of the majority who just want to be

left alone.

STATE AND INDIVIDUAL

Considered from this point of view, it is a dishonest distortion of the facts when the 'democrat' prattles endlessly on, as he does, about the need to protect the individual against the impositions of the state. A strong state and a free individual are constantly presented as if they were two conflicting aims. But in fact it is possible to conceive of circumstances in which a strong state is necessary, not to encroach upon the freedom and rights of the individual, but to *defend* those very things against the power of other institutions which intervene between individual and state and can much more dangerously threaten the individual than does the state itself. As one example, there is the trade union mafia which bullies and intimidates the worker who does not want to join a strike. At the other end of the spectrum there is the power of big banksterdom which holds the individual in thrall through usury and debt. There are the anarchic mobs with their minority axes to grind which interfere with ordinary people's rights to enjoy cricket matches or athletic contests. There are local government institutions, such as certain London borough councils, which will grossly abuse their powers by, for instance, throwing council tenants out of their homes for the 'crime' of objecting to coloured neighbours being foisted upon them—petty tyrannies run by miniature tyrants who can make the individual's life hell if that individual is not protected by a higher power that will keep the tyrants in check. In a score of ways a weak state, which does not have the will to keep these interest groups and pressure groups in order, exposes the ordinary individual to far more loss of freedom than a strong state which is resolved to rule and govern.

So we may see that there is not the simple conflict which the 'democrat' would have us believe there is between the needs of freedom and authority. These two needs can be made to harmonise in a higher synthesis in which freedom is lifted from the sphere of empty verbalising beloved of 'liberals' and defined in terms of its many meanings and applications. We recognise that not all freedoms can be given full flow and we decide which are the most important. It is a strange paradox that those who are most often designated the enemies of freedom may sometimes be the ones who bestow the greatest gifts of freedom on the greatest portion of the people, while those who shout 'freedom'

the loudest in their political rhetoric are so often the ones who would subject the people to the lowest form of tyranny.

FREEDOM FOR THE MAJORITY

So to turn to the question which was raised early in this article: do I favour 'democracy' or not? My answer is that I favour those *freedoms* which I have defined as being precious to the greatest number of people, while I recognise that for such freedoms to flourish some curbs on certain other freedoms are necessary. My dispute with self-styled 'democrats' is not over the desirability of freedom itself but over whose freedoms should take priority.

Those who wish to bestow on this view the title 'democratic' are welcome to do so if it fits their conception of the meaning of that word. For myself, I prefer not to use the word because it is one that, in my opinion, has become debased to the level of mere jargon, of meaningless verbiage. Instead I say to people: if you ask me am I for this or that, let me answer, not in mere words, but in concrete *ideas*—ideas which mean what they are said to mean.

I would apply the same rule to the question: do I favour 'dictatorship'? My answer is that there are hundreds of areas of affairs where ordinary people are today being dictated to by petty tyrants and where I oppose that dictating. I have named a few of these. Generally, it follows from what I have said about the freedoms that the ordinary man values that I would oppose violations of freedoms, and so that largely answers the question.

At the same time I am not going to admit the word 'dictatorship' itself to my political vocabulary any more than I would admit the word 'democracy,' and for the same reason. What is 'dictatorship' to one man may be nothing more than *leadership* to another. I am certainly *not* against a strong national *leader* who by his works bestows greater benefits on the majority of his people and in the making of his major decisions acts in accordance with his feeling of the pulse of his people, even if in the first he is not chosen through the corrupt charade of an electoral system and if subsequently he does not call a halt to the ship of state every little while in order for that charade to be re-enacted. If 'dictating' means acting against the people's wishes and imposing upon them the policies which they have not approved, who is the greater dictator: Adolf Hitler or Ken Livingstone? Francisco Franco or Arthur Scargill?

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In the immediate aftermath of World War II the 'victorious' powers resolved that one of the vital conditions of the making of the post-war world would be that 'Nazism,' 'Fascism,' or any other movement of authoritarian Nationalism would be prevented by all means possible from ever rising again, not only in Germany and Italy, but anywhere else. By this they meant that the 'democratic' rights and freedoms normally extended to political parties right across the spectrum would be suspended in the case of movements of those kinds, whether they proclaimed themselves to be 'Nazi' or 'Fascist' openly or were merely designated as such by those who set themselves up as the thought controllers of the new world.

For the Soviet part of the post-war community of nations this policy did not pose any special problem. 'Nazism,' 'Fascism' and all other forms of Nationalism were simply banned alongside every other creed or movement opposed to the Communist way of thinking. No pretense ever existed in the Soviet Communist scheme of things that there should be any toleration of dissenting points of view.

But for the Western nations claiming for themselves the mantle of 'democracy' things were not nearly so simple. To admit openly that any kind of political creed or movement disapproved of by the ruling powers should be banned under the laws of the state would be to tear away from under their feet the very principles and precepts upon which their various 'democratic' systems were supposed to be based. Having told everyone that they had been fighting the war "to make the world safe for democracy," how could they cast out of the window their very justification for six years of struggle?

REPRESSION IN WEST GERMANY

The various 'democracies' resolved this dilemma in various ways. In the Federal Republic of Germany the most blatant, harsh, and unashamed oppression was practised against all those organisations and individuals that might be suspected as intent on reviving National Socialism. Such bodies and people were openly banned under the new laws of the Republic, instituted under pressure from the Allied occupational authorities. In view of the fact that National Socialism was popularly (albeit quite wrongly) regarded as an essentially German phenomenon, and therefore more likely to re-emerge in Germany itself than anywhere else, it was possible to gain acceptance of the

idea that 'safeguards' against it needed to be more stringent in that country than in others. Elsewhere, including in our own country, the ruling powers were more subtle in their approach; no official prohibition of 'Fascist' movements was introduced, but in a hundred different ways practical obstacles were placed in the path of organisations thus designated, which meant that, in effect, they enjoyed none of the normal rights granted to other types of political party. Prominent among these obstacles were:

(1) The introduction of laws against 'racism' which were designed to eliminate free public discussion of the issue of racial differences or of the power of organised Jewry.

(2) Effective suppression of the Nationalist Press by means of advertising boycotts; both against Nationalist newspapers and magazines and against wholesalers and retailers who might handle them—these boycotts being organised principally by Jewish Business interests.

(3) Constant police harassment of Nationalists by means of telephone tapping, visits to homes on the flimsiest of pretexts, arrest and interrogation without any basis for charges, sabotage of activities and infiltration of Nationalist organisations by police agents for the purpose of internal disruption.

(4) The effective elimination of freedom of assembly by means of the withdrawal of hiring facilities for meeting halls from Nationalist groups—this policy sometimes being 'justified' as being in the interest of 'community relations' (i.e., 'anti-racism') and sometimes in protection of property against the threat of disorder (always, of course, the disorder of the opponents of Nationalism and not of Nationalists for what their adversaries might do).

(5) In harness with the above policy, the insidious encouragement of left-wing mobs to attack and disrupt Nationalist meetings, so as to provide the pretext for the denial of meeting facilities on grounds of the threat of damage to property and also to discourage private owners of meeting halls from hiring their premises to Nationalists.

(6) The almost total exclusion of Nationalists from the new medium of the post-war era, television. This exclusion has been 'justified' by broadcasting authorities on the grounds that TV time is granted to the spokesmen of political parties in accordance with those parties' degree of representation in parliament, but of course the truth is that access to TV is in the first place essential for a party even to have a chance of representation in

parliament. At the same time quite generous TV time has regularly been granted to spokesmen for the most miniscule and obscure organisations providing that their views are not considered 'dangerous,' as are those of Nationalists.

These conditions have operated to various degrees in various countries and in Britain they have done so to a degree acutely disadvantageous to the Nationalist cause (we are of course speaking here of *British Nationalism* and not of regional separatist movements in Scotland and Wales, nor of Irish Republicanisms, which are regarded as in an entirely different category). The way in which the establishment in Britain has reacted to the challenge of Nationalism has been similar to someone telling a motorist: "You are completely free to drive around our neighbourhood and go anywhere you like," and then when the motorist sets out to do just that he finds himself thus prevented by a series of no-entry signs, road repairs, traffic jams, and diversions every time that he wants to travel down a street of his choice. The whole set-up is of course one colossal piece of humbug. The 'democracy' that exists on paper in no way exists in real practice, except in the case of those whose viewpoint has been vetted and approved by the establishment as being "not dangerous".

THE LIVERPOOL EXPERIENCE

This system of concealed suppression exists, broadly speaking, throughout most of the present Western World. Our own party experienced it in Liverpool only recently in events that were described in our columns last month. We elected to hold a public rally in the city in accordance with our 'democratic' rights; in the event we were stopped from doing so by a combination of city council, police, hotel management, and left-wing political opposition, which all acted in tandem on the occasion to prevent our rights being exercised. There occurred the threat of a riot and the 'democratic' process was immediately suspended in the interests of preventing that riot. It needs little imagination to realise that such a threat of riot can easily be 'arranged' just about anywhere and at any time for the same procedure to be adopted—to the point at which, eventually even where no real threat of riot is present, the mere supposition of it is enough to have the same result.

To state all of this is not to deny that the violation by 'democratic' powers of their own supposed principles in these

cases has a certain rationale—if looked at from their own point of view. To the claim which I have made, that the whole process reeks of humbug, the answer might be given that humbug is an inevitable weapon in the real world of politics, and entirely necessary and justified when some greater good has to be served or some greater evil opposed. Every possible immoral and despicable device was employed by the Allied powers in World War II on the grounds that the 'enemy,' i.e., 'Nazism,' was so manifestly and enormously evil that any kind of minor evil was permissible in the cause of its destruction. You have to fight dirty in order to win a dirty game, etc., etc. That is the argument.

With this argument no doubt in the back of his mind, today's 'liberal-democrat' will sanctify the methods used to suppress those whom he regards as dangerous to his system. "Of course I believe in the maintenance of free speech," he will say, "but I do not agree with extending it to those who will abuse it" (i.e., such people as 'fascists'). In other words, 'freedom,' in his conception of the term, has its limits. Extended beyond a certain point, it becomes self-destructive to the very order of things that he holds most dear, which he considers essential to the stability of society as he understands it.

To which I would say: fair enough—given his particular values, one can see his point. Have I not acknowledged in the first section of this article that freedom cannot be total and absolute but must be restricted in certain sectors if it is to be preserved in others?

INCONSISTENCY

But where the 'liberal-democrat' trips himself up is in failing to make this same rule for those political systems he opposes as he does for the system he supports. In his own scheme of what is the right society he defends the withdrawal of freedom from those who might endanger that society; at the same time he is the very first to squeal in protest when just such a principle is applied by those who are acting in defence of a different society. Then such an act is derided as 'oppression,' 'dictatorship,' the denial of 'human rights,' etc., etc., etc., *ad nauseam*.

It is at this point that we should perhaps take a closer look at those societies regarded by the 'liberal-democrat' as the absolute antithesis of his own, and in order to see how there operates in reverse the principle of imposing limitations on freedom which

he justifies in the defence of his own society. By this is meant those societies which the 'liberal' will designate as 'fascist'—using that term in the very broad, loose way in which he is accustomed to using it rather than in the exact and precise way in which it should properly be used, i.e., virtually any society in which Nationalist and patriotic ideals are combined with strong and firm government, rather than a society constructed according to the specific programme carried out in Italy under Mussolini.

Straightaway let us dispense with the idea that in such societies there is any such thing as the suppression of every kind of dissenting opinion and thought; such a thing would be quite impossible to enforce in practice even in the doubtful event of its being desirable in principle. No such suppression existed in reality under Fascism in Italy or National Socialism in Germany, let alone in any other type of society or system broadly similar to those mentioned. No 'dictator' other than a comic-opera fool (which Mussolini and Hitler certainly were not) would wish to be surrounded by people who never dared to tell him when they thought he was wrong. All sound and effective leadership, however strong and self-willed, needs sources of frank and independent advice, and all vital decisions of state need to be carefully discussed and analysed from every angle before the commitment is made to put them into effect. Does anyone seriously think that the massive social and economic achievements of the so-called 'dictatorships'—undeniable, whatever one may think of the other features of those regimes—or the tremendous wartime achievements of Germany, effected after Summer 1941 against immense odds, could have been possible just through the preremptory orders of one man and without prior discussions involving a pooling of brains and expertise?

THE 'DICTATORS'

Those who care to read David Irving's *Hitler's War*, one of the less bigoted accounts of the 1939-45 conflict though by no means one completely uncritical of the German leader, will realise that its central figure far preferred generals who would speak frankly to him and argue with him when they thought it necessary than time-serving sycophants and yes-men. Meanwhile, those who actually visited Germany in the 1930s (as opposed to those who merely read about that country in their Jewish-censored press) will be able to testify that foreign newspapers, most of which were highly critical of the National

Socialist regime, were available in the main shops and on the main newsstands of all the major towns and cities, including American as well as British and French papers. Bearing in mind that a high proportion of educated Germans were able to read in English or French or both languages, there might be every reason to suppose that such papers would be denied to them, but this was not the case.

Then there was Juan Peron, the so-called 'dictator' of Argentina. Organised under his government and run by his wife Evita was a special bureau in Buenos Aires at which any citizen, however poor or lowly, could call at any time of the day and express any complaint that he saw fit. Each and every complaint was carefully investigated and, where found just, was acted upon so far as this was possible. Such a procedure hardly accords with the image of 'dictatorships' that the 'liberal' would prefer that we have in our minds, which is one reason why not many people have ever heard about it.

When, in the 1960s, a group of army officers seized power and set up their own government in Greece under Colonel Papadopoulos, 'liberals' the world over squawked about all freedom of dissent in that country being brutally suppressed. Yet I well remember watching a TV documentary in which a woman well-known to be opposed to the government was featured openly attacking it in an interview filmed right in the middle of Athens, where she lived. Granted, the interview was probably not shown on Greek TV, but it must have been seen by a great many Greeks in Britain which were likely to return later to their homeland. Papadopoulos was, needless to say, execrated by his opponents for jailing some of their number; but this did not prevent them jailing him in return when his government was overthrown.

It has never been seriously contested, certainly not among people of my acquaintance whose thinking would in the 'liberal' vocabulary be termed 'Fascist,' that there should exist in every mechanism of state the facility for frank and sometimes critical discussion of government policy. Where the great disagreement exists is in the matter of the form in which this facility should be provided. There will be people who do not necessarily support the contention of 'liberals' that the parliamentary form prevailing at present has to be the best one, or that that squalid commercial racket masquerading under the guise of a 'free press' is indeed the best means whereby there can be a frank public discussion of national affairs whereby public evils may be

eliminated and the public good served. One might indeed ask what is the value of a 'free press' in which the front page is plastered with 'exposure' of some minor sex scandal, written obviously for the titillation of readers, while much more important and damaging scandals concerning irregularities in the affairs of state are conveniently hushed up because of the fear that certain powerful interest groups might otherwise be offended and certain valuable advertising contracts thereby lost? Of course, the idea of a 'free press,' like all other 'liberal' articles of faith, is a total sham, as anyone with real experience in the world of journalism will be able to testify. Yet should anyone suggest that the press be removed from the regulation of commercial racketeers operating from the shadows and subjected to some more open regulation, however limited, by government he is immediately branded by the 'liberal' as the enemy of 'freedom'! Of course, freedom of the press, as the 'liberal' would have us believe in it, has always been a total fantasy, just as the idea of freedom of broadcasting. Such vast and powerful institutions as the press and broadcasting can never be other than controlled by *élites* and oligarchies; the only question to be decided is: which *élite*? which oligarchy? And, most important of all, in the interests of WHAT and WHOM?

In what then lies the essential difference in attitudes to free debate between the 'liberal' and those who favour an alternative system? Perhaps I may be permitted to describe it in this way: while the former sees it as a means of *disrupting* the process of government, the latter envisages it as a means of *helping* the process of government. To the 'liberal,' human freedom and civilised political life are inconceivable except in terms under which half the body politic is occupied with the effort to govern while the other half is occupied with the effort to prevent it governing. No decent procedure of politics is possible, in other words, without the ever present existence of party warfare. There has to be a constant fight for power between rival political factions—otherwise no society can be 'free.' The 'liberal' fails to see that in such an environment the whole political process becomes nothing better than a mutual slanging match in which truth and objectivity, to say nothing of a sober judgement of what is in the best national interest, become the first and chief casualties. Parliament, instead of being a forum for intelligent analysis of state policy, is a battleground of ideologies behind which stand vested interests. As for 'the

people,' in whose name the whole institution is supposedly conceived, their views are generally treated, as I have indicated earlier, with wholehearted contempt, while the real freedoms that are valuable to them—such as freedom to work and to walk about the streets in safety—are regarded as of little account compared with the freedom of the Opposition caucus in the House of Commons to howl down every Government speaker in a frenzy of zoological noise bereft of one iota of constructive thought.

LIMITATION OF FREEDOM

Then there is the issue of the limitation of freedom to which I have referred earlier. As indicated, the 'liberal,' in contradiction to all his professed principles, upholds in practice that such limitation is necessary in certain circumstances. The non-liberal, though with much less hypocrisy, simply holds to the same view.

What then are the limitations on freedom considered necessary in those societies offensive to 'liberals' and therefore usually designated by the latter as 'fascist'?

They are those limitations that are called into play at the point at which the exercise of freedom seriously endangers the workings of stable government, undermines national unity or substantially threatens national security or the national interest. Considering things soberly, I do not see such limitations as being unreasonable, particularly when it is borne in mind that they are limitations which, at worst, only affect a very small few and in no way infringe upon the liberties of the ordinary average citizen.

And given that the spirit and intent of a government are fundamentally patriotic—which is certainly what they should be—is it unreasonable to deduce that any political party, personality, or activity which repudiates the very principles of national self-preservation, national independence, and national defence against the country's enemies, internal as well as external (which principles are the cornerstone of patriotism) are deserving of the status of *illegal*? After all, every state, 'democratic' or otherwise, legislates against those practices that are considered to be morally wrong or socially disruptive, and these include murder, rape, robbery, fraud, and many others. What, then, is wrong in designating in the same category acts which clearly are harmful to the national good and, likewise,

placing such acts outside the pale of the law?

It has been in this spirit that the constitutions of the authoritarian states have been constructed. Clearly, there could be no room within such states for political parties or any other kinds of organisation not owing first and exclusive loyalty to the nation in question. Going one step further, neither could there be room for those whose political activities were conceived with the object, not of assisting the process of government, but of disrupting and sabotaging that process, since, whether by intent or not, activity of that kind would inevitably harm the nation and aid its enemies. The same could be said of activity which caused disruption in the nation's economic life, and it has been for that reason that trade unions as we know them in this country have been disbanded in such states and their functions taken over by state-controlled bodies set up with a view to co-ordinating the different sections of industry rather than bringing them into conflict. Such procedures have, of course, been hysterically condemned by leftists and 'liberals' as an infringement of 'workers' rights,' but those same people were not able to do much about protecting the 'rights' of those British miners who wanted to carry on working during the recent coal strike, nor, indeed, did many of them even wish to do so. To risk repetition, the 'rights' with which the 'liberal' and leftist are continually obsessed are always the rights of the politically active minority and seldom the rights of the peaceful and conscientiously working majority.

If we are to accept the premises of the 'liberal,' we must accept his view that political decisions have to be based on consensus and compromise, on mutual tolerance of diverse opinions, and on the attempt to synthesise those opinions into an acceptable policy. That at least is how the 'democratic' process would be described by most of those who support it.

Such a proposition sounds perfectly reasonable—just as long as at the end of the road there is the basis of a commonly shared loyalty and objective. When two or more groups of men are arguing about different means to achieve the same end, it is possible to envisage some acceptable compromise that puts a limit on the argument and gets them all working to that common objective.

But when the argument is between two or more groups of men of totally different and conflicting loyalties and therefore in all probability working in pursuit of wholly incompatible objectives, no such mutual tolerance or compromise can ever be

possible, and it is in the matter of believing that it can that the 'liberal' reveals his naivety.

IRRECONCILABLES

Men of good 'liberal' disposition have spent the last few years trying to find a mutually acceptable formula for achieving an end to the conflict in Northern Ireland, hardly ever stopping to think that such a formula is out of the question as it involves bringing together in common cause two groups of people dedicated to different and utterly irreconcilable causes, i.e., the cause of union with Britain and the cause of integration into the Irish Republic. In such a conflict one side can only be satisfied by the complete and permanent defeat and annihilation of the other.

Likewise, there cannot possibly be any basis for mutual tolerance or compromise in any state between two political factions, one of which is dedicated to the principles of national self-preservation (involving as that must do *racial* self-preservation), national independence, and national defence, in a word—*Nationalism*, and the other of which is dedicated to the removal of national and racial boundaries, to racial integration, to supra-national authority, and to the pooling of national defences in an international system, in a word—*internationalism*. The two concepts are wholly incompatible and one can only be realised at the expense of the other; one can only be ensured by the elimination of the other.

What 'liberals' have condemned in authoritarian states as 'suppression' of dissenting opinions has in fact merely been the recognition that in societies dedicated to Nationalist ideals and objectives there can be no room for those dedicated to entirely opposite objectives. One faction must obliterate the other or be obliterated by the other.

There is ample room for argument, debate, discussion, and criticism within the framework of dedication to the nation and between those dedicated to the nation; there is no room for argument with those who work *against* the nation.

These, then, are the limits to freedom that the 'liberal' fails to comprehend and therefore opposes as wrong, while at the same time he imposes his own limits to freedom in protection of his own basic beliefs and values. He is a hypocrite and a humbug, but he is more than just that.

He knocks the bottom out of his own case by repudiating the very principles that form the sole support for that case. In being prepared to violate 'democracy' in defence of 'democracy,' he admits that there is no substance in 'democracy,' only pretence, lies, camouflage, and deceit.

In answering a question which I raised in a previous part of this article: do I believe in democracy? I might say that I cannot possibly believe in something that does not exist. □

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Prepared under direction of the
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118-190

Democracy:

A government of the masses.

Authority derived through mass meeting or any other form of "direct" expression.

Results in mobocracy.

Attitude toward property is communistic—negating property rights.

Attitude toward law is that the will of the majority shall regulate, whether it be based upon deliberation or governed by passion, prejudice, and impulse, without restraint or regard to consequences.

Results in demagogism, license, agitation, discontent, anarchy.

91

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CITIZENSHIP

Republic:

Authority is derived through the election by the people of public officials best fitted to represent them.

Attitude toward property is respect for laws and individual rights, and a sensible economic procedure.

Attitude toward law is the administration of justice in accord with fixed principles and established evidence, with a strict regard to consequences.

A greater number of citizens and extent of territory may be brought within its compass.

Avoids the dangerous extreme of either tyranny or mobocracy.

Results in statesmanship, liberty, reason, justice, contentment, and progress.

Is the "standard form" of government throughout the world.

A republic is a form of government under a constitution which provides for the election of (1) an executive and (2) a legislative body, who working together in a representative capacity, have all the power of appointment, all power of legislation, all power to raise revenue and appropriate expenditures, and are required to create (3) a judiciary to pass upon the justice and legality of their governmental acts and to recognize (4) certain inherent individual rights.

Take away any one or more of these four elements and you are drifting into autocracy. Add one or more to those four elements and you are drifting into democracy.—Atwood.

121. Superior to all others.—Autocracy declares the divine right of kings; its authority can not be questioned; its powers are arbitrarily or unjustly administered.

Democracy is the "direct" rule of the people and has been repeatedly tried without success.

Our Constitutional fathers, familiar with the strength and weakness of both autocracy and democracy, with fixed principles definitely in mind, defined a representative republican form of government. They "made a very marked distinction between a republic and a democracy * * * and said repeatedly and emphatically that they had founded a republic."

July 1985

29

(No. 4 fac simile)

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(Written by Professor Alexander Fraser Tytler, nearly two centuries ago while our thirteen original states were still colonies of Great Britain. At the time he was writing of the decline and fall of the Athenian Republic over two thousand years before.)

—Reprinted from the Freeman Magazine.

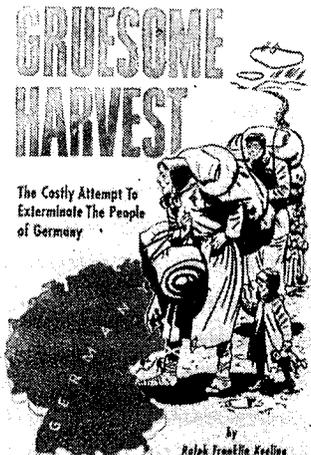
Did I say "republic?" By God, yes, I said "republic!" Long live the glorious republic of the United States of America. Damn democracy.

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by Westbrook Pegler in the New York Journal American of January 25th and 26th, 1951, under the titles "Upholds Republic of U. S. Against Phony Democracy" and "Democracy in the U. S. Branded Meaningless."

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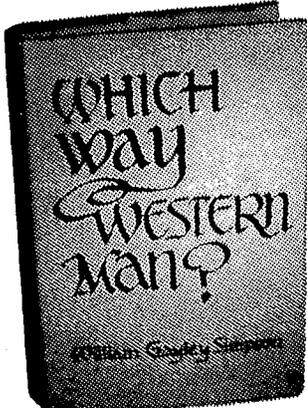


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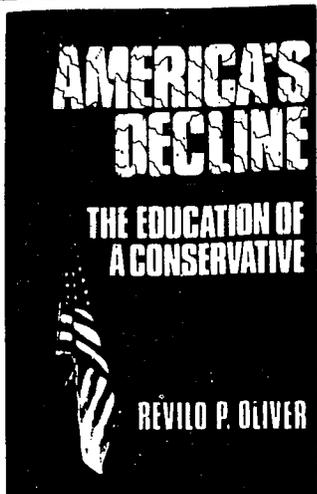
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ABOUT THE AUTHOR: Dr. Revilo Pendleton Oliver, Professor of the Classics at the University of Illinois for 32 years, is a scholar of international distinction who has written articles in four languages for the most prestigious academic publications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

AMERICA'S DECLINE

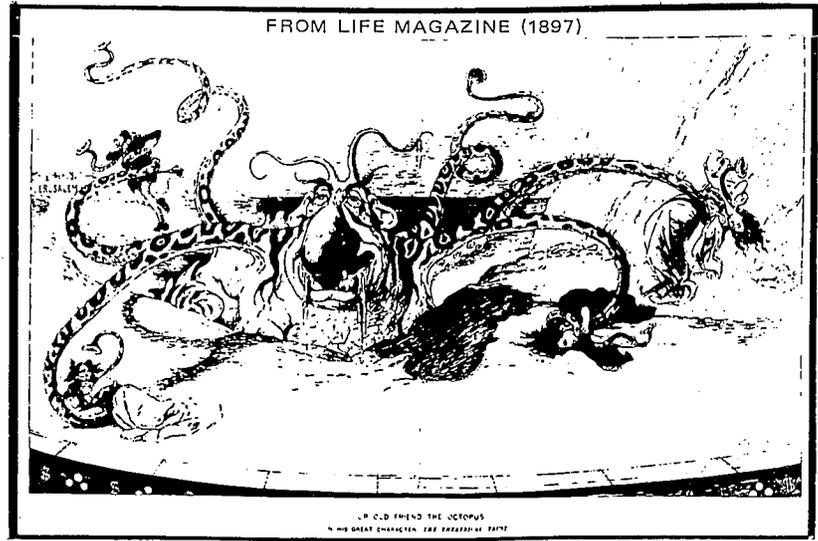
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BOOK REVIEW *continued from page 14*

have disappeared completely. It is tempting to speculate on the reasons for its disappearance. Perhaps a growing Jewish power to intimidate potential Aryan critics in one way or another has played a rôle. An even stronger influence would seem to be the played a rôle. An even stronger influence would seem to be the guilt feelings which have been inculcated in American Aryans, especially since 1945, by means of the "Holocaust" material and other shrewd propaganda schemes. The tremendous power of the television networks to distort history and cause guilt feelings in Aryans can hardly be overestimated.

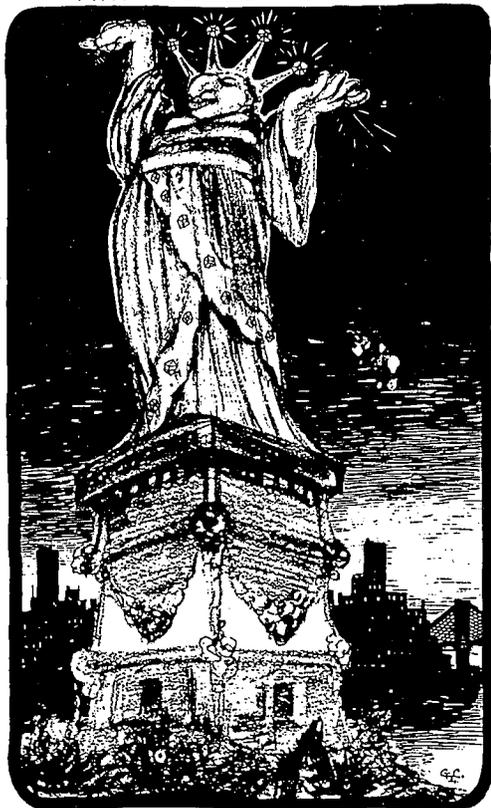
As the authors point out, caricatures of Jews existed even in ancient times. (See Gerhard Kittel's article, "Die ältesten Judenkarikaturen. 'Die Trierer Terrakotten'," in Volume IV of the *Forschungen zur Judenfrage*, 1939.) Although American cartoons dated as early as 1834 and 1838 are reproduced which show Jews in a somewhat derogatory manner, nearly all of the other American materials reproduced in this booklet to which definite dates are assigned range from 1879 to 1907. This is probably no coincidence. Prior to the 1880's, the Jewish portion of the United States population was quite small, hardly exceeding 1/2 of 1%. This very modest fraction of the total United States population seems to have originated largely from Germany, an impression confirmed by cartoons reproduced on pages 2, 14 and 19, where Jews are represented as speaking with German pronunciations of English or even speaking in German.



However, a tremendous influx of Jews from the Russian Empire (including Poland, Lithuania, and Latvia at that time) commenced after the Russian May Law was promulgated in 1882. Two cartoons (pp. 12-13 and 17) refer to the pressures on Jews to emigrate from Russia.

There is a wide range of topics represented in the reproduced materials. Examples are Jewish control of the theaters, the prohibition against Jews' using certain bathing beaches, arson committed by Jews against their own property as insurance fraud, American resistance to the massive Jewish immigration of the late 19th and early 20th centuries, not allowing Christian children to sing Christian songs in New York public schools, the Jewish domination of the cotton market, and even genetically determined characteristics of children from mixed marriages. Most of the materials are fairly benign and humorous, but there

FROM LIFE MAGAZINE (1907)



WELCOME TO OUR CITY
WHERE CHRISTIAN CHILDREN MAY NOT SING CHRISTIAN SONGS IN PUBLIC SCHOOLS

are some notable exceptions. Two sham valentines from the early years of the 20th century reproduced on pages 14 and 15 are especially acerbic. One of them portrays a Jewess holding banknotes and dressed in money bags. Under the multicolored picture are the following lines:

ILL-GOTTEN RICHES.

Though you try to put on a "Four Hundred" air,
And dress in such style that we all have to stare;
Your last bottom dollar you safely may bet,
That you'll ne'er into decent society get;
For there's none that don't know that your Daddy's big pile
Was gathered by methods despicably vile.



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And dress in such style that we all have to stare;
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For there's none that don't know that your Daddy's big pile
Was gathered by methods despicably vile.

The other sham valentine shows an ostentatiously dressed Jew with a cigar pressed between his thick, protrusive lips. The lines under this pictures are:

WE OUGHT TO GET RID OF YOU.
 You're a dirty, sheeny loafer,
 Disgusting to the sight,
 And to the country you inhabit
 You are nothing but a plight.
 You and your kind should loaded be
 On scows, you pack of knaves,
 And taken out to sea and dumped
 Like garbage in the waves.



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 You're a dirty, sheeny loafer,
 Disgusting to the sight,
 And to the country you inhabit
 You are nothing but a plight.
 You and your kind should loaded be
 On scows, you pack of knaves,
 And taken out to sea and dumped
 Like garbage in the waves.

One humorous postcard reproduced on page 19 shows a Jewish girl attempting to use a telephone, but encountering difficulties described in the lines below the picture:

Pretty little Irma Kohn
 Tried to use the telephone.
 Central said, "Can you stand closer?"
 Irma shyly answered, "Nose'r."

The last line alludes to the length of her nose, which forces her mouth to be distant from the mouthpiece of the telephone.

One cartoon from *Puck* dated 1891 with an interesting, serious historical content shows a boastful, stout, ostentatiously dressed, bejeweled Jew standing on Broadway in New York. On either side of him are depicted the various rulers under whom laws have been decreed against Jews. The lands involved are Egypt, Italy Spain, France, Russia, Germany, and England. Czar Alexander III (reigned 1881-1894) is especially prominently displayed with a whip in his hands, while holding a tablet or sheet of



241 Pretty little Irma Kohn
 Tried to use the telephone.
 Central said, "Can you stand closer?"
 Irma shyly answered, "Nose'r."

paper inscribed, "ANTI-SEMITIC LAWS by order of the CZAR of Russia." Under the large cartoon is the caption, "THEY ARE THE PEOPLE/The downtrodden one.—They have always persecuted us: but we get there all the same!" Hardly any depiction of the hostility which Jews have nearly always engendered in their host populations could be more vivid. This one cartoon would seem to be an effective summation of much history of the Jews in the Diaspora.

The cartoons reproduced in the booklet are by no means from obscure periodicals. *Puck* is represented by 7 cartoons, July 1985

Life by 4, and *The Judge* by 3. These magazines circulated widely and went into middle-class homes. The Aryan reader of today must groan at the change in the spirit of our times and mutter Cicero's famous exclamation, "O tempora! O mores!" In the first decade of our century Americans could still publish derisive materials on Jews and go unpunished. On the other hand, a German publisher of materials deriding Jews, Julius Streicher, was tried in Nuremberg as a war criminal and hanged by his Allied captors on the day of Purim, 1946.

In previous centuries, derisive pictorial representations of Jews and their rôle in society were often to be found on medals.

FROM JUDGE (1896)



Mister Cohn.

HEREDITARY TYPES.
Mrs. Cohn, née O'Rourke.

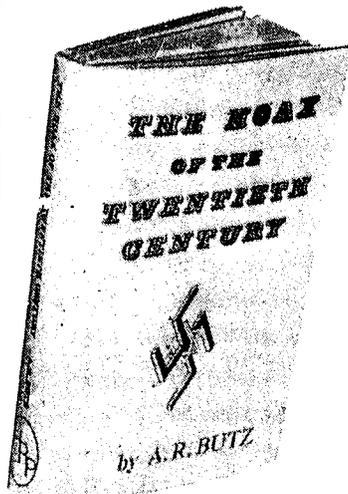
Master Cohn.



"Mein Trend! dot fits you, shuat like de paper on de 'Völ!'"

A brief history of these is given in Bruno Kirschner, *Deutsche Spottmedaillen auf Juden*, Munich, 1968. (See my review of this book in *The Numismatist* of May, 1970.) A number of medals of the 17th and 18th centuries referred to the rôle of Jews in the grain market, just as the cartoon reproduced on page 11 of the Appel booklet refers to the Jewish rôle in the American cotton market.

Today, a century or so after the original publication of the materials reproduced in the Appel booklet, Aryans of the United States are confronted with an accretion of Jewish power which overshadows their daily lives and poses a grave threat to their continued cultural and even biological identity. Aryans will remain basically defenseless against this array of power unless they arm themselves with a knowledge of how the Jewish presence has been dealt with in other times and by other nations. Access to one of the best sources of this knowledge can be obtained by a critical reading of materials published by Jews themselves. The Appel booklet is to be recommended for Aryans who are sincerely concerned about the Jewish presence and its effects in the United States. □



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SEVEN FREETHINKING U.S. PRESIDENTS

by Allan Callaban

Since American Presidents now more and more seem to be admirers of Yahweh, it is refreshing to learn that most of our earliest Chief Executives had little use for the Jewish tribal god, or his "inspired word." We tend to think that Rationalist works were as scarce as hens' teeth in Colonial America, but apparently this is not so. Adams told Jefferson that he began to read them before he was twelve years old, which means that they were available in provincial Massachusetts as early as 1747 and that youthful boys could get access to them.

At a still earlier time, Benjamin Franklin tells us that he read the works of Shaftesbury and Collins when he was about fifteen, which means that the works of the English Deists were available at least by 1720. And while they may not have had much circulation among backwoodsmen, they were common enough among the *intelligentsia*, so that, by the time the Constitution was drafted, old Yahweh was not a particularly popular figure. In fact, a preacher of that era, a Reverend Dr. Wilson, said that "the proceedings, as published by Thompson, the secretary, show that the question was gravely debated in Congress whether God should be in the Constitution or not, and after solemn debate he was deliberately voted out of it."

Wilson further stated that:

"The men whose arguments swayed to vote God out of the Constitution, to declare that there should be no religious test, and that Congress should make no law to establish religion, were atheists in principle; that among all our Presidents from Washington downward (to 1831) not one was a professor of religion, at least not of more than Unitarianism; that among all the Governors of Pennsylvania and New York only two of the former and one of the latter were professors of religion."

The seven freethinking Presidents I shall discuss were not necessarily heretics in an overall sense, but were so in orthodoxy. The deity they believed in resembled a giant watchmaker

who created the world and "wound it up," so that it has been running on by itself ever since. And most of them were circumspect about expressing themselves *publicly* on religious matters while in office with millions of orthodox eyes upon them. They could be more frank in private, and in their periods of retirement. Nevertheless, some of them were surprisingly bold, even while in office.

GEORGE WASHINGTON

It is common for highly placed freethinking public figures to put up a kind of front to appease the Faithful. Washington was understood to be a churchmember and attended services weekly. But he did not kneel in prayer and always left before the communion, even though his wife stayed. And many people have attended church without believing in the divinity of Jesus. As a military commander, Washington held religious services in camp, but this does not prove that he held orthodox views. It is not uncommon for some skeptics to feel that the best agency for keeping ordinary soldiers under control during wartime is the usual religious service.

The Writings of George Washington, in twelve volumes, are sprinkled with references to God, but are usually couched in Deistic, rather than Church, language.

Stories have grown up that, *in private*, Washington knelt morning and night for prayers. These had two sources. One was a pious nephew who *claimed* that he once saw his uncle kneeling in prayer, as a rather young man, and *believed* that he did it twice a day. Forty or fifty years later, an old gentleman believed that he once surprised Washington kneeling, and the whole legend of Washington's daily prayers came about.

At one time the clergy attempted to pin Washington down as to whether or not he was a Christian. In commenting on this incident, Jefferson wrote in his Diary on February 1st, 1799, that:

".....when the clergy addressed General Washington on his departure from the government, it was observed in their consultation that he never, on any occasion, said a word to the public which showed a belief in the Christian religion, and they thought they should so pen their address as to force him at length to declare publicly whether he was a Christian or not. They did so. However.....the old fox was too cunning for them. He answered every article of their address particularly except

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that, which he passed over without notice."

According to the religionists, when Washington was dying, he asked everyone to leave the room, so that he could spend his last hour alone with his maker. Then they give us the exact words of his prayers. But how could they do this, *after* every witness had left the room?

We can assume that, if Washington reverted to orthodox religious views on his deathbed, he would at least have sent for a clergyman, but this he did not do. We can also assume that, as is usual in such cases, his wife and any other religious relatives present would have asked his permission to send for one. If they did so, Washington forbade them.

JOHN ADAMS

Our second President had less theistic belief than even Voltaire or Thomas Paine. He retained some of the ethic of Christianity, but rejected its doctrines. His grandson and biographer was a devout Unitarian, and he believed that his grandfather's theological opinions were "very much in the mould adopted by the Unitarians of New England." On the other hand he admitted that Adams rejected the Trinity, the Atonement, and the divinity of Christ, so there was really precious little Christianity left in him. In *Appleton's Cyclopaedia*, Professor Fiske said that "Later in life he was sometimes called a Unitarian, but of dogmatic Christianity he seems to have had as little as Franklin or Jefferson."

As a young man Adams at first even studied for the ministry, but, said Fiske, "soon found himself too much of a freethinker to feel at home in the pulpit of that day." By his 21st year he was decidedly anti-clerical, and steadily developed what seems to have been almost the Agnosticism of Herbert Spencer.

After taking up the study of law he started to keep a diary, and here he freely expressed himself. On the second page he speaks of religion and says: "Thus mystery is made a convenient cover for absurdity." If he went to church and heard some particularly disturbing nonsense, he would come home and pen an attack upon it. Two days after writing the above, Adams was highly critical of bishops, and the day after that he jibed at "the influence of ignorant or wicked priests."

When writing for public consumption, Adams might speak of God, in Deistic terms, but when writing to a man like Jefferson, who was on his own level, the statements were somewhat

different. For example, in a letter of January 22, 1825, he scoffed at the notion that the "Great Principle" which produced the universe could come "down to this little ball to be spit upon by Jews." (*Works of John Adams*, X, 414-15).

In the same letter he pretty well summed up his religious feelings when he said: "Incision-knives will never discover the distinction between matter and spirit or *whether there is any or not*. That there is an active principle of power in the universe is apparent, but in what substance this active principle resides is *past our investigation*."

THOMAS JEFFERSON

Our third President was not merely an Infidel Father, but the most scholarly of all our nation's leaders. He was even such a Materialist that he held to the notion that spirit is an impossibility and matter the only reality. He believed in a Creator, but, like the Stoics, felt that even God himself is material, in an ethereal form.

Jefferson denied the divinity of Jesus as flatly as Adams did, believing that his teachings were not only full of absurdities but probably spurious as well. He thought him a blameless enthusiast with delusions, believed Paul was an impostor, and felt that Athanasius and Calvin were enemies of the human race.

Jefferson once called the Book of Revelation "the ravings of a madman." About half of the distinguished Americans who corresponded with him seem to have been skeptics like himself, and when writing to them he could really "let down his hair," if he chose. But, like the two predecessors before him, whenever his words were meant for the public he was very careful; so much so that Christian scholars today can glean through his statements and make a case, of sorts, that Jefferson was a pious man.

Oscar Wilde said: "Man is least himself when he talks in his own person. Give him a mask and he will tell you the truth." Jefferson's private statements and letters to his trusted friends were, I think, his mask, reflecting his true feelings; while in his public words he was least himself.

JAMES MADISON

Madison grew up in a strict religious family, but not much of it seemed to have rubbed off on him. A pious tutor prepared

him for Princeton, and he stayed an extra year, after graduation, to learn Hebrew and theology. He had a first class knowledge of religions and his family wanted him to enter the ministry, but he refused.

A chronicler of that era, R. D. Owen, talked with an Albany preacher named Wilson who had tried to draw Madison out on his religious beliefs. "He inquired himself," said Owen, "of Madison what were his opinions on religion, and Madison evaded any expression whatever of his religious faith." Wilson said from his pulpit that all the Presidents up to Jackson were Deists.

Like the three who preceded him, Madison could have sprinkled his addresses and letters with a few "God Almighty's" to keep up appearances, but he disdained to do so. He was a little more anti-clerical than the others, while still cautious enough to avoid any open discussion of underlying religious precepts.

His private correspondence seldom mentioned religion. However, in a letter to Edward Everett on March 19, 1823, Madison urged him to oppose all theological encroachments in education, so that their university would not become "an Arena of Theological Gladiators."

In the *History of the Life and Times of James Madison*, (2 vols., 1859), biographer W. C. Rives relates how Madison was able to keep down the influence of the clergy in the Virginia Declaration of Rights. And there was one instance where a clause referring to "God and Nature" was struck out, which appears to have been Madison's work.

JAMES MONROE

There is little concrete evidence of Monroe's religious opinions, but not much room for reasonable doubt. Like his four predecessors, he died without prayer or religious ministrations. John Quincy Adams gave the obituary oration, and in it refrained from using any of the religious expletives with which he was otherwise quite liberal.

Monroe was extremely friendly with that outcast of the Church, Thomas Paine, and it was while living in Monroe's house that Paine wrote the second part of his *Age of Reason*. He lived there for a year and a half. As the new minister at Paris, Monroe had rescued Paine from prison in France during the French Revolution. Here the latter had had a near brush

with death; only by a fluke was he not guillotined. Not only did Monroe step in to save the best known American heretic of that era (no doubt many Christians wished Paine dead and in hell), but he was also very cordial with the Deistic and Atheistic leaders of the Revolution; so much so that his government felt he was compromising America and recalled him.

A biography (*Life of James Monroe*, 1921) by George Morgan is significantly silent about Monroe's religion, but it is probably pretty well summed up by a New York clerical informant of that period, who said that he "had always thought Monroe an easy sort of infidel."

ABRAHAM LINCOLN

Although John Quincy Adams was a freethinker also, denying the divinity of Christ, I will pass over him to a President who is of much more interest.

There is probably more dispute about Lincoln's religion than there is about the religion of any other President. In W. M. Stephenson's biography, *Lincoln* (1924), the author makes a very careful study of it and could come up with nothing that could really lay the matter to rest. Probably his most significant finding was that Lincoln's close friend and law partner, W. H. Herndon, was himself an Agnostic and said that Lincoln belonged to the same "noble army of doubters."

The most substantial work on the orthodox side is H. B. Rankin's *Personal Recollections of Abraham Lincoln* (1916). As for Lincoln's religious beliefs (Ch. XIV), it seems that Rankin had very little in the way of personal recollections at all, and what little he did have was flatly contradicted by others. He was a naive man, apparently considering it proof enough that Lincoln was a Christian because he went to church!

Rankin brought forth a few witnesses, but their testimony is not very convincing. For instance, a man named Irwin said that Lincoln was certainly a Christian, but "although I was personally acquainted with him for twenty-five years, and often in his office, I never heard him say a word on Christianity and religious belief."

Another witness, Menter Graham, said that Lincoln let him read a pro-Christian essay he had written in 1833, and to show how Christian it was, Graham stated that it rejected the doctrine of hell!

The other witnesses are no more impressive.

Lincoln was very cautious in his public statements on religion—as befitted a politician needing Christian votes—and very polite, but how much faith, if any, did he really have? His own wife said herself in 1866 that, although she felt he was a religious man by nature, he “had no faith” and “was never a technical Christian.”

In 1846, while running for office against a preacher named Cartwright, the cry of “infidelity” was raised against Lincoln. He was asked to say whether or not he was a Christian, but refused.

In the course of a debate, as a young man, Lincoln said that, if we take the gospels literally, Jesus was “a bastard.” The “Great Emancipator” attended church, but never joined one, saying he could subscribe to no creeds. Also, in his younger years, three or four men (quoted by Herndon) who knew him well specifically testified that he denied the divinity of Christ.

Lincoln seems to have been a little more of a heretic in his earlier years than he was later in life, but he never basically altered his views. Colonel W. H. Lamon, who knew him intimately, stated that “He was not a Christian.” (*Recollections of Abraham Lincoln*, 1911 ed., p. 335). Lincoln emphatically denied the Atonement. It might be said that he believed in the ethic of Christianity but not its dogmas.

ULYSSES S. GRANT

Our eighteenth President did not try very hard to cover up his skepticism, so there is less controversy about his religious position. Hamlin Garland, his principal biographer, says flatly that Grant “subscribed to no creed.” (*U.S. Grant: His Life and Character*, 1898, p. 522). The Reverend M. J. Cramer tried vainly to get from him some explicit avowal of faith, and was reduced to weakly concluding that Grant “believed the fundamental doctrines of the Christian religion.” Another Christian spokesman, however, biographer E. D. Mansfield, made no attempt to refute the charge of skepticism.

Quite a bit has been made of Grant’s drinking as a military man, but General Halleck said that he was remarkably sober for “a man who is not a religious man.” About the most the orthodox can claim is that Grant was baptized on his deathbed; but even this is meaningless in his case, because it was done while he was *unconscious!* When he later rallied for a time and learned of the deed, he declared his surprise that such a thing was done. □

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