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

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

SOME QUOTABLE QUOTES FROM *AMERICA'S DECLINE:*

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

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

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THE SURREALISTIC NATURE OF MINORITYISM

by *Nicholas Carter*
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Voice Of Thinking Americans

Several articles deal with the sexual mutilation of males by barbarians and Christians. I note especially the one by Gerald A. Larue; it is a pleasure to read an article by a man who knows when the text of the Septuagint is to be preferred to the Hebrew text, which was revised by the Masoretes, and who sees that while the early Christians naturally insisted on circumcision, Paul and Jews like him realized that their poisonous superstition could not be peddled to even the dregs of the population of the Roman Empire so long as it required a sexual mutilation to which no sane man of the less barbarous races would submit.

The practice of sexual and other mutilations (e.g., deformation of skulls by strapping the heads of infants between boards) doubtless arose in the fetid mass of the innately savage races, whence it spread, for reasons no sane man can imagine, to Hamitic and some Semitic peoples. As everyone knows, it had become normal among the mongrelized Egyptians when Herodotus observed them, late in the long history of that country. If we can rely on the tales incorporated in the "Old Testament" when it was put together, the Jews derived it (like their tribal god, the Yah whom they took from a Canaanite tribe) from other barbarians. What is noteworthy is that the two races that are capable of high civilization, the Aryans and the Mongolians, must have felt an instinctive repulsion from the obscenely insane custom, for there is no slightest trace of it in their oldest records.

When Aryans became infatuated by the cleverly adapted Jewish superstition, their natural abhorrence of the disgusting practice was checked by the notion that it was practiced by the barbarians who had been, and perhaps still were, the pets of the ferocious deity they worshipped. They thus reluctantly tolerated the odious barbarians in their midst, but it is significant that although the Jews have long had great, though partly surreptitious, power in Europe and now control it, it is only in the United States that they found Aryans so culturally (and perhaps biologically) depleted that they could be persuaded to mutilate their own children and thus make it easy for Jews to conceal their race, whenever that is expedient.

Several articles deal with the psychic malformation of infants who have been subjected to the sadistic cruelty of circumcision, and add a little to Chapters VIII and X of Mr. Carter's book. Infants are not fully conscious, since only the limbic part of their brain is operating and the neo-cortex will develop only slowly in the following years, but it is surely obvious from the effects of painful abuse on other mammals that the savage mutilation of

infants must produce a shock from which the victim will never recover, although he will have no conscious recollection of it.

Several articles expose the foolish pretenses by which even educated men have tried to justify the atrocious custom as medically or morally justified. It is likely that in the Nineteenth Century the fictitious claims were partly motivated by a reluctance to recognize the barbarity of the disgusting rite to which, according to the "New Testament," one-third of the Christians' god was subjected in his terrestrial infancy.²

Americans began to mutilate their male children only after the medical profession had been Judaized by Fishbein, who may have been sent to this country for that purpose, where his success was virtually guaranteed by the Americans' cherished social disease, "democracy," which reduces all social values to money or the current substitute for it. Medical men could not doubt the indisputable benefits of a rite by which they could make fifty bucks with a single clip. They talked, of course, about hygiene or repression of precocious sexuality or whatever the boobs were ready to believe, since it would have been tactless to mention the transcendental therapy of fifty bucks. And, no doubt, the assiduous propaganda carried on by their medical associations convinced many of them that there must be some physiological justification of the quickie surgery. Of course, a few infants do not survive the operation or are permanently crippled by its consequences (many instances cited and illustrated in the *Truth Seeker*), but the certain benefits outweighed the occasional risks—or did so until juries began to return large verdicts in malpractice suits.

Most readers will be astonished to discover, on page 51 of the periodical, that the California Medical Association, doubtless dominated by Sheenies, has become so brazen in its malice and greed that it officially claims that the sexual mutilation of male children serves to prevent syphilis, gonorrhoea, and other diseases of which the aetiology is well-known even to persons who have no medical knowledge at all.

The rabbi of a "Humanistic Jewish Congregation," quoted on page 18 of the *Truth Seeker*, opines that the mutilation of male infants serves as a prophylactic against "AIDS," and I think that

2. Cf. the insane Jewish boast that "Great is circumcision, since but for it heaven and earth would not endure.... So great is circumcision that but for it the Holy One [i.e., Yahweh]...would not have created the universe," quoted from the Talmud by Masters, *loc. cit.*

Dr. Martin S. Altschul is right when he predicts (p.45) that this absurd claim will be taken up by the Jews and venal physicians of other races who have a vested interest in perpetuating outrageous cruelty to newborn children. It will be particularly absurd because there is considerable evidence that a greatly disproportionate number of Jews have died and are dying from the African Plague, for which they evidently have a strong diathesis.

What makes this issue of the *Truth Seeker* so very remarkable is that the periodical is sponsoring (p.54) petitions for legislation by the various state legislatures that would make the barbaric rite a crime, a felony punishable by imprisonment and a fixed fine of \$100,000, to be put in trust for the benefit of the mutilated child. An exception is made for the rare instances in which children are born with a malformation that makes surgery necessary, but there is *no* exception on religious grounds. The protection of the law is extended to Jewish children.

I wonder whether the editors can have been fully aware of the risk they have taken. It is true that it would not be feasible to dynamite a postoffice box, but they have an office and residences that can be discovered by the terrorists who destroyed the offices of the Institute for Historical Review by arson and dynamited the homes of several insubordinate *goyim*.

Aryans have in the past tried to suppress the revolting practices of the barbarians, but without success. In the second century B.C., the Seleucid monarch, Antiochus IV Epiphanes, forbade the sexual mutilation of children, but the Kikes in Palestine revolted and the colonies they had planted in all the nations of the civilized world abetted their fellow tribesmen, making particular use of the Romans whom they had cozened with professions of friendship and mutual interests, and Antiochus, who had intended to deal effectively with the infestation of his territory, turned eastward to deal with revolts in that part of his empire, leaving his civilizing work unfinished.

Although the Roman Emperor, Hadrian, tried hard to conciliate the Jews in the early part of his reign, he finally realized that nothing could abate the malice of the barbarians. He made no exception for them when he forbade castration and circumcision throughout the Empire. After his legions, in A.D. 135, suppressed the revolt led by a Jewish christ who called himself Bar-Kokhba, he converted Jerusalem into a civilized town, Colonia Aelia Capitolina, and forbade Jews to reside in it (though not, of course, in the rest of Palestine). When he died, three years later, his suc-

cessor, the mild Antoninus Pius, relaxed the wholesome legislation, vainly hoping to conciliate the unappeasable *hostes generis humani*, but, of course, they conspired against him and he had to deal with another revolt.

So far as I can recall at the moment, Septimius Severus, who was not even a Roman but was of Punic and Berber stock from North Africa, was the last Roman Emperor (193-211) who tried to prohibit the obscene rite by which Jews were made "sons of the Covenant" with old Yahweh, who would help them take possession of the whole world.

No one has succeeded in solving the Jewish problem, not even prudent Roman Emperors, who had virtually unlimited authority and loyal legions to enforce it. It will be interesting to see what happens to the audacious editors who have now challenged the world's wily and triumphant parasites.

AMERICAN HEROINE

Feminists like to talk about heroines. So do Americans sometimes, when they are in a sentimental mood and have nothing else to do. But I have never heard them mention the lady to whom I devote this brief note, and I wonder whether any reader will recognize her name, although it was fairly well known in "conservative" circles forty years ago.

Miss Vivien Kellems was the descendant of an Englishman, Richard Kellam, who came to North America in 1636, and of the Randolphs of Virginia, whose ancestor came in the early 1670s. Eleven of her ancestors fought to make the colonies independent of the mother country, hoping that they would remain free. They could not foresee what would happen in less than a century later.

When I met her briefly, she was past sixty, but she retained the kind of feminine pulchritude that, according to experts, comes from a well-formed bony structure. It amply confirmed the photographs that show a younger woman with the exquisite Nordic beauty that Richard McCulloch celebrates in his *Destiny of Angels*—a beauty that by contrast shows how tawdry and meretricious are the tarted-up features and figure that the Kikes of Hollywood like to display in their cinemas.

She was a sagacious business woman. Realizing the value of what seemed a minor invention, she went to Connecticut and there built a factory and a prosperous business. Evidently believing, as did many at the time, that the war of 1942-1945 was in the

American interest, she did not object to the already outrageous exactions of Infernal Revenue, but when she saw that the purpose of the government under Sheeny Truman was to invent pretexts for even greater fleecing of the taxpayers, she became concerned, and when the flagrantly tyrannical Withholding Tax was enacted by the slightly disguised dictatorship, she was the American who had the courage to challenge the obviously illegal imposition.

Everyone knows, of course, the reasoning of the predators who imposed that device: "The Americans are such stupid creatures that if we make their employers deduct our loot from the cash or cheque they receive, they will never know the difference, even if they are told what we have taken; but if they actually have the money in their hands before they pay us, even such dumb brutes might see what we are doing and might get ideas."

Miss Kellems accordingly paid her employees their full wages, but saw to it that they themselves then paid the sums exacted by the owners of the United States. The pickpockets of Infernal Revenue were immediately alarmed. They sent their bully boys to overawe her and tell her, in effect, "You American swine, you think you have rights when bureaucrats have their scaly claws about your neck?"

When they failed to overawe her and could not answer her reasonable insistence that employers were not tax-collectors, the thugs raided her bank and stole a sum equivalent to the taxes her employees had already paid, plus, of course, penalties for having disobeyed her owners.

She was not allowed to challenge the Constitutionality of the White Slave Amendment or the tyrannical legislation by which it was enforced, but she sued the Federal government and, thanks to a jury of Americans, recovered the amount that had been stolen. Debarred from a full legal remedy, she finally consented to a small penalty of \$837.70—plus, of course, the enormous expense of fighting Organized Crime in its own courts.

Her experience taught other tax-paying animals how expensive and futile it would be for slaves to dispute the commands of their masters.

Miss Kellems was a lady but also a feminist, for in those days it was possible for reactionary women to be both. She believed that women are more intelligent than men, and, as her own experience had shown, more courageous. She accordingly hoped that she could arouse the women of the United States to try to recover some of the liberty stupid or cowardly males had forfeited. She was mis-

taken, of course, but while thus hopeful she wrote *Toil, Taxes, and Trouble* (New York, Dutton, 1952).

The book is now out-of-print, and I do not know where a copy can be obtained, but you should read it, if you can find one. The part of the book that will be valuable so long as there are intelligent men and women to read it is the large part of the little volume in which Miss Kellems illuminates the terrible paradox, that men who revolted from the mother country because they refused to pay taxes imposed by the British Parliament—taxes that were trivial and trifling by modern standards—left descendants who voluntarily rushed into servitude and enslaved themselves.

A statistician has calculated that out of every eight-hour day, an American works five hours to pay what is exacted from him by Federal, state, and local governments, plus all the little nests of bureaucratic parasites—school boards, park boards, sewer boards, and the many similar blood-suckers—that have the power to tax. The remaining three hours the American slave is still allowed to work for himself and his family and the usurers to which he will probably be indebted all his life. Roman slaves were allowed to save from their allowances and accumulate a *peculium*, with which they, if industrious and sober, could eventually buy their freedom.¹ American slaves, needless to say, cannot hope ever to purchase emancipation from their ruthless and inhuman owners.

Miss Kellems gives us a succinct history of the way in which the Marxist Amendment was put over on the American dolts. An income tax had been levied in 1864 to pay for the invasion and devastation of the Southern states when they sought to exert the right that the British colonies had asserted in 1776, but this

1. To show you what was possible, I translate a success story recorded on a tomb at Assisi in the First Century (*Corpus inscriptionum Latinarum*, Vol. XI, No. 5400). I will translate to make the meaning clear without notes, and use the sign \$ to replace the Roman symbol for *sestertius*, which resembles H and S in ligature and may have been the source of the modern monetary symbol.

[The tomb of] P. Decimius Eros Merula, formerly a slave of P. Decimius; a clinical physician [i.e., one who made house calls] and ophthalmological surgeon, member of the six-man municipal board. He paid for his freedom \$50,000. On election to the six-man board, he gave \$2,000 to the municipal treasury. He contributed \$30,000 for the statues placed in the Temple of Hercules. He donated to the public treasury \$37,000 for the paving of the highways. The day before he died he left [by will] an estate of \$800,000.

"emergency" imposition contained a saving provision for its own termination. She summarizes the process by which Communist slavery was imposed on the fatuous Americans in 1909-1913. Some details may astonish you. Some of the most zealous promoters of the amendment, including Cordell Hull, expected that the tax would be uniformly imposed on all incomes. They might have been less zealous, had they foreseen that the tax would be made progressive, ostensibly "to soak the rich."

Although most members of the House and Senate were too stupid to understand, or too corrupt to care,² intelligent men, both proponents and opponents of the income tax, knew and admitted that its real purpose was not to obtain revenue, but to "redistribute the wealth," i.e., carry out the Communist Revolution.

Curse the Congressmen and the legislators in states that ratified Marxism, if you wish, but do not forget that in 1909-1913 the American people still possessed some power of affecting the government under which they lived. For almost a decade before 1913 they had an opportunity to think about the agitation for income taxes, if they were interested in the future of their nation and of their own offspring; but nevertheless they walked voluntarily into the trap. I am afraid that an impartial historian will have to admit that they deserved what their posterity got.

"Soaking the rich" was, of course, a slogan calculated to appeal to the malice and greed of the proletariat, but not to be taken seriously. And, by the way, we must admit that much of the ostentatious wealth in evidence in 1909 was of the kind created by the War Against the South and was acquired by various forms of theft, many of them legalized in violation of Common Law.³ Perhaps some animus against such wealth was justified, but the boobs did not see that the purpose of "soaking the rich" was to create more of the wealth that is obtained by spoliation and political larceny.

2. There appears to be no way of determining or even estimating how much was distributed in bribes to suborn treason. No doubt many bribe-takers did not foresee the consequences of the slavery for which they voted, and it may be doubted whether any member of Congress knew the detail that the nation was being prepared for the First World War and the insanity that was induced in 1917.

3. I am always reminded of the short story by Edith Wharton in which the widow of a financier asks his principal subordinate about a certain transaction of which she has heard. "No," the man replied, "it certainly wasn't honest, but then it wasn't illegal, either. It was—well, it was just business."

The results, of course, may be seen today in the scabrous vampires who do not hesitate to pay a thousand dollars for a night in an hotel or a million dollars for an evening's party.

The purpose of the Marxist Amendment was to eliminate wealth that was honestly acquired and could be transmitted to heirs. A man who has a secure income is largely independent and has the power to behave honorably. In the "Liberal's" ideal state, individuals must be serfs, as entirely dependent on the tyranny that really owns them as the cows in a barn are dependent on the farmer who owns them—and as unable to have self-respect, personal honor, or a real family. No one today has the personal independence and freedom that every American had in 1860 or even 1910. Men who are accounted very wealthy today depend for their income on some industry or other business, and exist only at the mercy of their masters. If they seriously annoyed the Judaeo-Communist rulers, they could and would be ruined, if not overnight, at least in three or four years.

Miss Kellems is, to my mind, a true heroine. Although a woman, she showed the courage of a Roland and confronted, though vainly, the vast machine of oppression beneath which the spineless and degenerate Americans of today cower in slavish submission.

I do not expect Miss Kellems to be honored by the general public. For one thing, she was a lady and ladies are detestable to our contemporaries, whose ideal of femininity is represented by a mass of sluts and mongrels. For another, the comprehension of the world given by modern education is exemplified by the girl, white and apparently Anglo-Saxon, who was recently graduated from a junior high school with an average of "A-." On her examination in English she wrote: "A heroine is a drug that makes us feel good."

MAMMALIAN PSYCHOLOGY

In my youth I met an amateur zoölogist who was studying the relative intelligence of various species of mammals, excluding men. Obviously, carnivores are more intelligent than herbivores, and he thus far had been able to observe only Felidae and Canidae.

For him, intelligence was not the ability and willingness to be taught tricks, at which dogs obviously excel, but the exercise of judgement in situations involving the animal's survival.

From an eminence he had watched with binoculars a pair of coyotes as they dealt with a pack of dogs. Hotly pursued, they

reached a thicket in which one hid while the other led off the enthusiastically yelping pack, and led them over a widely circular course that resembled the lower part of the numeral 8, returning at length to the thicket, where the mate, who had rested in the meantime, took over and led the dogs over a course corresponding to the upper part of the 8 to repeat the manoeuvre. Before long, the dogs were sprawled out on the ground, panting desperately in utter exhaustion, and the two coyotes trotted away to attend to their own business.

He had recorded the results of an experiment on a short film, taken with a telephoto lens from a blind. A cage of steel mesh, large enough to contain a small pony, was placed in the open. It had a guillotine door that was held open by a catch connected with a treadle on which was placed a generous hunk of fresh meat. An animal that tried to take the meat would spring the catch on the door and be securely trapped in the cage.

A coyote, attracted by the aroma of the meat, approached the cage and halted some ten or twelve feet from it, tensely alert as he watched the cage for several minutes. When it did not move, the coyote sank down on his haunches and continued to study the unfamiliar object. At last he arose, walked to the cage, sniffed at the steel mesh, and then trotted disdainfully away.

The gentleman thought that he had proved that coyotes are more intelligent than dogs, wolves, and other Canidae. Perhaps he had. What he certainly proved is that coyotes are more intelligent than Americans.

THE BEGINNING OF THE PRESENT

If you seek comprehension of the events of today, do not expect to learn anything from current news: it will be only more of the same. If you have in mind a fairly adequate outline of the history of our race from the Greeks to our century, you may give special attention to the crucial periods in which Americans were prepared for plundering by their inveterate enemies: 1908-1914, 1916-1920, 1932-1941. First-class periodicals addressed to literate and educated readers, which were still published in each of those periods, will be your surest guide, but you may wish to glance occasionally at newspapers of the period to see how far the pablum of the populace was seasoned with ideology or reason.

The dean of honest historians who have dealt with the second of those periods, James J. Martin, has continued, in his recently

published book, the studies that form part of his invaluable *The Saga of Hog Island* (Colorado Springs, Ralph Myles, 1977). The new book, *An American Adventure in Bookburning* (ibid., 1989), examines what may seem at first sight a relatively minor event; the publication by the Secretary of War in 1918 of a list of books that were to be removed from the libraries provided for American soldiers and sequestered or destroyed. The compiler of the index of prohibited books was so incompetent or negligent that he ignorantly misspelled some of the names of the purportedly pro-German authors and the titles of their books.

Professor Martin identifies the books listed in what must have been a haphazard compilation, and conjectures why each book was included and why books that more cogently presented the German position were overlooked. We are left, of course, with some unanswerable questions. When a book that in no way favors Germany but was ardently pro-Irish was included in the list, was the feckless compiler ignorant of what was the subject of the book, or did he use a pretext to ban a book that could not have been correctly denounced without arousing the mercurial ire of the numerous Irishmen in the United States?

Some books on the American *Index librorum prohibitorum* are now deservedly forgotten; others I have not read. A few are still relevant.

Graf Ernst zu Raventlow's *The Vampire of the Continent* is brilliant and scathing, but essentially accurate in its statement of the historical facts of the official British policy of maintaining a "balance of power" among continental European nations, a policy that our historians have almost unanimously regarded with the tender sympathies of Anglophiles, but which naturally appeared to Germans in a quite different light and which they interpreted accordingly.

Frank Harris's *England or Germany* is now preserved by the literary reputation of its talented and flagrantly unconventional author, but contains significant observations on the issue that is its subject.

I have not read E. F. Henderson's *Germany's Fighting Machine*, but obviously the author of the statement quoted by Professor Martin, that the British alliance with Russia against Germany was "the most monumental act of folly in modern history," had a keenly lucid mind, and I hope for time to learn what else he had to say in that concise book and other works.

How Diplomats Make War, written and published by Francis Nielson while he was still a member of the British Parliament, is a

fundamental work of historiography by an eminent writer, and will always be a basic work on the origins of what is called the First World War. It has been reprinted several times since 1915, and I hear that a new reprint of it is now in preparation.

The most enduring importance attaches to several books by David Starr Jordan, an eminent biologist who, for a quarter of a century, 1891-1916, presided over Stanford University, for in that now far-off age men of intellectual integrity and distinction could become the presidents of colleges and universities. Having a truly scientific mind, he studied and objectively examined the biological effects of modern warfare, i.e., the "democratic" warfare with mass armies that was one of the innovations for which "Liberals" admire the French Revolution and openly or secretly delight in all the slaughter it caused.¹

Professor Martin lists three of the great biologist's works. Their subject is indicated by the title of the first, which, I am ashamed to say, I have not yet read: *Blood of a Nation: A Study of the Decay of Races Through the Survival of the Unfit* (San Francisco, Carlisle & Co., 1912); it is now quite rare. The other two I read many years ago, and I can recommend them to everyone who is willing to *think* about the world in which he lives and in which his unfortunate children will have to live and die. *War's Aftermath* (Boston, Houghton, 1914) is a study of three Southern counties in

1. "Democracy," the syphilis of nations, represents the theoretical dominance of the proletariat, the lowest and least valuable part of the population, and the actual dominance of the criminals who manipulate the brutish herd. All "democracies" are really ochlocracies, and are such lovers of peace that they periodically launch bloody jihads to destroy superior cultures, hypocritically pretending they want only to kill everyone who does not love their proletarian squalor as much as they do. Jews naturally love "democracy," both for the infinite loot it brings them and for the destruction, degradation, and suffering it inflicts on the *goyim* whom they plunder and hate. The French Revolution, having murdered the best part of the French nation and almost exterminated the Nordic component, attacked other nations to spread its idealistic ordure and invented conscription to form mass armies. The blessings of "democracy" as opposed to monarchy may be shown by a simple statistic. In 1704, during the reign of Queen Anne, the British Army and Navy decided the War of the Spanish Succession and fate of Europe at a cost of less than 5000 dead, of whom about 2000 fell in the four major actions, including the Battle of Blenheim, which was so bloody, by contemporary standards, that all England was shocked. In 1914 to 1918, Britain, enjoying the blessings of an incipient "democracy," sacrificed the lives of 200,000 young men every year.

1865 to show in detail the genetic consequences of the War for Independence that was forced on the South by Northern criminals and mobs crazed with righteousness. *War and the Breed: The Relation of War to the Downfall of Nations* (Boston, Unitarian Association, 1915; abridged reprint, Washington, D.C., Cliveden Press, 1988) examines the results of the first year of the First World War, with special attention to the many young officers, the very flower of British manhood, who were killed in action and died childless, leaving the nation permanently impoverished genetically. There are photographs of many of them to attest the racial strain they represented.

Professor Jordan, then Chancellor of Stanford, which was then a real university, was denounced as guilty of the awful crime of being "pro-German," because dispassionate and scientific studies of the consequences of "democratic" war might abate the ardor of the peace-loving Americans, who were out on the war-path, brandishing their tomahawks and yelling for blood.

The "bookburning" ordered by the Secretary of War may seem to you to have been not without pragmatic justification. It was only reasonable not to place sobering books before the young men who had been, or would be, shipped to Europe to fight in an idiotic war in which many of them would be killed or maimed for life.

The list, however, serves to introduce a far more important subject which Professor Martin adumbrates in the closing pages of his text and on which much information is given in the thirty-one pages of closely-set notes that precede the sardonic "Beginner's Manual for Apprentice Book-Burners," written in 1954 and here reprinted from an obscure periodical, that concludes the volume.

Books that gave reasonable accounts of the war in Europe or were written in German were sequestered or destroyed in public libraries, and Federal thugs raided the offices of many publishers and destroyed the stocks of books that dissented from the government's official lies. But this, too, was merely a phase of a much larger subject, a study in psychopathology and racial decay.

Woodrow Wilson was a crack-brained college professor whom the Jews selected and trained, leading him about "like a poodle on a string," as they boasted to Colonel Dall, and teaching him tricks, and then installed in the Presidency by the simple expedient of playing on the vanity and ambition of Theodore Roosevelt.² He

2. Unlike his successors, Wilson, whom Rabelais would have called a *grand verbocinateur* and who may have believed some part of what he said, was not wholly evil. He is known to have performed some generous acts; his

was first elected in 1912, and through him the invaders began the devastation of the American nation by inducing the boobs to give all their money to usurers and to enslave their posterity with the White Slave Act.³ In 1916 the foolish Americans reelected him on the grounds that "he kept us out of war," and one month after taking office he proclaimed, as planned, a holy war, a "war to end wars."

Instead of impeaching the jabberwocky and hustling him off in a strait-jacket, the pacificistic Americans became insane with blood-lust and righteousness. The Jews, of course, cracked their journalistic and other whips over the dumb brutes, and, as we all know, righteousness is far more hallucinatory than hashish, peyotl, or a tincture of *Amanita muscaria*, but just the same, the fatuity and sudden reversal of American sentiment in four months presents a problem in the morbid *psychologie des foules* (pardon the pun) that has appalling implications.

The only thing among other mammals comparable as a mass movement to the American rush to holy war is a horde of lemmings racing for the precipice from which they will plunge to their death in the sea. For a parallel in mindless ferocity, one has to imagine a horde of starving *Tyrannosauri reges* at the end of the Mesozoic Era.

The grim antics of Americans during their fit of righteousness in 1917-1918 have been recorded, usually with proper embarrassment, in various books. I will give here only one example, of which I was told by an eye-witness.

In a small town in the south central part of the country there was a young man who, like many others, enjoyed playing and experimenting with wireless telegraphy and had assembled an apparatus with which he could communicate in Morse code with

Jewish masters had to use blackmail to force him to appoint the first Sheeny to the Supreme Court; his lapse into insanity in 1919 is plausibly attributed to remorse following a belated perception of the purposes for which he had been used; and after his recovery he is said to have candidly lamented, "I have ruined my country."

3. The Marxist Amendment, which, in effect, destroyed what was left of the American Constitution, was proposed by a corrupt Congress in 1909, but it took time to corrupt enough state legislatures to procure its ratification, which was completed only in February 1913, just in time for the Jews' *fantoche* and the corrupt Congress elected with him to begin fastening the chains of bondage on the American boobs, who had thrown away their birthright.

other amateurs within a circle of three or four hundred miles. A mob was with great difficulty prevented from hanging him. They had dragged him to an improvised gallows before their patriotic ardor was restrained by a few sane men, at considerable risk to themselves.

The process that went on in the consciousness of the patriots was apparently the following: (1) The young man was Italian; (2) therefore he must be a Roman Catholic and thus (3) a devotee and agent of the Pope, who (4) was the Antichrist and (5) must, therefore, be in communication with Satan incarnate, the Kaiser. Hence it was obvious that (6) the youngster must be transmitting to the Vatican, for relay to Berlin, the vital military secrets to be discovered in a town of about twelve thousand in which the only industry was a blacksmith shop.

That incident was merely typical of the mental or glandular processes of the bellicose peace-lovers throughout the country, with only insignificant variations conforming to local conditions in other towns and cities.

There were innumerable incidents like that, but the subject is one that calls for the masterly summation of crucial evidence that is evinced in the two volumes of Professor Martin's authoritative and unsurpassed *American Liberalism and World Politics, 1931-1941* (New York, Devin-Adair, 1964). From such a calmly objective précis of the essential facts, you would draw for yourself the inescapable conclusions, applying the rule of *cui bono*?

What happened is clear. The race of barbarians who are conquering the world by deceit, relying, perhaps, on the promise of their ferocious god (*Exodus*, 23, 27-30) to destroy every nation they infiltrate, first infected the minds of our race with a Judaeo-Communist religion, and then, when our native intelligence was beginning to recover from the disease, perpetuated it, superficially disguised, in the Marxian Reformation, thus keeping their victims crazed with one or the other form of righteousness. At the opening of the Nineteenth Century they were at last ready to begin the final drive of their dupes to eventual extinction, and they had at their disposal, for timely use, the nation that had righteously ruined itself, mentally and spiritually, in 1861-1865.

We shall here notice only one aspect of the delirium tremens that was induced in 1917: it effectively abolished a rational conception of patriotism, that is to say, a nation's natural and necessary devotion to its own preservation and advancement.

The boobs embarked on their holy war not only knowing, but boasting, that the war would not bring the slightest advantage to the United States, but would instead squander their resources and the lives of their young men to impose their own meddlesome righteousness on European nations.⁴ A rational patriotism was evinced only by the few Americans who felt a concern for the welfare of their own nation and tried as best they could to prevent the epidemic of madness and its consequences, but the crazed imbeciles inverted the meaning of words and stigmatized intelligently patriotic Americans as "unpatriotic."

In 1917 'patriotism' came paradoxically to mean treason—for it was nothing less than treason to undermine our nation by squandering its wealth and the irreplaceable genetic heritage in the blood of its young men in a chimerical effort to impose a crack-brained righteousness on other nations. And 'patriotism' came also to mean fanatical and tyrannical repression of Americans who were sufficiently intelligent to have a rational regard for the welfare of their own nation. That was the first outbreak of the infectious brain-disease that produces delusions about 'One World.'

Considering only this one aspect of the madness of 1917, we may again ask *cui bono*? If you need help in answering that question, you may note one recent incident.

4. A precedent for this folly had been established in 1898. The only morally justified war ever fought by the United States was the Mexican War of 1846-1848. The attack on Spain in 1898 was publicly promoted as a righteous itch to interfere with Spain's government of her own colonial territory; that could have been shabbily justified as expedient hypocrisy, had the war actually been fought for a national advantage, i.e., the annexation of Cuba for the defence of the United States and to provide new territory for settlement and exploitation by Americans. The obvious reasons for taking Cuba from Spain had been stated in the Ostend Manifesto of 1854, inspired by President Pierce, who was an intelligent and relatively honest man, but also a weakling; the howling of the crazed Abolitionists daunted him, and he disavowed the one act of true statesmanship that would have entitled him to the grateful remembrance of posterity. The result of American aggression on Spain in 1898 was to leave the nation burdened with the Philippine Islands, of which it could make no use unless it embarked on a policy of colonial expansion in the Orient, which would have been contrary to American interests. The annexation of Puerto Rico as a sop to the minority of intelligent Americans was no compensation for the fatal failure to annex and occupy Cuba.

Martha's Vineyard, the pleasant island off the southern coast of Massachusetts,⁵ once an American summer-resort, has been overrun by wealthy members of the predatory race and their stooges, who are naturally jostling the remaining Americans, using the procedure described by Samuel Roth in *Jews Must Live*.⁶

A gentleman on the island, David Wayfield, whom readers of *Christian News* will remember for his excellent reports of the trial by which the Jews' *shabbat goyim* in Canada persecuted Ernst Zündel, has organized Veterans Against Brainwashing (P.O. Box 699, Vineyard Haven, Massachusetts; 02568). He has equipped a station wagon with a display of "Banned Books," the books that are effectively kept from the American public by the Jewish censorship, and thus Mr. Wayfield exhibits to passers-by the works of authentic history and ethnology that Americans are clandestinely prevented from seeing. (Oppressive regulations decreed by parasitic bureaucrats prevent him from selling copies on the spot.)

One day one of our biped afflictions emerged from his lavishly luxurious estate with two of his females and inspected with horror the display of Banned Books. As he and his companions turned away, he imprudently exclaimed, "We need a war!"

Of course, they need a war. They need another holy war, not only to send their American serfs to devastate another part of the world, but to incite another orgy of the treason called 'patriotism' to silence the tiny minority of thinking Americans left in their New Canaan. In their enthusiasm for the "war effort," the boobs, crazed again with righteousness, will be delighted to see it made a crime, punishable perhaps by death, to doubt the Holofoax or any other lie the Masters of Deceit choose to tell their victims. Possession of a book the World Conquerors have banned will be sufficient proof of unrighteousness, and an intensive search of all dwellings by Federal Marshals will obviously be needed to "preserve our freedom" by identifying all persons who are so irreligious and "unpatriotic" as not to worship God's Own.

The barbarians need a war. Whether or not bumbling old Ronnie was charged with the task and failed to deliver, Bushy, who is taxing his serfs to import another horde of Sheenies (by agreement

5. The wild grapes that were abundant on the island when it was discovered account for 'Vineyard,' but the Martha who was said to own it has not been identified. There are, of course, various implausible guesses.

6. New York, Golden Hind Press, 1934; abridged reprint available from Liberty Bell Publications, \$5.00 + postage.

with Gorbachev, who is doubtless glad to be rid of them) to reënforce the many millions already here, will probably deliver the war, neatly wrapped up in ideals, before long, and the boobs will yell applause.

Only one more holy war is needed to put the denizens of the North American Canaan in the place to which they are destined—and which they will have earned by their own efforts. The witless Aryans will whimper, and it is even possible that some of them will belatedly have the spirit to emulate the Semites in the old Canaan, who are now trying to resist.

Today the Palestinians; tomorrow the Americans.

THE ODD GERMANS

In the 1930s I occasionally visited the Classics Library of the University of Chicago, which stood, in a rather handsome building of its own, on the Midway, and I became acquainted with its amiable and learned Librarian, Walter R. Rathke. As our acquaintance progressed, I learned that after he earned the degree of A.M. in German philology at the University of Chicago in 1912, he supported himself and his wife by teaching German literature at a respected college in Wisconsin, intending eventually to obtain a doctoral degree from Chicago. After more than half a century, I dare not trust my recollection of the name of the college, and the University of Chicago appears to have no record of it.

When the American people became hysterical and demented in 1917, the college patriotically abolished study of the damnable language of a wicked race that spent its time impaling babies on bayonets and using the corpses of men killed in combat to manufacture soap. Mr. Rathke, accordingly, became a librarian, a relatively safe employment, since the Americans had not thought of abolishing books.

I asked Mr. Rathke the obvious and inevitable question: How was it possible for such blithering idiocy to be tolerated in Wisconsin, a state of which probably the larger, and certainly the dominant, part of the population was of German ancestry and included many of German birth?

He did not know the answer, and we considered a series of hypotheses. The majority of the Germans who migrated to Wisconsin came from the lower classes, but so did immigrants from, for example, Ireland, who were always ready to fight if they heard any slur on Erin's emerald isle and its Celtic people. For that matter,

the upper classes of any European nation tend to be cosmopolitan in the better sense of that word, and a traditional loyalty to the homeland is usually most emotionally maintained by persons from the lower classes.

Many Germans who migrated to the United States did so to escape a short term of obligatory military service: yes, but how could that make them eager to see their sons conscripted to fight in a foolish war in which many of them would certainly be killed or maimed for life?

Germans and British were the two nationalities from which came the greater part of the Americans, even in colonial times, so that the two were regarded as authentically and naturally Americans, and did not seem somewhat exceptional, as did Swedes and even Italians of predominantly Nordic ancestry. True, but the Germans, no less than the British, had not forgotten their origins; many Lutheran and other churches held services in German, and both Cincinnati and St. Louis had been the home of large publishing houses that issued books in German, many of them written in this country. Furthermore, in the United States before 1917 German was thought to be the most important modern foreign language, given the acknowledged fact of German leadership in almost all domains of learning, from Classical philology to chemistry and biology. Many children of British ancestry were taught German in their childhood so that they would be equipped for serious study or success in industry when they grew up, and surely that fact must have stimulated further the ethnic patriotism of Germans in the United States. (It should also have made other Americans, who had read German works in the originals, immune to the epidemic of madness, but that is another matter.)

Before 1870, Germany had been divided into a number of independent states, large and small, which were often rivals and occasionally at war with each other, with latent antagonisms surviving from the Thirty Years' War. True, but the essential unity of all Germans, except those in Austria, had been affirmed by the establishment of the German Empire after 1870, and how could any residue of divisive sentiments among Germans be as strong as the aftermath of the savagery shown in the invasion and conquest of the Southern states during their tragic War for Independence?

The Germans who came to the United States brought with them, or acquired here, an irrational antipathy to monarchy *per se*. It seems, however, that many of them proudly displayed in their homes pictures of the Kaiser, and, in any case, such a sentiment could make them prefer residence in the United States, but it is

hard to believe that it could make them believe in the praeter-natural wickedness of the blood in their own veins.

Mr. Rathke and I considered other hypotheses. One that we overlooked was the possibility that the unsuspecting Germans in the United States may have been greatly influenced by the indeterminate number of Jews who came to this country from Germany and posed as Germans. It does not seem likely, however, that this could have been more than a contributing factor, at most. The Jews who pretended to be Germans were, at least ostensibly, pro-German in their attitudes in 1914-1916 and until their fellow tribesmen had extorted the Balfour Declaration from the desperately embattled British.

One question was the attitude of the German clergy. Other holy men, with a few honorable exceptions, found in antagonism to Germany an opportunity for righteous ranting. Did the German churchmen as resolutely oppose them? According to Mr. Rathke, some joined the howling pack, while others were intimidated by the "democratic" tyranny in Washington and the Attorney General's lawless henchmen. Only a few courageous clergymen spoke out, but they were not supported by their cowed congregations and were silenced by means that were usually flagrantly illegal and tyrannical.¹

It was true that for decades there had been in the United States a certain antagonism toward Germany on both rational and sentimental grounds. The conception of Manifest Destiny, which the invertebrate weaklings of today cannot begin to comprehend, usually led to the acceptance as inevitable of a conflict between the two rising and proudly ambitious nations of the civilized world.² A strong prevention in favor of the traditional Humanistic culture

1. Only a few years ago I heard a reference to the death of a clergyman, not of Germanic origin as I recall, who was remembered for having been "in trouble" for "pro-German sympathies" in 1917.

2. Typical is a now forgotten short story by Robert W. Chambers, who is now remembered only for the peculiar horror of "The King in Yellow." In 1895 he published a story set in the United States a quarter of century in the future, which he accordingly described as what then seemed likely. The United States and Germany engaged in a war to determine which should annex the Samoan islands. A German army that invaded the United States evidently suffered the fate of Cornwallis at Yorktown. Americans learned from the war in which they had been finally victorious. They made their navy overwhelmingly superior and maintained six great fleets of battleships and cruisers that patrolled the oceans of the entire globe. They established an army modeled on the Prussian, and a centralized government, modeled

continued on page 53

AUF DEM STUNDENPLAN

(On the Lesson Plan)

THE BROMBERG BLOODY SUNDAY

The year 1989 will have called forth the memory of various events which took place two centuries ago, a century ago or a half century ago. On 30 April 1789 George Washington was inaugurated as the first President of the United States. On 14 July 1789 the Bastille was stormed in Paris. On 20 April 1939 Hitler was born. On 1 September 1939 German armed forces invaded parts of Germany that had been annexed to the newly formed Polish state after 1918. On 3 September 1939 England and France, with their mighty armed forces and their vast empires, declared war on Germany, using the German armed action as a pretext. Two weeks later the armed forces of the USSR also invaded Poland, but no war against the USSR was declared by the western allies. The relatively backward economy of the USSR was no threat to England.

It is appropriate that we reexamine the background of the German invasion of western Poland during the time when there will be widespread notice of the half century that has passed since these events, which eventually brought about untold suffering to the major European nations and still cast their shadows on Europeans and even their descendants across the seas. (See *Bulletin 19*.)

Bromberg, now designated on maps by its Polish name, Bydgoszcz, was a Prussian city that was annexed by Poland in 1919 as part of the wide "corridor" to the Baltic Sea. This wide "corridor" was awarded to Poland by the western Allies and it cut Germany in two. On 3 September 1939 a genocidal slaughter of many of the German inhabitants of Bromberg took place which is designated by historians as the Bromberg Bloody Sunday. This genocidal action by the overconfident Poles no doubt contributed from the very outset to the grim, desperate nature of the Second World War, especially in eastern Europe. We would probably be justified in saying that German attitudes toward Poles, even before 1918, were somewhat analogous to American attitudes toward Mexicans. There is even an old, pejorative German idiom, *polnische Wirtschaft* ("Polish Economy"), which designates a disorderly state of affairs. The

massacres of the German population in and around Bromberg were given wide publicity in Germany and a large book with many gruesome pictures was published by the German Foreign Office under the title, *Die polnischen Greuelthaten an den Volksdeutschen in Polen* (The Polish Atrocities Against the Ethnic Germans in Poland) We have a copy of this scarce book on our library. (See also our *Bulletins* Nos. 18 and 23.)

Unabhängige Nachrichten. (Postfach 45 02 15, D-4630 Bochum 4, West Germany) is a small but notable journal of political and historical commentary with a patriotic intent. From time to time it has included short supplementary sheets for school textbooks pertaining to what its editors consider gaps in, or falsifications of, recent history. These have borne the title, *Auf dem Stundenplan / Ersatzblatt für fehlende oder verfälschte Schulbücher* (On the Lesson Plan / Supplementary Sheets for Insufficient or Falsified Schoolbooks). These sheets have covered a rather wide range of topics, including the lost eastern territories of Germany, the war guilt question, a comparison of the treaties of Brest-Litovsk and Versailles, the ethnic history of Czechoslovakia, the lessons of the Weimar Republic, German colonization in Africa, and the Reichskristallnacht.

I have long wanted to see a study of American school textbooks from a revisionistic point of view with regard to events of the Second World War. Such a study might become the basis for a series of correctional leaflets similar to *Auf dem Stundenplan*.

Now, in keeping with the notice that will be taken of the events of September 1939, I have made the following translation of the eleventh *Ersatzblatt* in the series, which deals with the outbreak of the German-Polish War in September 1939. The sheet is dated March 1987.

Charles E. Weber

THE BROMBERG BLOODY SUNDAY

"As one of the first soldiers who entered Bromberg after these murders of ethnic Germans, it is my duty to make the following statement: Everything that has been written and told about this Bloody Sunday can only be a shadow of the reality. The actual insanity cannot be described and is incredible for those who were not eyewitnesses. Almost fifty years later, in many a dream, my mind wanders back to the corpses of the German population that had been hacked up beyond recognition. The German nation, and especially its young people, are being frightfully deceived. Indeed, the truth would probably be dangerous for the reëducators."

So goes the statement of the eyewitness J. Wichmann of Weissenborn in the *Deutsche National Zeitung* of 8 November 1985.

What Was This Bromberg Bloody Sunday?

In all of the school history books available to us we do not find the phrase "Bromberg Bloody Sunday" or "Bromberg." It is only one of the many mass crimes against Germans before and after the outbreak of the war which are not mentioned in the schoolbooks.

In all of the schoolbooks which were checked through only the outbreak of the war is described, and to be specific, in the following manner:

In the morning hours of 1 September 1939 the German armies crossed Polish border without a declaration of war.... The formerly German territories of Poland, as well as those with a purely Polish population, were incorporated into the German Reich. The rest of western Poland was transformed into a "Generalgouvernement of Poland" and subordinated to the German government. There thus began a long period of suffering for the Polish population. It was oppressed from both the German and Russian sides and kept down by hunger. Polish property was destroyed or expropriated. The population was drafted for compulsory labor projects or went into German or Russian concentration camps...." (Rückert and Lachner, *Grundriss der Geschichte* [Outline of History], Paderborn, 1971.)

The Preliminary History

The unconditional guarantee given by England and France in March 1939 to go to war on the side of Poland in case of an armed conflict was a specific encouragement for the Poles to commit every conceivable provocation against the Germans in their territory and against the German Reich and to intensify without limit the bloody terror against the ethnic Germans. The Polish Marshal Rydz-Smigly declared in the summer of 1939:

"Poland wants war with Germany and Germany will not be able to avoid it even if it wishes to do so."

This declaration was also naturally the result of the Anglo-French guarantee as well as the rejection of the very modest offer by the Reich of 28 August 1939. This rejection was tragic for all of Europe. This offer provided that Danzig [Gdansk, in Polish], in keeping with the desire of its purely German population, was to be returned to the Reich, a plebiscite was to take place in West Prussia ("the Corridor") and that an extraterritorial highway and rail connection through this territory was to be granted to the side which obtained the lesser number of votes in the plebiscite. Further, a complete protection of the minorities was to be guaranteed by both sides.

A more peaceful and juster solution is simply not conceivable! With an awareness of the guarantee, during the months of April to

September 1939 the Polish press published veritable orgies of hate against the German population that had settled there long, long ago and against the German Reich. At times stones flew against the windowpanes of German houses, while at other times peaceful German citizens were attacked by Poles and German women and children were struck down on the open street. Ethnic Germans by the thousands were put into prisons and Polish concentration camps. The property of the ethnic Germans was destroyed, confiscated and expropriated, and the closer the outbreak of the war provoked by the Poles came, the worse the Polish terror became. Finally, the number of Germans who were interned and deported to the reached 50,000. Thousands of them succumbed to hardships or were deprived of their lives by violence. Only by the rapid advance of the German troops were the surviving ethnic Germans spared the same fate.

The Climax of the Orgies of Murder

Beginning with 31 August 1939, every ethnic German in Poland, whether man, woman or child, had to fear for his life every minute. In all the cities and villages the horrible hunt for the Germans began. The authorities of the Polish police and army not only looked at this action of the incited Polish mob without doing anything about it, but in many cases even took part in it themselves.

The Bromberg Bloody Sunday of 3 September 1939 was the frightful climax of this orgy of murder, the climax of the twenty-year Polish war of annihilation against the German ethnic group.

In and around Bromberg thousands of ethnic Germans who could not escape the murderous gangs of Poles in time were murdered. The fact that raiding squads consisted for the most part of persons not resident in the area and had lists in their hands proves that these crimes were not only tolerated, but were directed. Using these lists, the murderous gangs searched through the houses of the ethnic Germans, abducted them or shot them on the spot. The meanness of the Polish clergy in this process is beyond belief! After Catholic church services in the German language were forbidden by order of the Polish church authorities on 3 July 1939, the priests incited the Poles during church services to "exterminate" [ausrotten] the Germans (the actual word used according to an interrogation record). Now, on this Bloody Sunday the clergymen of the Jesuit Church on Markt Platz [Market Plaza] issued weapons to the mob. There were instances in which Poles greeted their German neighbors before going to church and shot them after leaving church. Horrible events took place of which the human brain cannot conceive except for the perverse brains in which the deeds were thought up. Whoever was not shot in his

dwelling or in the cellar of his house was shackled or tied to others and taken from the city and abused, mutilated and murdered in any number of ways. Even military units participated in the killing of the shackled, abducted ethnic Germans. For days the dead continued to lie on the fields, in the yards or gardens or in front of their houses, in many cases covered over only with branches and foliage or buried in shallow graves. Many lay in groups of two or three bound together along the the of the roads. Many of the victims were found only later at distant places. Many were missing forever. The corpses which were found were mutilated in manners which can scarcely be described.

More than 900 Germans found their last resting places on the honor section of the Protestant New Cemetery in Bromberg, on which high-rise buildings are standing today.

In and around Bromberg alone at least 5,347 Germans were murdered under horrible circumstances, a number which was examined by international witnesses. Even today there are no exact figures on the total number of the dead from the Polish massacres of 1939. In 1954 the East-German historian Theodor Bierschenk mentioned the number of 12,857 identified dead, which are supposed to have increased to 15,000 according to information obtained by the Central Graves Registry Office [Gräberzentrale] of Posen. The Social-Democratic publisher, Otto Heike from Łódz, mentioned the same number of victims in 1955.

All of that which we have reported here with revulsion took place before the war or during the first days of the war.

If, until the present time, all of the crimes against Germans before, during and especially after the war are passed over, minimized or excused in schoolbooks as an understandable revenge (something which is, naturally, false, unjust and immoral) there is not the slightest justification for these crimes *before* the invasion in 1939.

All of these crimes were the manifestation of a Polish megalomania, which was described on 3 August 1939 by the Flemish observer Ward Hermanns as follows:

The Poles have lost the last feeling of moderation and proportion. Every foreigner who looks at the new maps in Poland, on which a large part of Germany as far as the proximity of Berlin, as well as Bohemia, Moravia and Slovakia and a gigantic part of Russia are already annexed in the quite fertile imagination of Poles, must think that Poland has become a gigantic lunatic asylum.

In addition, there was an unlimited hatred of Germans with the objective of slowly but certainly destroying our nation.

Within the framework of this goal, the "Bromberg Bloody Sun-

day," like innumerable other crimes against Germans during peacetime and before the invasion of German troops, was only a fraction of and a prelude to the mass murder of millions of Germans during and especially after the Second World War.

Since, according to everything we are taught, a constant reminder and continued awareness of the crimes which took place are a requisite for the reconciliation of the nations, this leaf should be entered as a substitute for insufficient or falsified schoolbooks, as instructional material in all of the schools of the German Federal Republic.

* * * * *

Bulletin 40

LÜGE UND WAHRHEIT

("Falsehood and Truth")

Translation by Charles E. Weber

The following is our third translation from the *Kritik* series, nos. 60 and 61. The first translation, which had to do with the involvement of the United States in the Second World War, was published in *Bulletin 28* and republished in the *Liberty Bell* of October 1988. The second translation dealt with the destruction of the Czech village of Lidice. It was published in *Bulletin 34* and republished in the *Liberty Bell* of June 1989. As in *Bulletin 39*, which dealt with the "Bromberg Bloody Sunday," we again turn our attention to the events of 1939 around the outbreak of the war between Poland and Germany on 1 September 1939, which was expanded into the Second World War three days later by the declaration of war against Germany by England and France. For information on the *Kritik* series, see *Bulletin 28*. Please note that the quotations from sources in English are retranlations and thus might not have exactly the original wording.

— Translator

It is a lie that Germany started the Second World War.

On the 40th anniversary of the outbreak of the German-Polish War, politicians and organizations, from Hamburg Mayor Klose to the churches, fell all over themselves in confessions of guilt, how much guilt we had taken on ourselves and in assertions that even those who had not yet been born at the time were burdened with it.

It is the truth that Poland annexed the purely German areas of West Prussia and Upper Silesia in 1919. [President] Wilson's

advisor, Major General [T.H.] Bliss, said at the time: "Putting 2.1 million Germans under the rule of a nation which has never demonstrated the capacity for a strong self-government in its entire history will, in my opinion, necessarily lead to a new war in eastern Europe sooner or later." And the English Prime Minister, Lloyd George, went to the wall map during the peace negotiations in Versailles, pointed to Danzig and West Prussia and said: "This will be the cause of the next war."

As a matter of fact, already after the First World War Poland drove far more than a million Germans out of West Prussia and Upper Silesia, denounced the minority protection agreement imposed by the League of Nations, closed German schools and cultural institutions in large numbers and forbade German newspapers. [Concerning this, see also *Bulletin 18*.] Poland answered the German demand for self-determination in Danzig and West Prussia with the mobilization of its troops. The Poles overestimated their own strength and underestimated that of the Germans. The Polish Foreign Minister Lipski told the English Ambassador Henderson: "I do not think of advocating peace. If war comes, there will be revolution in Germany within three days and Poland can march in." In the Polish army "au revoir in Berlin" was introduced as a toast. During the months before the outbreak of the war, nearly all of the larger newspapers in Poland, such as *Dzien Polski*, *Mosarstwowiec*, *Ilustrowany Kurier*, demanded the annexation of at least East Prussia, but if possible the Oder-Neisse Line as a frontier. And the National Polish Youth League ["der allpolnische Jugendverband," as given in the German text] gave the following incitement: "In 1410 the Germans were defeated at Tannenberg. Now we shall beat them up at Berlin. Danzig, East Prussia and Silesia are minimal demands." The Germans in West Prussia and Upper Silesia were persecuted in a bloody manner. Every day Germans were murdered in keeping with the Poland Song of 1848: "May our enemy, the German, perish. Whoever hangs the German dogs will be given God's reward." In August 1939 alone more than 2,000 Germans were slain or shot without any indictment by a Polish prosecuting attorney. A country with self-respect cannot allow such provocations and attacks against its ethnic members without a response. The guilty party must be sought not in Berlin, but rather in Warsaw. The march into Poland was a justified police action.

And the war with England and France?

By the formulation that "Hitler started the war" the fact is concealed that the German Reich did not declare war against England and France, but England and France against the Reich. The assertion is made that they were obligated to do this as a result of a guarantee of boundaries given to Poland. But why did they not declare war against the

U.S.S.R., which also marched into Poland in September 1939 and occupied the eastern part, and why did they not, along with the United States, see to it that Poland became free in 1945? Poland was only an excuse for a clique which wanted war. As early as 1936 Churchill said: "Germany is getting too strong. We must destroy it." And in Churchill's memoirs he writes: "One day President Roosevelt told me that he was about to have the question posed publicly as to what name to give to the war which he was determined to conduct. I gave him the answer at once: 'The Unforced War!' This was the case because there was never a war which would have been easier to avoid than that which would soon rage." And when Lord Halifax was challenged, he smugly said: 'Now we have forced Hitler into a war.'

But are we guilty of the war against Russia?

The American ambassador in Moscow at the time, Joseph Davis, observed: "since the Munich discussions in 1938 Soviet industry has been working simply one-hundred percent for war." The Soviet party journal *Communist* confirmed this in 1958: "The non-aggression pact with Germany was intended to gain time and to increase our power. It was not England and France that were the real combatants. During May to June 1940 the Soviets decided to go to war and to wipe out fascism." On 12 November 1940 Molotov [Soviet foreign minister at the time] made unlimited demands on the Reich, in particular a free hand in Romania, which would have cut off the German supply of petroleum. Russia did not want a compromise with Germany, but rather war. In the Russian *History of the Great Patriotic War 1941-1945* the following is stated concerning Russian intentions: "In keeping with the theory of achieving a break through the tactical defense of the enemy with the help of deep offensive operations, army units were supposed to make deep thrusts through the enemy defenses." As early as the spring of 1940 there were 116 infantry divisions and 20 cavalry divisions, as well as 40 armored brigades in deployment, which were opposed by no more than just 12 German divisions. Up to June 1941, 13 armies with 4,700,000 men, 21,000 tanks and 6,500 airplanes had moved into position here. They were opposed on the German side by only 3,000,000 men with 3,500 tanks and 2,700 airplanes. On 5 May 1941 Stalin told high-ranking Soviet leaders: "Within two months we can go to war." [It seems to me that Rudolf Hess' lonely flight to Scotland just five days later with the objective of a settlement between England and Germany could have been a specific reaction to Stalin's speech, about which German intelligence could have learned. — *Translator*] The high-ranking army commander [Andrej] Vlassov [captured in 1942 by, and then fought with, the Germans, and turned over to Soviet

authorities after the war by the Americans as part of "Operation Keelhaul"] confirmed that the attack had been planned for August or September 1941. According to him, the Russians were marching into position since the beginning of the year, a process which lasted rather long as a result of the poor Russian rail connections. Hitler viewed the situation quite correctly, Vlassov said, and thrust right into the Russian deployment. The newspaper *Contemporary Review* adds: "One of the anomalies of this confused war of 1939-1945 lies in the fact that Hitler perceived the perfidious policies of Russia without any self-deception." There was only one possibility for Germany: to surprise the Soviet troops deployed for an attack before the Russian steam-roller got a start.

Those are the facts.

However, instead of proceeding against the *lie of the German main guilt* in the war, as have the American professors Charles C. Tansill, Harry Elmer Barnes, David L. Hoggan, and others, as well as Taylor, the professor of history at the English University of Oxford, and instead of rejecting decisively the demands made on account of the "German war guilt," "our" politicians befoul their own nests with self-reproaches. People who befoul their own nest are not respected anywhere; they have an embarrassing effect. Anyone can go around in sackcloth and ashes as he wishes. We could be indifferent to this if it were not for the phrase used by Klose, "joint responsibility" [Mithaftung]. This is the case because these accusations of guilt have consequences: unlimited demands for reparations, obtaining economic favors through blackmail, and weakening of our own political position in the world. Instead of averting harm from the German nation in keeping with their oath, many of the politicians do unlimited harm to our nation. For that reason the historical truth must not simply be discussed in congresses of philologists [*sic*] but belongs to the people in general!

Let us work toward that end!

* * * * *

STALIN REMEMBERED

We were astonished to note that an important item of historical revisionism was published in the *Wall Street Journal*, of all places. An editorial in the issue of 23 August, page A10, entitled "Stalin Remembered," contained the following paragraph:

A new volume, titled "The Icebreaker" and published in West Germany by a former member of the Soviet secret service, the GRU, does much to refute the myth that Stalin agreed to the Nazi pact in order to keep peace for the Russian mother-

land. Writing under the pseudonym "Suvorov"—the name of a great Russian field marshal—the Soviet exile argues that Stalin calculatedly allowed Hitler to commit the first aggressions in the hope they would clear the way for an international socialist revolution. He claims that the numbers of Soviet prisoners and materiel seized in the first days of the June 1941 Nazi attack were so huge because Stalin himself was preparing to attack Hitler the following month.

This is hardly new to historical revisionists. As long ago as January 1986 an article by Suvorov to this effect appeared in the *Liberty Bell*. This article, in turn, was a republication of the article that had originally appeared in the *Journal of the Royal United Services Institute for Defense Studies*, London, June 1985 issue. [Reprints of "Who Was Planning to Attack Whom in 1941: Hitler or Stalin?" are available @ 2 for \$1.50 + postage from Liberty Bell Publications.]

* * * * *

JOURNALISTIC VERSIONS OF THE SECOND WORLD WAR

Two very widely read weekly periodicals, *Time* and *U.S. News*, have taken notice of the beginning of the Second World War a half century ago in the form of long articles. The 18-page *Time* article is largely devoted to the military defeat of Poland in September 1939, but makes no mention of the Bromberg massacres, an aspect of the war which was to have considerable consequences. The *Time* article in the issue dated 28 August is to be continued. One of the *Time* journalists stated (p. 34) that Poland had "reemerged into independence only in 1920," apparently unaware that a Polish state had been proclaimed as early as 1916. The 27-page *U.S. News* article concentrates largely on Hitler, stating (p. 1) that he was the "one man responsible for World War II." Hitler was the subject of a largely Freudian analysis and was characterized as "the monster... who 'scientifically exterminated' 6 million Jews in the death camps of the German empire."

It is rather depressing to contemplate that such unbalanced, distorted and to some extent factually inaccurate versions of the history of the Second World War are being read by millions of Americans. □

Born in Cincinnati, Ohio, Dr. Charles E. Weber served in the U.S. Army during the Second World War. He worked in various intelligence assignments, including examination of the records of the German Army Supreme Command (OKW=Oberkommando der Wehrmacht) in the Fechenheim Document Center in connection with the Nuremberg Trials. He earned his Ph.D. from the University of Cincinnati in 1954 and has taught at the University of Cincinnati, the University of Missouri, Louisiana State University, and the University of Tulsa, where he served as the Head of the Department of Modern Languages.

Presidential Documents

Federal Register

Vol. 54, No. 100

Thursday, August 31, 1989

Title 3—

The President

Proclamation 6014 of August 29, 1989

World War II Remembrance Week, 1989

By the President of the United States of America

A Proclamation

Fifty years ago, on September 1, 1939, the proud nation of Poland was invaded by forces from Nazi Germany, marking the end of its independence and the beginning of World War II. Poland suffered a second devastating blow 16 days later, when Soviet forces invaded from the East. In a secret protocol to the Molotov-Ribbentrop Pact signed the previous month, Nazi Germany and the Soviet Union had plotted the conquest and partition of Poland and the Baltic States.

While many of the events that took place during the fateful month of September 1939 and the 6 turbulent years that followed might seem remote today, it is our duty—to future generations and to those who bravely defended the cause of freedom—to remember them. By recalling these events, we remind ourselves that real and lasting peace can be won only when the rights and dignity of all human beings are cherished and protected.

During World War II, the United States and its allies were engaged in nothing less than a life-and-death struggle for the fate of millions of people. Totalitarian regimes in Germany, Italy, and Japan—intent on regional hegemony and even world domination—posed a threat to all free and sovereign nations. The imperialist aims and racist policies of the government of Nazi Germany and some of its allies resulted in the deaths of millions of innocent men, women, and children—including six million Jews. By the end of the 6-year-long war, more than 15 million combatants and 24 million noncombatants had been killed. Many of these casualties occurred among the people of the U.S.S.R., whose sacrifices were instrumental in securing the Allied victory. The enormous costs of this fight against tyranny can never be forgotten.

Today, the principles that motivated the Western Allies during World War II continue to demonstrate their undeniable appeal. The history of the Federal Republic of Germany is now a moving testament to the power of democratic ideas, the wisdom of West Germany's post-war leaders, and the talent and resilience of the German people. Today the Federal Republic is among America's closest allies, and a champion of human rights, democracy, and freedom.

The people of Eastern Europe have continued to struggle for freedom and their right to self-determination. With courage and persistence the Polish and Hungarian people have begun a democratic transition in their countries.

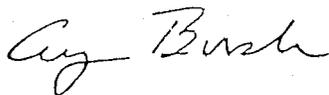
The United States welcomes positive changes in Poland and Hungary—and in the Soviet Union itself. Nevertheless, we realize that the goals fought for during World War II have not been fully won. We stand with those peoples who continue to struggle for representative government and complete and lasting guarantees of their God-given rights. We look to a Europe whole and free.

Today, as we recall the grave events of September 1, 1939, and the years of bitter conflict that followed, let us pause to salute our Nation's veterans, the hundreds of thousands of Americans who gave their lives, and the millions of civilians who rallied to support the cause of freedom. Their courage and selflessness—reflected day after day in acts of great personal sacrifice—led the way to victory. Let us also rededicate ourselves to promoting freedom and respect for human rights around the world, for they are the only sure foundation for lasting peace.

To commemorate the 50th anniversary of the outbreak of World War II, the Congress, by House Joint Resolution 221, has designated the week beginning September 1, 1989, as "World War II Remembrance Week" and has authorized and requested the President to issue a proclamation in observance of this occasion.

NOW, THEREFORE, I, GEORGE BUSH, President of the United States of America, do hereby designate the week beginning September 1, 1989, as World War II Remembrance Week. I ask all Americans to join in remembering and reflecting upon this conflict, which changed forever the history of mankind. I also call upon government officials and private organizations to observe this week with appropriate programs, ceremonies, and activities.

IN WITNESS WHEREOF, I have hereunto set my hand this twenty-ninth day of August, in the year of our Lord nineteen hundred and eighty-nine, and of the Independence of the United States of America the two hundred and fourteenth.



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WHICH WAY, WESTERN MAN?

SURVIVAL MANUAL FOR THE WHITE RACE

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Statements & Speeches



Federal Republic of Germany

Vol. XII No. 17

August 29, 1989

Fiftieth Anniversary of World War II

Message by President Richard von Weizsäcker to the President of the Polish People's Republic, His Excellency Mr. Wojciech Jaruzelski, remembering the German attack on Poland on September 1st, 1939 that unleashed World War II.

Following are some key quotes from President von Weizsäcker's letter dated August 23, 1989:

- *Poland became the first victim of a war provoked by the National Socialist leadership. Neither the tensions that existed between Germany and Poland at the time nor the cynical Hitler-Stalin Pact can exonerate it from blame for starting the war. It alone launched the attack, showing utter contempt for humanity, international law, and the need for reconciliation.*
- *Who could ever forget the fate which befell Jews from Poland and the whole of Europe in Auschwitz, Majdanek, Treblinka, Sobibor and elsewhere in your country at the hands of Germans? Unprecedented are the consequences of war and war crimes which the whole Polish nation have had to bear.*
- *But in your country as in ours people have the same emotions and needs. They are looking for and need peace. They want to live again as peaceful neighbors. That is why it is necessary to find the way out of the guilt and misfortune, out of the suffering and misery, into a future of mutual trust. To do so we need the will to recognize the truth and to develop mutual understanding.*
- *The people are often ahead of their governments and pave the way. In performing our political tasks we had to take account of - and we respect - the fact that for Germany as a whole there has still been no post-war settlement. The victorious powers reserved the right to make such a settlement to themselves. But the Federal Republic of Germany and the Polish People's Republic have, within the scope of their powers and responsibilities, pledged their word to each other. My country has given a binding promise that it will neither now nor in the future make any territorial claims on Poland.*
- *We Germans are well aware of the extraordinary significance of the developments currently taking place in Poland, and of the need for political reform coupled with economic stability. We want Poland to be economically strong as well and thus be able to participate in and contribute to the continent's favorable development.*

(President Jaruzelski's message referred to in the first sentence of President von Weizsäcker's letter was the Polish leader's thank you-note for a congratulatory message on assuming the Polish Presidency.)

GERMAN INFORMATION CENTER, 950 THIRD AVENUE, NEW YORK, N.Y. 10022 (212) 888-9840

Dear Mr. President,

I wish to thank you for your message of 4 August and to address myself to you and your fellow-countrymen in connection with 1 September 1989.

Fifty years ago, on 1 September 1939, the German attack on Poland unleashed the Second World War. That war convulsed Europe and led to untold human suffering.

It affected the destiny of the Poles and Germans in particular. Both nations commemorate that day with deep emotion. We are divided by the most painful memories. But the people also have the deepest sympathy for one another across all frontiers. Today we have both the duty and the opportunity to look into a future which will unite us.

Poland became the first victim of a war provoked by the National Socialist leadership. Neither the tensions that existed between Germany and Poland at the time nor the cynical Hitler-Stalin Pact can exonerate it from blame for starting the war. It alone launched the attack showing utter contempt for humanity, international law, and the need for reconciliation.

Countless are the victims and indescribable is the suffering which the people of your country had to bear during and after the war. Nearly every family was affected, including your own. Was any city devastated to such a terrible extent as Warsaw during the uprising of 1944? Who could ever forget the fate which befell Jews from Poland and the whole of Europe in Auschwitz, Majdanek, Treblinka, Sobibor and elsewhere in your country at the hands of Germans? Unprecedented are the consequences of war and war crimes which the whole Polish nation have had to bear.

But we Germans too have deep scars from the war. We saw injustice and suffering recoil on our own people in whose name those crimes had been committed. The grave losses of human life, the

destruction of Dresden and many other cities, were followed by the expulsion of millions of Germans from their native regions and, with the division of Europe, by the division of our own nation and capital.

We inflicted terrible wounds on one another and the scars are still hurting. Bitterness and alienation were the result. They left behind feelings of hostility and vengeance. The atmosphere was further poisoned by the confrontation of political systems in Europe during the cold war.

But in your country as in ours people have the same emotions and needs. They are looking for and need peace. They want to live again as peaceful neighbours. That is why it is necessary to find the way out of the guilt and misfortune, out of the suffering and misery, into a future of mutual trust. To do so we need the will to recognize the truth and to develop mutual understanding.

In the millennium during which Germany and Poland have been neighbours there have been dark shadows but there has also been a great deal of light and mutual enrichment. Few other European Nations are as intellectually, culturally, geographically and historically dependent upon one another as the Poles and the Germans, as regards both their differences and their similarities.

Both have their own interpretation of history. But they should not use it to make it difficult for each other to live with the past in facing the future. What matters is the fate of the people in your country and mine. They will not benefit from any hardening of political attitudes based in history. Only open hearts and minds for personal suffering will help.

For a long time there was little opportunity for that. The Poles were disturbed by some thoughtless remarks in our country and waited for unqualified expressions of understanding. We felt the same way towards the Poles.

But on both sides there have also been good signs. Unforgotten are the words of the Polish bishops in November 1965 with which they, "in a very human spirit", forgave and asked forgiveness. Their German colleagues, deeply moved, thanked them, just as previously the Protestant Church in our country, with its memorandum on Poland, had paved the way for reconciliation.

In the meantime many personal contacts have developed. Private hospitality and links based on mutual trust between towns and cities testify to a fundamental common feeling and a clear awareness of our common responsibility for peace and creation, for the dignity, the freedom and the rights of the individual.

The people are often ahead of their governments and pave the way. In performing our political tasks we had to take account of - and we respect - the fact that for Germany as a whole there has still been no post-war settlement. The victorious powers reserved the right to make such a settlement to themselves. But the Federal Republic of Germany and the Polish People's Republic have, within the scope of their powers and responsibilities, pledged their word to each other. This was done by means of the Warsaw Treaty of 7 December 1970, which points the way. That is how it will remain. My country has given a binding promise that it will neither now nor in the future make any territorial claims on Poland. Our respect for the law is reflected in the fundamental human dictate of reconciliation. That is the view of the overwhelming majority of Germans, old and young. They want to live in peace and security themselves and they understand and respect the wish of the Polish people to live within secure borders. They therefore seek reconciliation with Poland without any reservations.

On the basis of these agreements and through our mutual contributions to the Final Act of Helsinki we must fulfil the hopes which Europe pins on the Poles and Germans in particular. We live side by side in the heart of Europe. Self-determination for all of its peoples, freedom, legal protection and equal op-

portunities for all, are values deriving from the European spirit which moulds both our nations.

We Germans are well aware of the extraordinary significance of the developments currently taking place in Poland, and of the need for political reform coupled with economic stability. We want Poland to be economically strong as well and thus be able to participate in and contribute to the continent's favourable development.

That is why we seek intensive, broad-ranging political, economic and cultural co-operation with Poland. We want that co-operation to benefit all people, and I am sure you will appreciate my also having in mind the Germans living in Poland.

Europe now has opportunities as never before since the end of the Second World War. It is up to us to make sure they do not pass by because history tends not to repeat its offers.

Fifty years after the 1st of September 1939 we want the Polish people to know that our reflections on that day embrace both the memory of the injustice and suffering inflicted on Poland and our respect for the dignity and pride which your country has retained in every situation and which signify a nation of strong character.

Just as Europe was plunged into a terrible war by the attack on Poland half a century ago, Poles and Germans can today, through reconciliation, play a major part in bringing the whole of Europe nearer a free and peaceful future. May we succeed in this common task.

Yours sincerely,
(SGD) Richard von Weizsäcker

Statements & Speeches



Federal Republic of Germany

Vol. XII No. 18

September 1, 1989

Statement on the 50th anniversary of the outbreak of World War II on September 1, 1939

made by Chancellor Helmut Kohl
in the German Bundestag
on September 1, 1989

Key points in Chancellor Kohl's statement were:

- *Keeping alive the memory of the war is what we owe to the innocent victims, above all those of the Shoah, the unparalleled genocide of the European Jews, to the Poles, against whom Hitler waged a total war of enslavement and annihilation, to the Sinti and Romanies, and to the many other victims of the National-Socialist tyranny.*
- *Particularly in Germany the memory of the past must not be lost. It is a heavy burden for us Germans, but it has also helped us to responsibly shape our society. And it is the prerequisite for our being able to do so in future, too.*
- *We are grateful to all those who, after the war and tyranny, reached out their hand in reconciliation - above all the American nation, which at an early state provided generous food aid and assistance in reconstruction, thus unforgettably demonstrating active charity and political foresight. Prudent statesmen like President Truman and George Marshall and many private individuals participated in such peace efforts.*
- *The Federal Republic of Germany shall continue to abide by the letter and spirit of the the Warsaw Treaty of 1970.*

GERMAN INFORMATION CENTER, 950 THIRD AVENUE, NEW YORK, N.Y. 10022 (212) 888-9840

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I

Today we are remembering in Germany, in Europe and world-wide the outbreak of World War II fifty years ago. This imposes a special duty on us as freely elected representatives of the German people. We face this duty with the earnestness that this day demands of us.

Today we are filled with sorrow and with the sense of responsibility that the memory of World War II entails. Particular responsibility derives from the fact that the war was unleashed by the criminal regime that was in control of Germany then. We feel sorrow at the untold suffering inflicted on people and nations by Germans and in the name of Germany, and we mourn the many innocent victims from the midst of our own nation.

As the perpetrators themselves intended, the war was a merciless war of racism and destruction. It acquired a dimension of terror that had never been seen before - and should never recur. It was the final outcome of a totalitarian ideology which, in its fanaticism, idolized a single race.

Keeping alive the memory of it is what we owe to the innocent victims, above all those of the Shoah, the unparalleled genocide of the European Jews, to the Poles, against whom Hitler waged a total war of enslavement and annihilation, to the Sinti and Romanies, and to the many other victims of the National-Socialist tyranny.

We mourn the victims of oppression and deprivation of fundamental rights, which Hitler's dictatorship first inflicted on Germany and then on the world; we mourn the innocent victims at the battlefronts and at home as well as the victims of expulsion.

We also remember the millions of soldiers from many nations who perished while prisoners-of-war or returned home disabled. Who could forget the women who waited in vain for their husbands, and the mothers who waited in

vain for their sons! And how many children lost their father or mother!

Remembering the innocent victims means keeping the horror in our minds, keeping it present, as it were. It must always serve as a warning to us. It must not be made light of by false comparisons. Let us guard against thoughtlessly or polemically using words like "facism" or "resistance" to describe current situations.

There is not only a temptation to make light of the past. It is also thoughtless and unfeeling to close one's eyes to present-day suffering. Let us remember at this moment those people and nations who are still denied a life in dignity and freedom.

After that world war and the destruction wrought in the period from 1939 to 1945, after Auschwitz and Babi Jar, after Oradour and Lidice, our world could never be the same as before. Traditions and seemingly self-evident truths must therefore be critically examined time and again.

Continuity is only justifiable if it involves a deliberate perpetuation of good, which can never be destroyed. This includes the liberal traditions in the history of our nation. They are the moral fabric from which we shaped the Federal Republic of Germany - the most liberal society that has ever existed on German soil.

To be sure, even after 1945 some incorrigible people who refused to learn spoke out, but they were strongly condemned by the vast majority of survivors and rebuffed once and for all. For the survivors had personally experienced the effects of the former evil doctrines and were only too familiar with their devastating impact.

The evil in history will not survive in the long run. This gives cause for hope. With his fanatical belief in a racial state, Hitler defied all historical experience. But history passed him over. After twelve

years his so-called "Thousand-Year-Reich" vanished in rubble and ashes.

It is true that too many people in Germany and some abroad were blinded and deceived by that tyrant. But the judgement of the National-Socialist dictatorship hinges alone on its crimes, its campaign of destruction and its genocide.

The wounds caused by World War II have not healed yet. They are burnt into the minds of nations. But they have also branded the people individually, everyone who experienced that period of horror, be it as a child. I myself am unable to this day to rid myself of the images that were deeply impressed on my mind in 1939 - I was nine years old then - and in the war years that followed. I still recall the terrible night-time bombing in my home town, the many dead lying in the streets and in demolished houses.

Other people still vividly recall the cattle waggons of the "death trains" packed with people destined for the extermination camps; the battlefields of the war, where millions of soldiers experienced fear, want and death; the seemingly endless processions of emaciated children, women and old people who were fleeing or had been expelled; the trains carrying refugees in which mothers clung to their frozen children.

Those who innocently lost their lives then and those who survived the horror - all of them are a warning to us not to forget that man's inalienable dignity must always and everywhere be the yardstick of our actions. The dignity of the weakest must be the touchstone.

Particularly in Germany the memory of the past must not be lost. It is a heavy burden for us Germans, but it has also helped us to responsibly shape our society. And it is the prerequisite for our being able to do so in future, too.

Unlike after World War I, there was no discussion about war guilt after 1945. Hitler had wanted, planned and unleashed the war. There was not and can-

not be any doubt about that. We must strongly oppose all attempts to modify this assessment. Veracity as well as political and moral decency demand this of us. Enlightened patriotism also requires it of us. For Hitler's destructive drive was ultimately also directed against the German nation itself. Faced with total defeat, he intended to tear it into the abyss with himself. He had spoken of a "national community", but in reality he wanted to exclude, and not integrate, many sections of the nation. He was obsessed by the notion of race, to which he subjugated everything, even the national concept.

He had spoken of "divine providence" but in truth he wanted to destroy religious ties and Christian ethics. Europe's ethical culture meant nothing to him, but his own depotism everything.

Today we can note with gratitude that the Federal Republic of Germany, our free society, differs radically from everything that the National-Socialist despots aspired to. In over forty years we have, through joint efforts, built a republic which is committed to freedom and peace and enjoys high esteem throughout the world. The Federal Republic of Germany rests firmly on precisely those values which Hitler deeply abhorred and rabidly combated.

II

The men and women who deliberated our constitution, the Basic Law, in the Parliamentary Council were well aware of this contrast. They acted in the light of their own experience. They had witnessed the rise of National-Socialism, but very few of them had ever imagined where Hitler's dictatorship would ultimately lead to. Their motto was thus "principiis obsta". For the disaster had not started in 1939, but years earlier, even before 1933. The development that could initially have been stopped became ever harder to halt and reverse in the course of time.

The origins of World War II also teach us that power, granted for whatever pur-

pose, can only be checked by counter-balances.

We do not in the least diminish the guilt of the National-Socialist rulers in stating today:

- At home, sections of the social and political elites failed. Many had refused to support the democratic Weimar Republic. Later, quite a few, some of them to the very end, harboured the illusion that the fanaticism of the National-Socialist rulers could be bridled by compromise and co-operation.

- And it is also true that European powers unintentionally assisted a development that in fact favoured Hitler's plans, they had misjudged him. The widespread yearning for "peace in our time" - as Chamberlain put it in 1938 after Munich - was certainly understandable, but it was also a poor counsellor. It was essential then to see through the dictator's plans with a vigilant eye.

Only a comprehensive balance of power can reliably guarantee lasting peace. But true peace requires more. For this reason we unreservedly acknowledge in our Basic Law "inviolable and inalienable rights as the basis of every community, of peace and of justice in the world".

The experience of the inter-war years shows that a fair balance is not possible if goodwill exists on one side only. The developments leading up to World War II taught the community of free nations how important it is to be vigilant. This is still valid today, even though we are now also witnessing fundamental change in the relationship with our neighbors in the East and South-East. We all hope that the encouraging developments of our time will last and be continued. We shall do everything possible to contribute to this. We Germans are under a special obligation to do so. This stems not least from the Hitler-Stalin pact of 1939. We are aware of the special responsibility that we bear on account of the fact that Hitler invaded Poland after

concluding that pact, which many described as satanical. Poland thus became the first victim of the National-Socialist war of racism and annihilation.

The accords reached then were a shameful abuse of the independence and territorial integrity of Poland, the Baltic States, Finland and Rumania. There was no justification whatsoever for the assault on international law, not least on the right to self-determination. We fully condemn it and the subsequent atrocities.

The Government of the Federal Republic of Germany has on various occasions stated that the 1939 accords are not legally valid for the Federal Republic of Germany, this also means that the pact itself and the supplementary accords do not in any way justify the ensuing violations of international law by the German Reich and the Soviet Union.

The Hitler-Stalin pact was a product of the dynamical interaction of two dictatorships. One of them vanished forever in the inferno that it itself unleashed. The Soviet Union is now - 36 years after Stalin's death - in the midst of a painful process of critical self-analysis in the light of a "new thinking."

World War II saw the start of a development which was forcibly completed after the war. Our fatherland was divided. For the Germans in the GDR and for many peoples of Central, Eastern and South-Eastern Europe, the end of the war marked the beginning of a new dictatorship replacing the former. The division of Germany and Europe can be partly explained but can in no way be justified by World War II.

This is why remarks like the one made by General Secretary Gorbachev here in Bonn last June that the post-war period is coming to an end are a source of hope for all the people and nations directly suffering as a result of the division of Europe and Germany - in so far as they imply overcoming the existing situation by peaceful means.

III

Over many generations, divided Poland clung undauntedly to the idea of national unity. Precisely the memory of Poland's fate can help us Germans to bear the burden of division as long as we have not achieved "in Free self-determination the unity and freedom of Germany".

We feel particularly linked to the Polish people in the common desire for national self-determination. The recipient of the Peace Prize of the German Book Trade, Wladyslaw Bartoszewski, who himself suffered greatly under the National-Socialist tyranny, stated on this subject a little while ago: "Overcoming the division of Germany is also in Poland's interest. We seek a democracy to the West of us."

Professor Bartoszewski has signed the Joint Declaration of Polish and German Catholics marking September 1, 1989 and entitled "Striving for freedom, justice and peace in Europe". The new Polish Prime Minister, Tadeusz Mazowiecki, has likewise signed the declaration. I gladly take this opportunity to convey our best wishes to Prime Minister Mazowiecki for his difficult post. We want him to be successful, and we want to everything in our power to assist in this respect.

There can be no doubt that the current political and social change occurring in countries of the Warsaw Pact holds out the historic prospect of achieving human rights for all those Europeans who were denied them in the past decades - and hence for all Germans as well.

My Government is firmly resolved to make use of this opportunity. As Konrad Adenauer stated at the Silesians' meeting on June 11, 1961, our aim is "that Europe should some day become a large, common house for all Europeans, a house of freedom."

In Europe of the future, the main concern must be self-determination and

human rights - sovereignty of the people, more so than borders or territories, not sovereign states, but sovereign peoples will one day complete the construction of Europe.

Never again must Europe follow the disastrous path from humanism via nationalism to bestiality, which Grillparzer predicted last century. Dreadful things were done to the Polish people by Germans and in the name of Germany. Who in this country still remembers that the concentration camps on Polish soil were also intended to systematically eradicate the élites of the Polish nation?

Reconciliation is only possible if we speak the whole truth. Part of the truth is the fact that over two million Germans perished as refugees or expellees. The loss of their native region has left deep scars for many millions of our fellow countrymen. This bitter experience must not be suppressed; we want to learn from it. For what is the point in Germans and Poles setting off accounts, as some in this country and in Poland unfortunately still do? Coming generations will judge us by what we do today so that they can live in peace and common freedom.

Franco-German reconciliation and friendship illustrate how deep gulfs that have existed for decades or even centuries can be overcome. And our relationship with the State of Israel and with Jews throughout the world shows that even abysses can be bridged.

We seek understanding between the German and Polish peoples. This is our duty, and it accords with the yearning of both nations. Earlier this week, President von Weizsäcker expressed this heartfelt desire in his message to President Jaruzelski of Poland. Now, fifty years after the outbreak of World War II, the time has come for lasting reconciliation.

We are aware of the bitter feelings that emerged in the war against Germany - in Poland, in France and later in the Soviet Union, which mourned the death of 20

million people. Most European countries suffered greatly at the hands of the Germans. Today many of them are our partners, indeed our friends.

We are grateful to all those who, after the war and tyranny, reached out their hand in reconciliation - above all the American nation, which at an early stage provided generous food aid and assistance in reconstruction, thus unforgettably demonstrating active charity and political foresight. Prudent statesmen like President Truman and George Marshall and many private individuals participated in such peace efforts.

In this connection I would like to mention Joseph Rovau from France, who wrote this sentence only a few months after being freed from Dachau concentration camp: "The more our enemies have eradicated the traits of the human face, the more we must respect, indeed embellish, those traits in them".

In the last few decades ground-breaking steps have been taken in achieving reconciliation with Poland. In this connection I would particularly like to mention the diverse initiatives of the Churches.

The Warsaw Treaty of 1970, signed by the then Chancellor, Willy Brandt, constituted a further step in that direction. We shall continue to abide by the letter and spirit of the treaty. In its preamble, Poland and the Federal Republic of Germany express their will to secure a peaceful future for the new generation that has meanwhile grown up and to establish "durable foundations for peaceful coexistence and the development of normal and good relations."

In the early 1980s, when Poland was going through a difficult period, the population of the Federal Republic of Germany manifested its solidarity with the Polish people by spontaneously providing generous assistance.

I am convinced that the opening-up of Polish society will have a favorable impact on our efforts. The opportunities

for understanding between our peoples will improve, the more progress is made towards individual freedom in Poland. True reconciliation depends not just on human will, but also on political circumstances.

Prejudices and distrust will not persist where borders can be crossed, where information and opinions can be freely exchanged and people, especially the young generation, can meet each other in conditions of freedom.

Franco-German reconciliation has proved so successful not least because it rests on a common foundation of democracy and the rule of law and because new mutual understanding has evolved through increased contacts and dialogue between the French and the Germans.

IV

Where freedom is lost, peace is soon forfeited - first at home, then not infrequently externally as well.

The Hitler dictatorship and the Second World War warn us time and again about the seductive power of extremism or indeed totalitarianism. The danger of extremism is always present - even in an open, democratic society.

It is therefore essential for a democratic state to counteract such temptations as soon as possible. Seen against the background of the National-Socialist dictatorship, this means protecting the people through the rule of law from being exposed one day to totalitarianism.

Freedom and democracy are not abstract principles. They affect every individual most directly. His personal freedom and happiness are at stake. Let us together ensure that people always remain conscious of this!

The people must be protected from the ambivalence inherent in a totalitarian dictatorship manifested by temptation and violence, justice and injustice, con-

formity and coercion. The National-Socialist regime entangled people of goodwill in a confusing, diabolical net from which it became increasingly difficult to escape.

The boundaries between good and evil became increasingly blurred. A person's honesty was less and less a guarantee of proper conduct. A woodcut black and white portrayal of the generations of our parents and grandparents would therefore not do justice to them.

To this day we Germans are painfully aware of the conflicting nature of life during the war unleashed by Hitler. It is one of the tragedies of that era that the loyalty and patriotism of millions of people - whether at the front or at home - were misused for criminal purposes.

It is a reflection of the perfid and perverseness of totalitarian systems that they deliberately place people in a situation in which there is practically no alternative to either incurring guilt or exposing oneself to danger.

- On the one hand there were the soldiers who fought and suffered during the Second World War. Most of them were honestly convinced that they were serving their country faithfully. There were many instances of bravery and human greatness which command deep respect.

Such attitudes do not deserve to be belittled or indeed derided, for they are associated with the experience of death, pain and fear - and in many cases tormenting qualms of conscience.

- On the other hand there are the crimes committed by the Nazis. They cannot be separated from what happened during the war. Many people suffered under this contradiction at that time.

When we speak of the destruction left behind by National Socialism we should also bear in mind the devastation in the minds and hearts of the people. It is an emotional burden not only on those who

were faced with this dilemma but also on their children and grandchildren, who themselves must try to form a fair judgement of the generations of their parents and grandparents.

We should beware of making hasty judgements from today's vantage point. Who among us can say with a good conscience that, confronted with such evil, they would have summoned the strength to be martyrs? And who among us can judge what it meant at that time to risk not only one's own life but the lives of one's family as well?

People today are no better and no worse than the people of that era, but they are not under compulsion to make decisions in the conditions prevailing under totalitarianism.

We recall with gratitude that even in the darkest period in our history, during the war and dictatorship, the spirit of humanity could not be destroyed. Everywhere there were moving examples of helpfulness, generosity and humanity - across the battle fronts.

There were men and women who offered resistance, among them were quite a few who at first served the dictator until they realized that they - no doubt like the majority of Germans - had been duped, betrayed and exploited. They had the strength to turn back - and many of them paid for that with their lives.

Only democracy does not expect people to do anything that is normally beyond their power. It offers them protection from the terrible decision which the National-Socialist dictatorship demanded of them: either to become accomplices, which was all too easy, or to show heroic courage.

Thus precisely the memory of the Hitler dictatorship should induce us to resist any movement that promises complete salvation from all the evils of this world. Those who - whatever portents they may invoke - make such a promise are certainly on the road to new disaster.

They have learned nothing from experience.

The disasters of our recent history teach us that there can be no middle road between democracy and dictatorship, that there can be no common values and no moral compromise. Freedom and bondage are, after all, as incompatible as fire and water.

Dictatorship may deceive and dazzle, but only democracy affords a person self-determination. It convinces by virtue of its sense of moderation, its soundness, and its predictability. In this prudence lies its greatness - and at the same time a reason why some see little attraction in it.

Democracy was simply not made for a situation of never-ending rapture but for normal, everyday life. It is not geared to deeds heroic and out of the ordinary but to that which is humane and normal, in the best sense of the word.

Political parties and the right of opposition are manifestations of a living democracy. It is for this very reason that the parties were so bitterly and mercilessly fought by Hitler; the dictator knew very well that once the parties had been removed democracy, too, would be dead.

We should call to mind more frequently that leading politicians of the post-war era - such as SPD Chairman Kurt Schumacher and the first chairman of the CDU, Andreas Hermes - had firsthand experience of the prisons, concentration camps and indeed the death cells of the National-Socialist dictatorship.

The conclusion from our knowledge of the period up to 1933 must be: extremism, whether from the right or from the left, can only succeed and gain power if the people turn away from or are indifferent to the democratic parties.

Disaster can hardly be avoided if, in addition, the social and political elite reach

out a hand - possibly under the illusion that they will be able to cope with the extremists.

If we nip such developments in the bud, extremism has no chance. But if we treat them as something normal they will pose a threat to democracy. It is never too early to fight such tendencies.

Let us not place too great a strain on our democracy - it is a precious and at the same time fragile asset. Let us not misunderstand it as a panacea for all the hardships and problems of this world.

Let us always and everywhere defend democracy and the rule of law - they alone guarantee freedom and justice for all. They alone protect the individual from the dangers of totalitarianism - and that is why every individual is called upon to make them his personal.

V

Justice, respect for the law and legal security are as vital to democracy as the air we breathe. That is the legacy of the German resistance. Those who consistently defend the rule of law will not find themselves in the position of one day having to resist those who challenge it.

Restoring justice, respect for the law and legal security was the main object of the resistance. This applies at least to the majority of all those who bravely rose up against the National-Socialist regime. Today, therefore, we pay equal tribute to

- the cabinet-maker Johann Georg Elser,
- Colonel Claus Graf Schenck von Stauffenberg
- the Kreisau Circle around Helmuth James Graf von Moltke,
- the White Rose personified by Sophie and Hans Scholl,
- such steadfast people as Julius Leber and Carl Goerdeler,
- and the many others who, on grounds of conscience, courageously opposed tyranny.

We would not only be detracting from the German resistance but dangerously distorting the historical facts if we were to use the term resistance, which is inseparably linked to dictatorship, arbitrarily in connection with present-day events.

By claiming a monopoly, the National Socialists fiercely combated all rival philosophies. Christians and Socialists, Liberals and trade unionists, Conservatives and Communists were all regarded as enemies. Without the interaction of people of completely different political convictions, we Germans would not have been able to make such an impressive fresh start after 1945.

The moral greatness of resistance is not determined by its success or failure. The attempt to assassinate Hitler had to be ventured at all events and at any price. Colonel Henning von Treskow, who greatly influenced Stauffenberg's thoughts and actions from 1943 onwards, found particularly impressive words. Before his death, he described one more the main motive of his action:

"I consider Hitler to be the arch-enemy not only of Germany, but of the whole world. When I appear before the judgement seat of God in a few hours time to account for my acts and omissions, I believe that I shall be able to answer with a clear conscience for what I have done in the struggle against Hitler. Just as God once promised Abraham that he would not destroy Sodom if there were just ten righteous persons in the city, I hope that for our sake God will not destroy Germany."

We owe deep gratitude to the men and women of the German resistance. Great respect is also due to those who, by emigrating, refused to support the despotic regime or had to flee from it. They included people who then, out of love for their fatherland, combated the Hitlerian dictatorship from abroad. Among them were the writers who attempted to rouse the world through the power of their words and to draw attention to what was happening in Germany.

For most emigrés it was not easy to leave their fatherland, and some of them also found it hard to return later. We are thus all the more grateful to those who helped build the Federal Republic of Germany. Right up to this day, this very participation greatly assists the present-day efforts towards reconciliation and peace.

Let me also recall a man whom I deem to be one of the great heroes of the 20th century: Raoul Wallenberg. In 1944, at the age of 32, he risked his life to rescue in Budapest hundreds of thousands of Jews threatened with death. In 1945 he was deported to the Soviet Union and has been missing ever since.

In my talks with General Secretary Gorbachev, I drew attention to the uncertain fate of that exceptionally courageous man. I very much hope that in this period of change, in which the depressing legacy of Stalinism is openly being discussed in Warsaw Pact countries, the fate of Raoul Wallenberg can be clarified in a truly convincing manner. I therefore greatly welcome the fact that the Soviet authorities recently invited relatives of Raoul Wallenberg to Moscow.

VI

Today, September 1, I particularly wish to address the young people in Germany. They do not bear any blame for the dictatorship and the world war - neither collectively, because there is no such guilt, nor individually, because they are too young. Yet they bear responsibility because the past remains with us. No German can escape it. But let us always perceive the burden of history as an opportunity as well: Anyone who is familiar with this century's history has heightened awareness of the dangers and enticements of our time. Let us also resist the temptation of today scorning patriotism and love of one's fatherland because these values were abused in the National-Socialist period. Showing disdain for patriotism would be to unwittingly comply with Hitler's intentions. Colonel General Ludwig Beck, who was

involved in the assassination attempt on July 20, 1944, perceived this and once wrote with great alarm: "That man doesn't have a fatherland at all."

Love of one's fatherland and love of freedom, patriotism and European consciousness must never again follow separate paths - this is the conclusion that we must draw.

Similarly it is essential to link virtues like courage, loyalty and dedication inextricably to fundamental moral standards. For example, the soldiers of the Bundeswehr do not swear allegiance to a particular person, but they pledge to defend the values enshrined in our liberal constitution, the Basic Law, promulgated over 40 years ago.

VII

The founders of the Federal Republic of Germany shaped this, the second German democracy, in the light of the experience of German history. They led our country back to the path of liberal traditions, which neither war nor tyranny had been able to destroy.

We can take pride in our liberal constitution, in which we

- acknowledge the absolute precedence of human dignity in all areas of life;

- reject war and force as a political tool as well as any revanchism: a decision that was endorsed not least by German expellees in the 1950 Stuttgart Charter;

- are committed to the goal of a free and united Germany in a free and united Europe.

It is a manifestation of deep humanity that the authors of our Basic Law granted the victims of political, religious or racial persecution a claim to asylum. The humanness of a society is demonstrated not only by respect for the freedom and dignity of its own citizens, but also by receptiveness to the victims

of force and repression in other countries.

All these decisions paved the way for our society gaining recognition as a peace-loving member of the world community committed to freedom and justice on a scale that surely nobody would have dared dream of in 1945, at the end of the war and the tyranny. It is gratifying to be able to state this today, 40 years after the founding of the Federal Republic of Germany.

We are now witnessing Europe's entry into a new era, and we must be prepared to play a substantial part in shaping it. Europe, indeed the whole of Europe, faces far-reaching change, a radical transformation in the economic and social fields. For the first time since the end of the war, there is the prospect of emerging from the shadow of the East-West conflict.

The developments occurring on our old continent fascinate people worldwide. Which nation could have a greater interest in the advance of freedom that our own? The disintegration of decades-old ossified structures in Europe prompts fresh hope of the unification of our fatherland.

Time is working for, and not against the cause of freedom. Thus on this day of remembrance we also look to the future. Notwithstanding the sorrow that we feel as we recall September 1, 1939, we are aware of our responsibility for coming generations. They will some day judge us by whether we drew the right conclusions from the war and dictatorship and by whether we lived up to the task of ultimately creating a better and more peaceful world.

We envision a future in which the nations of the world are peacefully united in common freedom - and we shall not relax our efforts to make that vision come true. Remembering September 1, 1939, we know that this is the most valuable legacy that we can bequeath to coming generations.

THE SURREALISTIC NATURE OF MINORITYISM

by
Nicholas Carter

Imagine living in an unsafe, unprotected and disorderly world in which reality had absolutely no metaphysical stability...a polylogistic world in which human beings were divided into groups, with each group having its own distinctive method of inference based on its own distinctive logical laws, so that the inferences that were entirely logical for one group were entirely illogical for the others...a bizarre, fantastic, *surrealistic* world in which there was Jewish logic, Black logic, Latino logic, Oriental logic, and American Indian logic—along with the often denigrated brand of logic that can be described as White.

A serious evaluation of the racial relationships, racial diversities, and racial conflicts presently occupying the American arenas of multi-ethnicity reveals that we *are* living in that kind of world.

Karl Marx claimed that logic varied with men's economic class, that objections to the deterministic doctrines of Communism could be dismissed as expressions of *bourgeois* logic, and that vilification of opponents should replace analysis of their arguments: "Why should freedom of speech and freedom of the press be allowed?" asked Nicholai Lenin, the leading exponent of Marxist-Leninist logic. "Why should a government which is doing what it believes to be right allow itself to be criticized?" To Lenin, the free speech and free press mongers were "enemies" of the great socialist experiment. Polylogism, a subjective device used to "justify" anything anyone wishes, is the "theory of logic" that embraces this kind of thinking.

In the racially mixed nation of America—referred to by some as a "melting pot" and by others as a "salad bowl society"—logic varies with men's *racial* class. The result: the social disease of minorityism, which is rooted, along with the power of the unwritten law, in polylogism. In their relationships with the non-White and Jewish communities in America, majority members are ruled by the theories of this curiously eclectic brand of logic. The Caucasian must walk a tightrope of caution, never knowing how many phantom laws there really are, always unsure of just how far one may go before stumbling into the no-man's land of bigotry and racism. This peculiar relationship places upon the majority victims of minorityism the burden of dis-

covering how best to please the minorities as well as the burden of being cautious about words and actions that might be construed as being bigoted or discriminatory.

Some movements that have sought to enslave entire nations of people in the past—dictatorships or potential dictatorships—have used a minority group as a scapegoat which it can blame for the nation's troubles and use as a justification of its own demands for special privileges and powers. In America, however, just the opposite is true. The white Gentile majority is the *numero uno* scapegoat being blamed, not only for the nation's troubles, but for the specific problems of the minorities as well. And not only are non-Whites and Jews involved in this condemnation, many Caucasians agree with, and support, the anti-majority revolution.

In this connection, ponder the experiences of the eminent French playwright, Eugene Ionesco, during several months of lecturing and teaching in the United States. To his amazement and utter dismay, Ionesco discovered that American intellectuals and students are afflicted with an intense case of masochistic self-hatred manifesting itself in the insistence that Americans are humanity's greatest criminals. When he lectured that America was not the worst nation on earth, the liberals looked at him "askance," as he describes it; and they mocked him with "laughter and jeers" when he told them that a Soviet dictatorship was at least as bad as a right-wing military dictatorship.

Because this kind of thinking can be found to one degree or another in every branch of the American Establishment—much of it motivated by a deep-seated belief that American "Racism" is unique in all the world—"fashions may change, but U.S. racism remains"—the flood of misinformation, misrepresentation, distortion and outright falsehood about the minorities is such that young people today have no idea (and virtually no way of discovering any idea) of their actual nature. One result of this barrage of counterfeit logic is the fact that many young Americans perceive any expression of white Gentile racial solidarity as socially and morally wrong.

The law of causality is supposed to prevent people from eating their cake before they have it. But not in a minoritiocracy such as ours in which the minorities are free to commit crimes of violence and organized racism at a rate greatly disproportionate to their numbers, while never having to take collective responsibility for the degree to which they are strangling the nation. Minority logic decrees, in addition, that only select expressions of racial sovereignty are acceptable. Along with that monument to non-integration, the Harlem Globetrot-

ters, there are Black caucuses, Black beauty contests and Black achievement awards. There are many powerful and officious Jewish organizations dedicated to serving only Jewish and Israeli interests. Both Latinos and Orientals are now climbing on similar bandwagons. On college and university campuses, there are Black, Jewish, Hispanic and other minority student groups or unions. All attempts to establish White Student Unions, however, are condemned as divisive and racist. Racially motivated activities on the part of the minorities are encouraged, in other words, while White Americans are not allowed to openly represent their philosophy, their feelings, their sentiments and their values.

In what may be described as a basically free society, all human relationships should be voluntary. Human beings should be free to cooperate or not, to deal with one another or not, as their own individual judgements, convictions, and interests dictate. Within what I call a minoritocracy, the crucial right of white Gentiles *not* to deal with the minorities does *not* exist; and the rights to deal with them on the *same* basis as they deal with us, to *judge* them with the same vigor they judge us, to *air our complaints* about their crimes and failures, and to *cleave together* as united entities working for special privileges, do not exist.

Within the surrealistic context delineated above, "racist" possibilities are being manufactured in America without evidence or justifications—depending upon minority logic.

In Detroit, angry and unemployed auto workers attacked a Chinese man, believing him to be Japanese. On the national newsfront, the assault was condemned as racist. The worker's hostilities, however, were obviously motivated by *economics*, rather than by race, *per se*. Putting the event in perspective, suppose for a moment that the Germans had flooded the country with automobiles that destroyed much of the American market, and led to widespread unemployment. And suppose those same workers had attacked a Scandinavian, believing him to be German. Would cries of racism have reverberated throughout the country? Of course not.

Factor into this same equation the "racial rumble" in the Howard Beach community of Queens, N.Y., the catalyst for a new anti-White slich ("Do the Right Thing") directed by Black film-maker, Spike Lee. Black criminals had been raiding the community of Howard's Beach for some time. The "rumble" occurred when Whites attacked Blacks in the area after assuming that they were muggers or thieves. One Black was struck by a car and killed as he tried to flee. As usual, cries of racism swept the land.

Once again, suppose that the criminals had been White—leather-clad bikers, or neo-Nazi skinheads—and suppose that a couple of individuals who resembled the members of the criminal group had been

attacked. Would White racism have been blamed? Of course not. The Howard's Beach eruption of White anger was motivated by *crime*, not *race*. According to minority logic, however, the factors underlying any confrontation between Whites and non-Whites in our fantasia-like, multi-ethnic world, must always be rooted in racism.

Also leveled at Caucasians in our curiously coiled world are complaints about White indifference to minority concerns and problems. "Look at all the uproar over one White investment analyst being mugged in Central Park in New York City," objected a correspondent to the L.A. *Herald Examiner*, the implication being that if the victim had been Black, a different tune would have been played. In this same vein, director Spike Lee cited the rape and murder of a Black woman four days later in Central Park that received virtually no media attention. Logically—although White logic isn't considered valid in the aftermath of events such as these—the more bizarre and horrifying the event, the more attention it will attract, tragic as that may be.

Conveniently ignored during this exercise in self-righteousness was the Tawana Brawley case—an equally horrifying and bizarre story that received intermittent and nationwide media attention for weeks. The coverage died a natural death when absolutely nothing could be found by the many investigators on the case that would corroborate Brawley's story. Not that that fact was able to penetrate the logic of the Black community. "The real truth of that case has not come out," commented Spike Lee, who then claimed that he couldn't believe that a 14-year-old girl would smear herself with feces, and throw herself in a ditch. Lee isn't alone in the holding of that opinion. The declaration, TAWANA TOLD THE TRUTH, is scrawled on the walls of her neighborhood.

What bothers Spike Lee is, as he describes it, "the devaluation of Black life"—meaning that Blacks don't seem to count for much in this society. But how can this value judgement be rationally measured when we see so much blatant irresponsibility in the Black community itself?...when we see so many Blacks involved in the devaluation of Black life? Blacks don't seem to count for much among Blacks. Ergo, criticism should begin first with *their* actions and *their* indifference. Regarding horrifying events, commonality invariably leads to blasé or indifferent attitudes. Blaming that indifference on White racism, however, is just one more symptom of the illogical status of racial relations in the United States.

On a recent news story dealing with the complaints of Black performers about hiring practices in Hollywood, Spike Lee cynically stated that the White moguls of Hollywood, while "probably" calling him "nigger" behind his back (this is a prime example of how vilifica-

tion is used to replace analysis of White points of view), do fund his movies, but *only* because they make money. Really? Spielberg and Lucas are funded *only* because they are White, I suppose, and not because their films make money. On the same program, a young Black actress charged that she wasn't working because she wasn't a "blue-eyed blonde." Really? Since acting is one of the most over-crowded professions in the country, there are tens of thousands of talented White performers, including blue-eyed blondes, who can't get jobs in Hollywood. And doesn't the fact that the motion picture audience in America is overwhelmingly White have something to do with the films that are made and the casts that are chosen? Well...not according to the minorities, who seem to think that "opportunities" are "rights" that should spring forth like the goddess Athena from the head of Zeus, fully formed and perfected, just for them.

For decades, social scientists and socialistic educators have been teaching and preaching that the inner image of men they call "race" should be abandoned. Every scientific scrutiny, they have declared again and again, had shown no difference of any meaningful sort amongst our species. Different colors could not be construed as being definitions of otherness but only of skin pigment and slight variations in contour. And behavior was no more than the working of a conditioned reflex. Man was born completely blank and all he learned and knew and came to believe after birth, was merely the result of conditioning. The venerated conclusion: We are of one kind, and anthropology, psychology and biological investigation make that evident. Within the purview of behavioristic logic, then, all that was needed for the achievement of racial harmony was an egalitarian environ. People would then begin to think correctly and integrate willingly. (Seldom have people looked longer within their heads and found less than the high priests of behaviorism.)

Behavioristic commandments to the contrary notwithstanding, true racial integration is nowhere to be found, not only among races who appear to be distinctly different (Whites vs. Blacks), but also among races who appear to be distinctly alike (Arabs vs. Jews). In America, the most racially obsessed country on earth, the racial/cultural differences that separate the minorities from the majority are so great, non-Whites and Jews could very well have evolved on different planets. There is a logical explanation for this dilemma—albeit not the kind of logic that's acceptable to the liberal-minority coalition:

From the instant of conception, different races of people are not equal, similar, or anything of the sort.

"All men," Carl Jung said, "live by a myth." Tragically, the "myth" that best fits the reality of American minority members is one that enables them to deny their *cultural* reality—the myth they use to reinforce their faith in themselves via the claim that their significant social, economic and moral failures, are the result of prejudice and discrimination. All such seizure and rigging of logic bolsters the selective thinking of non-Whites and Jews and sustains the tyranny of their hierarchies.

There is no way to legislate equality; there are no standards by which respect can be regulated and fairly distributed among all members of a society. Compassion, understanding, respect, should be offered to non-Whites and Jews in response to their virtues, *not* in response to their flaws, weaknesses or moral failures—and *not* in response to their needs as such. There are only two sources that provide information about the character of the people around us: We judge them by what they say and by what they do. In America, however, the minorities are judged primarily by what they *say*. Hence, they are perceived throughout the country, not as individuals, but as *tribes* of "oppressed" peoples who deserve special treatment—unique entities superior to the sum of their individual members.

Rights in our surrealistic world become a matter of number, therefore, with the concepts of individual rights and wrongs no longer having the same values. Respect for the minority tribes becomes a moral duty and a primary virtue because they have suffered from discrimination. Majority members become sacrificial victims; minority members become moral cannibals. When people must compromise on basic principles, moral issues and matters of knowledge, or truth, or rational conviction because of feelings of guilt on the one hand, and intimidation on the other, that compromise will always lead to general frustration rather than to general fulfillment. A society that *tolerates* intimidation and appeasement as the means of settling racial differences has lost its moral base. And it's axiomatic that no social system can exist without sustaining a moral base over a long period of time.

The bottom line? How on earth can White Americans live and work together justly, benevolently and safely with people who consider themselves to be *victims* of White society; who cleave together racially for the purpose of gaining special privileges; who believe that racism is a one-way street inhabited only by White Gentiles; who insist that their inter-racial methodology never be revealed or openly discussed; and who commit crimes of violence, fraud and cultural nihilism at enormously disproportionate rates to their numbers?

Finally, to assume that criticism of minority excesses is indicative of

hatred for the minorities is a case of facts underdetermining theory. The *main cause* of whatever anti-minorityism exists in the United States is rooted in the hidebound beliefs of minority leaders, who, along with their many followers, have become more and more short-sighted, dogmatic, inflexible and arrogant. What they need are some lessons in restraint; and they would do well to start with the words of the ex-slave and educator, Booker T. Washington. Before an audience of Black and White Southerners in 1895, he stated: "The wisest among my race understand that the agitation of questions of social equality is the extremest folly, and that progress in the enjoyment of all privileges that will come to us must be the result of severe and constant struggle rather than of artificial forcing." □

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recognized a threat in the great technological superiority of Germany.³ This was reinforced by the divergence between conceptions of scholarship.⁴ But it seemed unlikely that those attitudes, con-

on the German, which supported a national opera, national art gallery, and the like. As a measure of self-preservation, they excluded Jews, stringently controlled immigration, and herded the niggers into a large reservation, probably policed by Indians, who were thus made useful. The United States annexed not only Samoa, but also the Hawaiian islands and Cuba. (Remember that Chambers was writing before the annexation of the islands and the American attack on Spain, both of which took place in 1898.) Germany, however, was demoralized by her defeat and, with the other nations of the Continent, was undermined and destroyed by subversive agitation, to the profit of Russia. Remember that Chambers was not trying to be prophetic; he was concerned only with sketching a plausible and convincing background for the characters of his story.

3. The effect of heavy industry was regarded as dehumanizing, not without justification. This attitude is well represented by the great Italian historian, Guglielmo Ferrero, who had been a guest of honor in the White House under an intellectually alert President. His view that true culture was the work of the Mediterranean, rather than the Nordic, race, and that technological progress is equivalent to cultural decadence, was expressed in articles published early in this century and summarized in *Le Génie latin* (Paris, 1917). This view commended itself to many cultivated Anglo-Saxons who failed to see that the power given by technology is irresistible, and that instead of futilely decrying and deploring its advance, they should strive to control it. A crude and vulgar expression of the same view may be found in some of the novels by Jules Verne, which are really stories for boys. In several tales he imagined a secret installation of the great steel industry of Germany in some isolated region (once in California!), where huge cannons and other weapons of war were secretly fabricated by enslaved workers for conquest of the whole world when *Der Tag* came.

4. Although now generally overlooked, this was an important factor during the Nineteenth Century. In the humane studies, Anglo-Saxons resented and disparaged the German cult of *Realwissenschaft*, inaugurated by Friedrich August Wolfe, and a university system that led to the degree of Ph.D. This was early expressed by the derisive rhyme:

In Greek the Germans are sadly to seek,
Not five in five score, but ninety-five more:
All Germans but Hermann—
And Hermann's a German.

This was exasperated when the Germans began to publish great compilations of learning in German instead of Latin, thus making it necessary to learn their damned language. (You may recall an echo of this in George Eliot's *Middlemarch*.)

fined to a part of the educated minority, could have greatly influenced the bulk of the population.

In the end, Mr. Rathke and I had to dismiss the problem as insoluble, and agree that we could think of no plausible explanation of the German-Americans' fatuous acquiescence and even participation in a mad hysteria excited by propaganda they must have known to be mendacious and absurd.

I remembered those conversations at the end of the 1930s when our great War Criminal began, with sickening hypocrisy, to drive his American cattle to an attack on Germany, and, except for the few members of the Bund, the large Germanic part of our population slavishly acquiesced.

I remembered them again when Hans Schmidt began his effort to form a political organization from the "52 million persons of German descent" in the United States.⁵

And I remember Mr. Rathke again now, when, in Professor Martin's new book I find the first clear formulation of the problem. In his Note 1 he remarks that "the part played by Americans of partial or full German descent in bringing about the defeat of their ancestral country twice in global wars in the 20th century, primarily for the benefit of third, fourth, and fifth parties, was not only vast and unprecedented, but unmatched by any other people, and the performance in the war of 1939-1945 was far more lethal and destructive than in that of 1914-1918. Though the U.S.A.'s largest continental European ethnic strain, German-Americans participated in it all with the casualness of a housewife pouring hot water on an ant-hill, and the involvement of very many men with German forebears in the American armed forces in positions of high rank has been a subject of wide notice over the years. Taken in the context of a racial and/or ethnic rather than a national or patriotic fact, it is worth a modicum of pondering. It will be granted that most of the people involved were one to three generations removed from Germany physically and culturally as well as psychically, but in the case of people of British or French ancestry in America, for example, separation from their motherlands by even one or two centuries has had little effect upon the intensity of their affections for their ethnic origination point."

5. I wish Mr. Schmidt every success, but I cannot but wonder how many of the fifty-two million are more than vestigially German. The Germans who came to this country were generally prolific and had numerous children, but what proportion of their children and grandchildren married persons of the same origin?

Professor Martin has posed the question clearly. The answer that seems obvious at first sight is the one we cannot make, for the Germans in 1939-1945 gave proof of a heroism and courage unsurpassed in all history and unmatched in modern times. They were also the only nation that had a rational perception of the realities of the modern world and the exigencies they impose—the only nation that dared to perceive and confront the deadly danger that impended over all civilized mankind—the only nation on whom there does not now rest the inexpiable guilt of the Suicide of the West.

So what is the explanation?

PREDICTING THE PAST

The *Covenant Message*, one of the few Christian publications that I am willing to credit with honesty, devotes the leading article in its issue for November 1988 to prophecies in which Christians seem able and eager to believe.¹

The article, written by the editor, begins with the hariations attributed to a certain Isaiah (also known as Hesaias) and tells us that a certain passage in that farrago (65.21-22) "provides us with assurance [his emphasis] of a new world order coming," which will be one "in which total security—justice and righteous judgement—will be the order of the day and all people living [*sic*] with an environment dominated by peace."

The writer oddly forgot the passages in *Isaiah* (49.23 and 60.11) which presumably give us equal assurance that old Yahweh is going to smash the *goyim* and enslave those whom he does not exterminate, so that Aryan kings and queens will "bow down to thee [Israeli] with their face toward the earth and lick up the dust of thy feet," and the gates of Jerusalem will have to remain open day and night while all the wealth of the *goyim* is hauled into the city as Jewish property.

Having overlooked that discomfiting assurance about our future, the editor turns to the famous Mother Shipton, prudently refusing to discuss the question whether she really was a woman born in 1448. He is content with her wonderful prophecy, which, he says, "was originally printed in 1641 and then republished [*sic*] 1. Their credulity about "Bible prophecy" seems unlimited. Michael McManus, writing in the *Muskegon* [Michigan] *Chronicle*, 12 August 1989, listed a number of swindles perpetrated by appealing to the infinite gullibility of True Believers. One of these extracted several million dollars from six hundred nitwits by proposing to drill oil and gas wells in Palestine in locations infallibly indicated by prophecies in the Jew-Book.

by Charles Hindley in 1862." He quotes Mother Shipton as having prophesied, "The world then to an end shall come, in nineteen hundred and ninety-one."

The writer, exalted by that dramatic prospect, assures us that "if one reads the whole of this prophecy—again bearing in mind the time factor—Mother Shipton's picture of 'A carriage without a horse shall go'; 'Around the world men's thoughts shall fly'; 'Beneath the water men shall walk, shall ride, shall sleep, and even talk'; 'In water iron then shall float as easy as a wooden boat'—all this, even to sceptics, should be food for thought."

The editor, Mr. W. G. Finlay, whom I met when he was visiting the United States, is an able and amiable man. I write this note with a certain regret. I am sorry for him, but he should have known better than to trust a Christian.

The facts are, succinctly, these:

It is quite possible that a woman named Shipton did live in the Fifteenth Century and was a witch, whose occult powers, according to tradition, were guaranteed by the extraordinary variety of the colors of the extraordinary number of pimples on her extraordinarily long nose. Folk tradition probably did credit her with prophetic utterances. Some of these may have been collected by the author of the first documentary record of her predictions, if he took the trouble to do so.

In 1641 appeared a booklet, published in London by Richard Lowndes, entitled *The Prophecies of Mother Shipton...Foretelling the Death of Cardinall Wolsey, the Lord Percy, and others, as also what should happen in insuing times.*

The anonymous author is plausibly supposed to have been William Lilly (*Merlinus Anglicus*), an astrologer who produced predictions to encourage opposition to Charles I in the Long Parliament. His professions of faith in his own intricate system of astrology sound sincere, but he is known to have relied on the services of a large number of informants, amateur spies, in England and on the Continent, and an historian whose name I do not at the moment recall was justified in saying that Lilly attained distinction, not as an astrologer, but as a detective. He was just the man to manufacture the booklet as a hoax in 1641. The predictions attributed to Mother Shipton in the title would have been remarkable, if made in the Fifteenth Century, but since Wolsey died in 1530 and Lord Percy was executed in 1572, it was easy for a writer in 1641 to "predict" their deaths.

There are only three kinds of prophecy that pretend to supernatural authority: (1) predictions that are so vague and general that at any time credulous persons can imagine they refer to contemporary events; (2) prophecies which are devised as propaganda to awe superstitious persons and thus determine their conduct, and which, if they produce the desired result, will be remembered as marvels, and if unsuccessful, will be quickly forgotten; and (3) predictions of specific historical events (e.g., the destruction of the Temple in Jerusalem, supposedly foretold by the Jesus of the "New Testament"²) which are recorded after the "prophecy" has been fulfilled—mere *vaticinationes ex eventu*, in other words, hoaxes.

According to the British clergyman and scholar, Mynors Bright, the booklet of 1641 concluded with the following passage, of which he obviously modernized the spelling:

A ship [shall] come sailing up the Thames to London, and the master of the ship shall weep, and the mariners shall ask him why he weepeth, being he hath made so good a voyage, and he shall say, "Ah, what a goodly city this was, none in the world comparable to it, and now there is scarcely left any house that can let us have drink for our money."

The cause of the lachrimatory shortage of *eau de vie* is not stated, but it was not evident to the simple sailors standing beside the captain. I am inclined off hand to think of the excise tax on distilled liquor, which, if I remember correctly, was proposed as early as the date of the booklet, although not enacted until two or three years later; it was increased by Cromwell to a figure obviously intended to curtail the use of spirits, but excited so much indignation that the excise was soon reduced by 75%. Your guess is as good as mine.

2. I use this example because the "prophecy" was obviously such a hoax when it was included in a gospel composed long after the event to credit this Jesus with miraculous powers, but it may have had its origin in a tradition about Jesus ben Ananias, a Jew who for seven years and five months went about incessantly predicting "Woe to Jerusalem" before he was silenced by a stone from a ballista during the Roman siege of Jerusalem in A.D. 70. He was evidently a monomaniac. The Jews, in the years before their revolt, disturbed by his predictions of disaster, beat and scourged him, and sought from the Roman governor, Albinus, permission to crucify him for sacrilege, but Albinus rationally refused, dismissing him as a harmless lunatic. Jesus ben Ananias may have been remembered after his death in folk tales and have thus contributed to the legend about his homonym, Jesus ben Yahweh. The legend almost certainly incorporated traditions about a half-dozen other Jesuses, who flourished in the century before and the century after A.D. 1 and used religious agitation to captivate the rabble or to incite insurrections.

In 1666, Prince Rupert ("of the Rhine"), according to Pepys, took the passage to refer to the Great Fire of London and "said that now Shipton's prophecy was out." That interpretation naturally delighted lovers of thaumaturgy, who, like the Prince, did not stop to think that if the ruins of the large part of London destroyed by the fire had been visible from the ship, the sailors would not have been puzzled by their captain's lament.

In 1862, Charles J. Hindley, an American who had set himself up in London as a bookseller and small-time publisher, was inspired to make money by the infallible means of vending sucker-bait. He republished the pamphlet of 1641, but took care to revise it with sensational additions, which, indeed, did make his book sell like the proverbial hot cakes on a cold day.

His cleverest addition was a prophecy by Mother Shipton of what had already happened in 1862. I quote his doggerel, adding within parentheses numbers that are keys to subjoined elucidations:

Carriages without horses shall good,
And accidents fill the world with woe.(1)
Around the world thoughts shall fly
In the twinkling of an eye.(2)
The world upside down shall be
And gold be found at the root of a tree.(3)
Through hills man shall ride
And no horse be at his side.(4)
Under water man shall walk,
Shall ride, shall sleep, shall talk.(5)
In the air man shall be seen
In white, in black, in green.(6)
Iron in the water shall float
As easily as a wooden boat.(7)
Gold shall be found and shown
In a land that's now not known.(8)
Fire and water shall wonders do.(9)
England shall admit a foe.(10)
The world to an end shall come
In eighteen hundred and eighty-one.

These amazing predictions of what had already happened naturally set all the boobs in England agog, and although Hindley, having profited richly and perhaps troubled in his conscience by the excitement he had caused, publicly confessed in 1871 that he had perpetrated the hoax, many Christians, inspired by Tertullian's "*Credo quia absurdum*," had an insatiable appetite

for mantic marvels, and refused to believe him: in 1881 half of the simpletons in England were awaiting the big show.

Please note the last line of Hindley's hoax. One would suppose that after 1881 it would evoke only a laugh, but Lying for the Lord is perhaps the oldest exercise of Christian piety, as forgery is the oldest device for propagating gospels, so the old hoax is now peddled with the date of the catastrophe changed from 1881 to 1991.

Mr. Finlay is not the author of this up-to-date hoax. I distinctly remember having seen the altered date, 1991, used by some hustling salvation-huckster four or more years ago. Mr. Finlay evidently relied on his reverend colleague, and so finds himself peddling a transparent fraud. I am sorry for him, but, as I said, he should have known better than to trust a holy man.

1. After the first commercially successful railway began operation in 1825, railways spread rapidly over England, the United States, and all western countries. There were, of course, many wrecks.

2. The telegraph dates from 1837; the first cable between England and the United States was laid in 1857-1858.

3. Probably a reference to some treasure trove.

4. Railways necessarily resorted to deep cuttings and tunnels to keep their tracks reasonably level.

5. Caissons came into general use in the first half of the century; in caissons maintained pneumatically, workmen often slept to avoid uncomfortable or hazardous changes of pressure. If you prefer to think of submarines, Fulton exhibited his *Nautilus* in 1800-1801.

6. Ever since Montgolfier's balloon in 1783, balloons were exuberantly colorful.

7. The superiority of iron ships was demonstrated by Brunel's *Great Britain* in 1845. His *Great Eastern*, a liner of "enormous size," was in service in 1859.

8. The famous "gold-rush" to California began in 1849.

9. The industrial revolution, under way in Britain by 1820.

10. Probably Louis Napoleon, who was admitted to England in 1846; as the heir of the great Napoleon, he could have been considered an enemy at that time; he was certainly so regarded after he became Napoleon III following his *coup d'état* of 1851-1852. □

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