



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

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

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

SOME QUOTABLE QUOTES FROM AMERICA'S DECLINE:

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

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

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BOOK REVIEW

*The Bell Curve / Intelligence
and Class Structure in American Life*

By

Dr. Charles E. Weber

page 1

ALSO IN THIS ISSUE:

Carl Hottel: The Bell Curve Tolls, page 15.
— *From the Prof:* Fast Note: A Bernard Goetz Update; page 23; The Racial Message of the Bible... And Other False Dilemmas, page 24. — *Robert Frens:* Proving the Premiss, page 29; *Black Holes Aren't Black*, page 32. — *Allan Callahan:* Race, Rabbits and Reality, page 39. — *From NSV-Report:* La Via Dolorosa of Lady Birdwood, page 43. — *Dr. Charles E. Weber:* Reflections on an Old Film, page 50. — Letters to the Editor, page 51.

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George P. Dietz, Editor & Publisher

BOOK REVIEW

By

Charles E. Weber, Ph.D.

Richard J. Herrnstein and Charles Murray, *The Bell Curve/Intelligence and Class Structure in American Life*, New York: The Free Press, 1994. xxvi + 845 pages.

The authors introduce the contents of their book as follows (page xxi): "This book is about differences in intellectual capacity among people and groups, and what those differences mean for America's future. The relationships we will be discussing are among the most sensitive in contemporary America—so sensitive that hardly anyone writes or talks about them in public. It is not for lack of information, as you will see."

Herrnstein, who died of lung cancer last September, was the son of Hungarian Jewish immigrants and for some years chairman of the Department of Psychology at Harvard. Perhaps these credentials gave him more freedom to write what is contained in *The Bell Curve* than would otherwise have been the case. Murray is also the author of the influential book, *Losing Ground: American Social Policy 1950-1980* (1984).

A measure of the value and significance of *The Bell Curve* can be discerned from the treatment it has received in the liberal, Establishment media.

An editorial comment in *U.S. News* of 24 October (page 24) claims that the book "leads nowhere, except toward pessimism and negative group labeling. It plays to the gathering storm over affirmative action but infects that legitimate debate with deadly genetic arguments. It could encourage a eugenic solution to the problem of the underclass, though Murray insists that's not what he wants.This is a very unhelpful book." The editorial even suggests that the book "seems clearly intended as a provocative political act." In a

detailed review *U.S. News* continues its discussion (pages 73, 75-76, 78, 80) and reports that President Clinton "told aides last week he is 'outraged by the thrust of the book.'" (What better recommendation could *The Bell Curve* have?)

Newsweek of 24 October even features the book on its cover and contains a long discussion of it (pages 52-60). The cover portrays two heads facing in opposite directions, one of a Caucasian man and another of a Negro man, with the question, "IQ / Is It Destiny?" between them. The author of the *Newsweek* review, Tom Morgenthau, asserts that *The Bell Curve* is a big, complex book that is based on a deeply pessimistic—and deeply angry—view of American society." Perhaps there are some good reasons for pessimism and anger. The review in *Newsweek*, like so many other commentaries on *The Bell Curve*, is largely concerned with what the book discusses in Chapter 13, "Ethnic Differences in Cognitive Ability," a topic to which only a modest fraction of pages in the book is devoted.

Time (24 October, pages 66-67) quotes from the *New Republic* an angry sentiment expressed by a critic, who describes the "theories of the two men as 'indecent, philosophically shabby and politically ugly' and as 'pseudoscientific racism.'" *Time* concludes its relatively short review with: "It looks as if it [the book] is likely to be remembered for some dubious premises and toxic conclusions." Toxic to whom?

One evening in November the television newsman Peter Jennings introduced a rather lengthy segment of his broadcast devoted to *The Bell Curve*. This segment emphasized the development of eugenic thought in America with the almost obligatory suggestion that eugenic measures in Germany led to the so-called "Holocaust."

A rather sympathetic review of *The Bell Curve* was published in *Forbes* of 24 October, pages 153-158, 163. This review characterizes the book as "massive, meticulous, minutely detailed, clear." The *Forbes* review, however, steers clear of the differences in intellectual capacities of various races which are discussed especially in Chapter

13 and which infuriate liberal critics of the book.

A "symposium" of fourteen commentaries on *The Bell Curve* appeared in *National Review* of 5 December. The symposium occupies nearly 19 pages. The commentaries are of quite varied value. The most significant one is by the psychometrics expert, Arthur Jensen, whose long article in the *Harvard Educational Review* (Winter, 1969, pages 1-123), "How Much Can We Boost IQ and Scholastic Achievement?" touched off an acrimonious debate across the country. Jensen's commentary, "Paroxysms of Denial," discusses the desperate, unscrupulous attempts to discredit *The Bell Curve* by name calling, falsehoods and other means. Nathan Glazer argues in favor of "affirmative action," which, after all, is a system of prejudice against white men in higher education and the workplace which Herrnstein and Murray discuss in two important chapters, numbers 19 and 20 (pages 447-508). A Catholic priest whose church has a long tradition of resistance to any scientific progress which might conflict with its dogmas, calls *The Bell Curve* "mischievous and naive" and claims that questioning taboos "can be destructive." About half of the fourteen authors are largely concerned with the material presented in Chapter 13, "Ethnic Differences in Cognitive Ability" (pages 269-315), which are summed up in a graph on page 279. This graph shows the densest distribution of IQ in Negroes at about 15 points less than the densest distribution of IQ in Caucasians. The very first author in the symposium, Michael Barony, points out that the mass of data contained in *The Bell Curve* simply confirms what most observant people have learned by common experience.

Although none of the fourteen authors disputes these data, not a single one of them advocates any eugenic measures which would counterbalance the excessive reproduction of persons with low mental abilities, even though sixteen states of the United States passed laws providing for eugenic sterilization between 1907 and 1917, as *The Bell Curve* points out (page 5). In 1927 Justice Oliver Wendell Holmes, in upholding the constitutionality of these laws, declared: "Three generations of imbeciles are enough." On the

whole, however, *The Bell Curve* shies away from the question of eugenic measures and the phrase, "outrageous racial policies" comes just before mention of the American sterilization laws, although so much of *The Bell Curve* could be taken as a compelling argument for the reintroduction of such laws. On page 343, in Chapter 15, which is devoted to the question of dysgenesis, there is mention of "the terrors of nazism [sic] and its perversion of eugenics that effectively wiped the idea from public discourse in the West." In fact, though, the German eugenics law of 14 July 1933 (Gesetz zur Verhütung erbkranken Nachwuchses) provided for special eugenic courts (Erbgesundheitsgerichte), whose decisions could be appealed. Having lived in Germany during 1945-1948 and at various times later, I have often pondered to what extent eugenic policies during the National Socialist period might have been responsible for the "economic miracle" of postwar Germany in spite of the terrible destruction, hunger and economic and psychological burdens imposed by the Allies on Germany.

Professor Arthur Jensen points out in the *National Review* "Symposium" that *The Bell Curve* does not mention the fact "that IQ is also correlated with a number of variables of the brain, including its size, electrical potentials, and rate of glucose metabolism during cognitive activity." That, indeed, is a notable lacuna in *The Bell Curve*. In that connection, we note that such aspects are discussed in considerable detail with regard to genetically determined behavior in a book published over 30 years ago but still quite pertinent to the problems discussed in *The Bell Curve*. That book is *The Biology of the Race Problem* by Wesley Critz George, who was formerly head of the Department of Anatomy at the University of North Carolina Medical School. It seems to me that there is another notable lacuna in *The Bell Curve*, whose authors pay little attention to striking differences in the economic well-being of various countries with distinct racial populations. They could, for example, have contrasted the standards of living in Haiti, with its nearly purely Negro population, and Switzerland, with its nearly completely Caucasian population. In addition to Prof. George's

book, two other books have had a profound effect on my own thinking in the area of mental abilities. One of these books is *The Geography of Intellect* by Nathaniel Weyl and Stefan Possony (Chicago, 1963). This book approaches the question of intellectual attainments of various races from a diachronic, geographical and cultural point of view. The other book is *Race* by John R. Baker (1974). In this book the approach is primarily that of physical anthropology, with chapters on cognitive abilities. I would recommend all three of these books as valuable supplements to *The Bell Curve*, which mentions none of them, by the way.

The New York Times Book Review of 16 October (Pages 3,41 and 45) contains amazingly sympathetic and lucid reflections on three books dealing with related topics: *The Bell Curve*, J.Philippe Rushton's *Race, Evolution and Behavior* and Seymour W. Itzkoff's *The Decline of Intelligence in America*. This triple review is entitled, "What Is Intelligence and Who Has It?" (Rushton's views on race differences and reproductive strategies are summarized on pages 642-643 of *The Bell Curve*.)

The New Republic of 31 October contains an eleven-page "Apologia" by Herrnstein and Murray which summarizes their views on ethnic differences in cognitive ability, largely what they had previously presented in Chapter 13 of *The Bell Curve*, including three important graphs. This summary is preceded by fifteen pages of commentaries by eighteen authors, some of them with interesting insights and criticisms but mostly hostile. The last and perhaps most significant of the commentaries (by Michel Lind) discusses the renewed vigor of hereditarianism and its present position on the American political scene. Lind raises the possibility of a clash between eugenic theory and the dogmas of resurgent fundamentalism. (A half century ago a parallel conflict arose in wartime Germany. Hitler, faced with a shortage of facilities for caring for wounded soldiers and threatened with a shortage of food as a result of the British blockade, hesitantly authorized eugenic euthanasia. By 1942, however, protests by prominent Catholic clergymen put a stop to this practice.) Another commentary points out various

levels of educational attainment amongst persons classified as "white" by national origins (Irish, German, "Russian," i.e., largely Jewish, etc.) One commentary was a thoughtful criticism of intelligence tests written by Walter Lipmann, a noted journalist, in 1922. Lipmann's short commentary posits arguments that are still raging, over 70 years later.

The New York Review of Books (1 December, pages 14-19) contains an attempt to make a case against *The Bell Curve* by means of a sort of *ad hominem* argument, namely by pointing out that a number of authors whom Herrnstein and Murray use as "tainted" sources were contributors to *The Mankind Quarterly* (founded in Edinburgh in 1960) and that some of them received research subsidies from the Pioneer Fund (founded in 1937 for the purpose of research in eugenics).

In view of the great volumes of commentary on *The Bell Curve* in the American press, though much of it hostile, the book is at least not being given the lethal silent treatment by powerful men in the publishing business hostile to its theses. Silence in the media is usually worse for the influence of a book even than hostile criticism, as revisionists of the "Holocaust" material know from experience. Sales of the book are now reputed to be approaching a half million copies. Such a volume of sales is an assurance that the book will wield a considerable influence on the thinking of Americans in influential, decision-making positions. The success of the book in terms of attention it has attracted might well be due to a rising fear, especially among middle-class Caucasians, now including Jews, that the country is headed in the wrong direction as a result of wrong, unjust, destructive public policies. Many people are desperately seeking information and ideas that could bring about changes.

In discussions of *The Bell Curve* the word "inferior" is often used with reference to the cognitive abilities of Negroes. But what constitutes being "inferior"? If Negro brains are poor in abstract thinking and planning abilities and Negroes are consequently inclined to go on reproductive rampages and if earnings of the more "successful" people are strongly redistributed to the "unsuccessful,"

then what does "inferior" really mean? In a Darwinian sense, the race which sufficiently outreproduces another race is clearly superior by surviving in greater numbers in the given environment. Have Afro-Americans become examples of Darwin's "survival of the fittest"? American Aryans had better ponder over what heavy redistribution of their earnings and present immigration policies are doing to their race. If present trends continue (i.e., if present redistributive functions of government and present immigration policies continue) American Aryans are doomed to becoming an abused, exploited minority in the United States during the coming century, as is already the case in some large American cities. It would seem probable that a graduated income tax has an inherently dysgenic effect.

Let me now attempt a brief overview of the contents of the massive *Bell Curve* by mentioning just some of its most important data and arguments.

Part I, "The Emergence of a Cognitive Elite," consists of four chapters (Pages 25-115). Attention is called to the tremendous growth in the percentage of Americans who have taken college degrees, especially since 1920, rising from about 2% to 30% of persons 23 years of age. Earlier in the century many high-IQ people did not go to college and remained more in contact with less intelligent people in their communities, but there is now a tendency toward isolation of people with various levels of cognitive abilities. Cognitive test scores have a greater validity than any other source of information in predicting job performance (page 81). The authors believe that IQ is substantially heritable but decline to give an exact proportion of heritability on the basis of present-day information. The best source for estimating the genetic factor in intelligence is derived from studies of identical twins who have been raised apart from each other. In Chapter 4, "Steeper Ladders, Narrower Gates," the authors leave no doubt that there is a strong positive correlation between cognitive abilities (as measured primarily by intelligence tests) and income. However, economic success is not only a matter of income, but what its recipients do with it. Per-

haps cognitive abilities are at least as much involved in the management of money as in earning it. It would be interesting to know something about the correlation of assets, not just income, and cognitive abilities. Such information is not furnished in *The Bell Curve*. One of the concluding paragraphs of Part I summarizes that the cognitive elite is becoming relatively richer and increasingly segregated and likely to intermarry (page 114).

Part II, "Cognitive Classes and Social Behavior," consists of eight chapters (pages 117-266), in which the authors examine how much intelligence has to do with America's most pressing social problems. The most important source of data for Part II comes from the National Longitudinal Survey of Labor Market Experience of Youth (pages 118-120). The NLSY (as the authors abbreviate it) was commenced in 1979 and is especially well suited as a source for Part II because it included psychometric data which was needed by the Department of Defense to update its norms for intelligence tests. While dividing the population into five classes of levels of cognitive abilities, the authors examine poverty, schooling, unemployment, family matters, welfare dependency, parenting, crime and citizenship in relation to levels of cognitive abilities. In general, they find close concomitancy in all of these areas.

Throughout Part II the data pertain only to the Caucasian component of the United States population. The authors thus reduce the number of variables being considered by confining their considerations to data on one race. The reader of *The Bell Curve* who is looking for a detailed, explicit discussion of the relationship of the low average intelligence of Negroes to their grossly disproportionate crime rates will be disappointed, although Negro crime is one of the most disturbing and visible problems that America is facing. Crime is the topic of Chapter 11 (Pages 235-251) but, strange as it may seem, this chapter makes no specific mention of the high rates of violent crime committed by Negroes. An important graph on page 236 portrays the astonishing increase in violent crime after the 1950s. This chapter describes a renewed recognition by criminologists of the concomitancy of low intelligence and the

proneness to commit violent crime. (By the way, many passages in *The Bell Curve* do not seem to make a clear distinction between concomitancy and causation.) We finally encounter a brief passage on Negro crime rates on pages 338-339. For information on Negro crime rates, the reader would do well to consult W.C. George's *The Biology of the Race Problem* (mentioned above) or the far more recent *Paved With Good Intentions* by Jared Taylor (1992; reviewed in *Liberty Bell* of December 1993).

Part III, "The National Context" (pages 269-386), consists of four chapters, the first of which, Chapter 13, "Ethnic Differences in Cognitive Ability" (pages 269-315), has attracted the most attention of critics of the book. The authors begin the chapter by pointing out that East Asians (notably Japanese and Chinese) attain somewhat higher intelligence test scores than Caucasians, partly on the basis of data from Hong Kong. (We must note, though, that Hong Kong itself is essentially a creation of European man and if we look even superficially at modern Japan, we note that it is largely a product of the inventiveness of European man. We see Japanese dressed in the European style flying airplanes, driving automobiles and locomotives that were developed by Caucasians, using coins of European style [first struck by the Meiji government in 1870] and using a myriad of other inventions of Caucasians. In Japanese concert halls the music of such composers as Beethoven and Mozart predominates. Even the Roman alphabet and European numerals are often encountered.) It is claimed on page 275 that Ashkenazi Jews "test higher than any other ethnic group." It occurs to me that this information is placed in the beginning of the chapter in order to give the authors a better defensive position against critics who might claim that they are racists simply expressing an ethnocentric bias. Later parts of the chapter are almost entirely devoted to "black-white difference" (pages 276 ff.) and the especially controversial "question of genetic differences between the races" (pages 295 ff.). After presenting a great variety of evidence, including the environments of adopted children, the authors of *The*

Bell Curve state (page 311): "It seems highly likely to us that both genes and environment have something to do with racial differences" but admit to being "resolutely agnostic" on the proportions of the influences. The large differences in Negro and Caucasian IQ, some 15 points where the mean is set at 100, are illustrated by graphs on ages 277 and 279. In general, and in particular pages 272-273, it seems to me that Herrnstein and Murray pay too little attention to selective factors in migration. Do the Japanese in Hong Kong, for example, represent primarily a group of above-average Japanese who came to Hong Kong as members of a more intelligent, mobile, energetic merchant class?

Chapter 14, "Ethnic Inequalities in Relation to IQ (pages 317-340), continues a comparison of ethnic groups, but this time in terms of variations in their behavior. With regard to the probability of holding a bachelor's degree at an average age of 29, the percentage is 27% for Caucasians, 11% for Afro-Americans and 10% for Latinos. However, the picture becomes much different when only persons with an IQ of 114 are considered. In that case far more Afro-Americans have college degrees (68%) than Caucasians (50%) and Latinos (49%). The reason for this, of course, is that relatively few Afro-Americans have an IQ of 114. Similar comparisons of Caucasians, Afro-Americans and Latinos are made for occupational status, wages, poverty, unemployment, marital status, illegitimate births, being on welfare, children living in poverty etc. The authors conclude the chapter by pointing out that the data that they have presented "give everyone who writes and talks about ethnic inequalities reason to avoid flamboyant rhetoric about ethnic oppression."

One of the most significant chapters of the book, number 15, headed "The Demography of Intelligence," deals with the conflicting evidence on the question as to whether dysgenic forces are having a depressing effect on the national assets of cognitive abilities (pages 341-368). This question is especially important since it is pertinent to all sorts of policy questions in the areas of taxation, welfare, education, immigration and allocation of resources. A

number of authors have struggled with the problem of dysgenesis, even as early as Darwin and Galton in the nineteenth century. Although the evidence is presented as inconclusive and scholars are divided on the question, there are some important recent developments which presumably have a depressing effect on the reproduction rates of women with high abilities, who are now shying away from reproduction or delaying it for the sake of careers. The graph on page 353 indicates that women with higher levels of education are bearing so few children that they are not replacing themselves and their husbands. Immigration is another factor. A list on page 359 gives the percentages by origin of recent immigrants. Only 11% of them are "non-Latino white." This pattern of immigration could thus have a dysgenic effect in view of the IQ levels typical of the ethnic groups involved. Although Chapter 15 suggests the need for effective eugenic measures, the authors are shy about recommending them (page 548).

Unlike Chapter 14, Chapter 16, "Social Behavior and the Prevalence of Low Cognitive Ability" (pages 369-386), does not make racial distinctions in the data presented. The graphs in the two chapters are of a different form. The graph on page 370, for example, gives the percentages of poor people in the various IQ deciles. In 1989, 48% of the people classified as poor are in the lowest two IQ deciles, i.e., are in the lowest 20% of intelligence. Persons who present social problems such as dropping out of high school, unemployment, crime, welfare dependency and illegitimate births are strongly disproportionately in the lowest 20% of intelligence levels, as the many graphs in the chapter illustrate. For that reason measures undertaken to deal with such social problems must be designed with the awareness that the measures must be suited primarily for persons with low intelligence.

Part IV, "Living Together," contains the remaining six chapters (pages 387-552). These six chapters deal with practical questions of policy.

Chapter 17, "Raising Cognitive Ability" (pages 389-416), examines the attempts to find ways to raise intelligence. Better nutri-

tion has offered some hope, but a study of over 100,000 Dutch men born around the time of a famine toward the end of the Second World War showed that the famine did not lower their intelligence. Compensatory education programs such as Head Start (page 403) have had disappointing results in the long run. Adoption of children from poor environments into better homes raises cognitive functioning. The authors conclude that an "inexpensive, reliable method of raising IQ is not available."

Chapter 18, "The Leveling of American Education" (pages 417-445), analyses trends in American education during the last several decades. International studies have shown that American students are weak in mathematics and the sciences in comparison with students in other industrialized countries. Gifted students are being given almost no help from the federal government, which has concentrated its efforts on the disadvantaged. Verbal Scholastic Aptitude Test scores declined sharply after 1963. Scholastic standards in the high schools are not rigorously supported by most parents and scholastic performance in high school does not mean much to most employers in hiring procedures. The incentives for scholastic excellence are therefore weak. The authors recommend that parents be given greater choice of schools for their children by vouchers, tuition tax credits and the like and that a federal prize scholarship program be established as a means of restoring prestige to scholarly excellence in high schools.

Of all the 22 chapters in *The Bell Curve*, I think that the two concerning the problems engendered by "affirmative action" are the chapters most likely to help bring about changes in government policy. Affirmative action, after all, is a cynical euphemism for giving preference to certain racial minorities and women at the expense of Caucasian men. The two chapters are "Affirmative Action in Higher Education" (Chapter 19; pages 447-477) and "Affirmative Action in the Workplace" (Chapter 20; pages 479-508). At distinguished universities the effects of affirmative action in admissions have resulted in having Afro-American students with far lower Scholastic Aptitude Test scores than those of Caucasian stu-

dents (tables on pages 452 and 472). The authors consider the arguments in favor of affirmative action in universities but conclude (page 475) that "affirmative action as it is being practiced is a grave error." One of the strongest arguments against affirmative action is the reduction in the prestige of degrees awarded to minority students.

Chapters 19 and 20 are supplemented by the valuable Appendix 7, "The Evolution of Affirmative Action in the Workplace" (pages 655-663), which gives details of the legal and judicial basis of affirmative action. As absurd and wasteful as it might seem, the U.S. Supreme Court handed down a decision in 1971 (*Griggs versus Duke Power Co.*) that prohibits the use of intelligence tests by employers for hiring selection if the tests are not specifically related to job performance. The Supreme Court thus deprived employers of the best predictor of job performance. It seems that too many Negroes were doing poorly on intelligence tests. The Court was acting on the unscientific hypothesis that any test that did not yield equal results for members of all races must be unfair or invalid. Losses to the American economy from this Supreme Court decision are estimated to run into many billions of dollars (page 85), not to mention the added resentment in the Caucasian victims. The authors of *The Bell Curve* believe that "the system of affirmative action, in education and the workplace alike, is leaking poison into the American soul" (page 508).

Chapter 21, "The Way We Are Headed" (pages 509-526), notes a tendency toward a coalition of the cognitive elite and the affluent. The relation and attitudes of this coalition to the underclass with low intelligence might lead to social tensions analogous to those in Latin America. The coming of a "custodial state" is predicted and the resurgence of racism is considered a possibility.

Chapter 22, the last (pages 527-552), bears the optimistic title, "A Place for Everyone." The authors plead for a realistic recognition of different abilities in individuals and cite the views of Thomas Jefferson on the education of a natural aristocracy. Once more the authors refer to dysgenesis and government policies caus-

ing it (page 548) and advocate immigration laws that would serve American interests. Herrnstein and Murray should also have heeded the admonishment from Jefferson's *Notes on the State of Virginia* (1782): "To our reproach, it must be said, that though for a century and a half we have had under our eyes the races of black and of red men, they have never yet been viewed by us as subjects of natural history.

The Bell Curve is a valuable addition to the literature in the field of cognitive abilities for its presentation, analyses and organization of a mass of recent data. Candor and rational thought are an ever greater need in this area and the authors have gone much further in meeting this need than is typically the case in academic circles, but I cannot escape the impression that the biases of academe and the current political climate of the United States have inhibited their presentations and analyses to a considerable extent. (On these biases, see Roger Pearson, *Race, intelligence and Bias in Academe*, 1991, a good supplement to *The Bell Curve*.) Herrnstein and Murray have raised some important questions once more and have presented a mass of data in attempts to answer them, but the reader should be aware of some of the lacunae of the book, namely historical information and data from physical anthropology, of which they could have taken better advantage. Much of what the book contains is not new in the sense that much of the knowledge that they present has been known at least in broad outlines for a long time, even since the 1920s. What is new and important in the book is the presentation and analysis of recent data, notably from the National Longitudinal Survey of Labor Market Experience of Youth, information and ideas on the latest problems engendered by "affirmative action" and the extensive bibliography (pages 775-832) which can serve as a guide to recent research in the field of cognitive abilities. *The Bell Curve* is imperative reading for people in the teaching profession and legislators enacting laws pertaining to social problems. □

The Bell Curve Tolls

by Carl Hottel

"The peachpit said to the apple core: 'The color of your skin doesn't matter anymore!'" For decades the media drummed the fatuous ditty into our heads.

It was the theme song of a campaign to convince Americans, African-Americans and European Americans in particular, that there is no important difference among races. Apparent differences are the result of environmental variants, which are accidental. Provide all with the same environment, and all will turn out the same.

The irony of this lunacy's being promoted by the one ethnic group in the country that proclaims stridently, "We will not assimilate!" went unreported, and unnoticed.

The equality-through-environment dogma led to the infamous school-bussing experiment. Those who protested, pointing out that there were differences among the races other than the visible ones, and more significant, were denounced as ignorant reactionaries. When the opponents of the bussing scheme declared that it would do great harm to children, black and white—more to black children than to white—they were reviled by the ideologues, the media, and the special interest cliques as "racists" and "fascists."

Hundreds of thousands of children and adolescents, African-American and European-American, were trucked many miles and long hours every day from their home neighborhoods to distant, alien, often hostile, schools and back again. Black youngsters were transported from allegedly inferior inner city "ghetto" schools to supposedly superior suburban schools. That was guaranteed to make them just as bright and as well educated as the white kids. The implicit insult to African-Americans may have been lost on the fanatics forcing this idiocy—it was not lost on black leaders.

The millions of hours—when they should have been on the playing field, or in the study hall, or simply getting enough

sleep—needlessly, and noxiously stolen from them, made it a sure thing that American youngsters, black and white, would be at the bottom of the international educational totem pole.

The instigators of this outrage have their offspring tucked well away in secure private schools, safe from the turmoil inflicted on less fortunate children, black or white.

Once the bussing disaster was in place, judges assumed a major part in “overseeing” it—and making it worse. Omnipotent, arrogant, accountable to no one, it pleased them to dabble in social engineering. Their notions were law, their whims beyond recourse. Many were obsessed by a mania for “racial balance.” They inflicted their prejudices on whole communities, disrupting some of them permanently. That didn’t trouble the learned judges. They lived elsewhere, far from the havoc they wrought. A disproportionately high number of them were Jews.

A question comes to mind: Is the otherwise inexplicable insanity of remedial bussing a manifestation of the millennial Jewish tactic of fomenting conflict among host peoples, in pursuit of the end objective of attaining dominion over them?

Toward that overriding end, school bussing served special purposes: To persuade African-Americans that Jews are their patrons and protectors, and to divert them from dwelling on real and actual problems, of which Jews often were both originators and beneficiaries.

—Enslavement by the welfare system, for which African-Americans provide the great bulk of the clientele it needs to exist. On the backs of these clients, swarms of administrators, analysts, sociologists, case workers, counselors, psychologists, psychiatrists, statisticians, lawyers, and other such functionaries enjoy interesting, well-paid, unproductive careers, the enjoyment often enhanced by lavish perks. Of these welfare careerists, a disproportionately large number are Jews.

—Entrapment in hellish inner city slums, being stuffed into “welfare hotels” from which Jews draw rents that enable them to own luxury apartments and country mansions.

—President Bush’s gift—labeled “loan guarantee”—of Ten Billion Dollars—\$10,000,000,000.00—of taxpayer money (without asking the taxpayers about it) to Israel to build housing for Jews on land robbed from the Palestinians.

At the same time, in one of our most blighted inner cities, there stood (presumably, they stand there still) some derelict buildings. They serve as sites for prostitutes’ professional services, as centers of the area drug traffic, and as headquarters for street gangs. They made the environment even more dangerous and depraved.

The inner city inhabitants have been petitioning the authorities long and urgently, not for new housing, but merely for the demolition of the derelict structures. Their desperate pleas have been refused. “The government has no funds available.”

(v. *Hustler* August 1993 (p. 44, “Home of the Killing Spree: The Ten Deadliest Cities in America.” A Dark-look tour by Eugene Robinson. The reader will be astonished at the presence of some of the cities on the list.)

—Resentment at seeing the country wall-to-wall in “Holocaust” museums, monuments, and other commemorative sites to promote belief in a mostly fictional quasi-event that is unimaginably profitable to Jews, and to Jews alone. These memorabilia are put up at taxpayer expense or (what is the same thing) by outfits that have gotten themselves exempted from paying taxes. This adds injury to the insult to African-Americans in having the history (not in the least fictional) of the centuries-long massive slave trade genocide, in which Jews participated and profited to a disproportionately large extent, dropped down the memory hole.

—Victimization by the kosher food scam. This is the most enduring, and, in some ways, the dirtiest of the national rackets. It is highly profitable—to Jews, and only to Jews.

Its marks are the minuscule secret symbols cunningly worked into product labeling so as to be overlooked by consumers unaware of the racket, but recognizable instantly by synagogue net-

work initiates.

This scam started scores of years ago, with a limited number of food products. In time, it was broadened to cover virtually everything edible or potable. Insatiable, the Jews recently began to include non-food products in their racket, making it virtually inescapable by the average American.

Manufacturers learned that, in a manner reminiscent of hex signs, or of charms against the evil eye, the cryptic little symbols ward off disruptions in the distribution and organized boycotts of their products.

Manufacturers bought permission to apply the kosher hex characters to their products by hiring squads of rabbis at high pay (non-negotiable) into plants across the country to perform their abracadabra.

Manufacturers have been made aware that the rabbis are immune from prosecution for conspiracy, extortion, and racketeering. No matter how evident and obvious the bases for such charges, there is not a federal or a state attorney general who has the personal courage or integrity of office to bring them. With rare exceptions, politicians and political pimps on every level, are just as dishonest. Eager to cadge campaign contributions, terrified by the always latent "anti-Semitic" smear and consequent political oblivion, they lie doggo, evading questions, obfuscating the issue, content to allow the people, whose interests they have sworn to defend, to be fleeced of uncounted millions.

In the media, it is a non-topic. Then there is the much lauded "consumer advocate". He takes no interest in advocating the cause of non-kosher consumers, though these be ninetyfive per cent of all consumers.

In the end, the manufacturers shrug their shoulders, and pass on to the consumers the high cost of the rabbis: their extravagant pay, and lavish expenses, for mumbo-jumbo, superfluous, when not offensive—as is the excruciatingly painful ritual slaughter of animals—to 97.5% of the American people.

The poorer the consumer, the higher the proportion of his in-

come that he must spend on food and on household necessities. It is this factor, striking hardest, and mercilessly, at the poorest and least able to defend themselves, that makes the kosher food racket so peculiarly filthy, and an evil for the nation.

It furnishes the extraordinary spectacle of the economically most disadvantaged stratum of our society being gouged to support the wealthiest one, and thereby to make it wealthier still.

There were always eminent African-American personages who saw clearly that their people were duped and manipulated to advance the interests of organized Jewry. For reasons they understood well, their endeavors to change that had little effect.

A new echelon of Black Nationalist leaders has come to the fore. They are personified by the Reverend Louis Farakhan and Dr. Robert L Brock. Almost simultaneously, the process of African-American self-recognition and self-appraisal matured under the fresh and strong influence of Black Nationalist leaders, who knew how to transmute this into a revitalized sense of ethnic cohesion and consciousness.

Applying the forces thus evoked, the present African-American Nationalist leaders succeeded, for the first time in the history of the country, in freeing African-Americans from Jewish tutelage.

An infuriated Jewry craved vengeance, and determined to punish its ungrateful former wards.

Their hypersensitive antennae tuned constantly to whatever might affect Jewish interests, they had sensed this development, and were prepared for it.

Though they had been vilifying the "racists" until the day before, organized Jews now went over to their side. A Jewish delegation, with rabbis, attended a well-publicized "white-supremacist" meeting in Atlanta over the 1994 Memorial Day weekend.

Without a word of apology, or of regret, for having convulsed the country for decades by their self-serving "equality-through-environment" fraud, not offering the least excuse or explanation for their astounding 180° turn, these Jews now declared blacks to be mental inferiors of whites. They produced a book, *The Bell*

Curve, that, they say, proves it.

I haven't read *The Bell Curve*, I accept the unanimous word of book reviewers and of reporters that it "proves" that blacks are mentally inferior to whites, and, in fact, undertakes, "scientifically" to measure the difference it claims to have ascertained, and finds it to be 15%. Ergo, African-Americans are 15% less intelligent than European-Americans. A no mean connoisseur of swindles (and of swindlers) I spotted this one at once. There is the meretricious precision of the measurement: 15%. Not "about 10%", or "around 20%", but 15%, exactly. Plus, especially, the claim to having measured the unmeasurable: Intelligence. That is aside from the fact that the timing of the appearance of *The Bell Curve* makes its objectivity suspect.

Intelligence is an unknown quantity. Except in terms of itself, it is yet to be defined. An elementary standard reference work, *Webster's New Collegiate Dictionary* (Merriam-Webster) 1973 defines Intelligence as

1. The ability to learn or understand or to deal with new or trying situations: REASON; also: the skilled use of reason (2) the ability to apply knowledge to manipulate one's environment or to think abstractly as measured by objective criteria (as tests) b: Christian Science: the basic eternal quality of divine Mind c: mental acuteness: SHREWDNESS 2a: an intelligent entity; esp: ANGEL b: intelligent minds or mind 3: the act of understanding: COMPREHENSION.

In other, and fewer, words, Intelligence is Intelligence.

The *Bell Curve* authors may have gotten their notions about auditing and grading intelligence from the "intelligence quotient" hypothesis conceived by Alfred Binet in the last century, and applied in the Binet (later, Binet-Simon, in collaboration with Theodore Simon) "I.Q. Tests." The quotient resulting from the division of a person's "mental age" by his chronological age (x 100) This is supposed to indicate, numerically, the degree of intelligence. The higher the quotient, or number, the higher the intelligence.

The "I.Q." method for measuring intelligence was designed

and intended for use solely on individuals.

Against this honest, though fallacious (how, and by whom, is "mental age" calculated, or the tests to determine it composed?) endeavor to quantify intelligence in an individual, the *Bell Curve* authors purport to have measured, scientifically, the comparative intelligence of vast groups, each encompassing tens of millions of individuals and, thus, billions of variables and variants. There is more than one kind of intelligence. Which does the *Bell Curve* measure? Does it measure them all at once?

Besides the theoretical "I.Q." approach to an assessment of intelligence, there is the empirical one of direct observation. Practically experienced people, preponderantly non-academics, consider it the more reliable one, certainly, it is not susceptible to manipulation. Direct observation illuminates the innumerable manifestations of the falsity of *The Bell Curve*.

There are the young African-Americans, taken to see "Schwindler's List", who laughed aloud at its preposterous (and disgusting) scenes. Their laughter may have been tinged with moral aversion.

That would indicate moral, as well as intellectual superiority—of rather more than 15%, I would say—to the European boobs who gape solemnly, watching yet another Hollywood defamation of their antecedents and their brothers, lapping up the Spielberg swill.

Similarly, those young African-Americans are, at the least, morally far above political streetwalkers, who, groveling before campaign contributors and media managers in order to keep their trotters in the public trough or, worse, gratify their avidity for power a little while longer, put "Schwindler's List" in the place of the Ten Commandments. State governors, and other democratic despots force children and impressionable young people to absorb anti-Christian hate, revolting pornography, Satanic sadism, and other mind-conditioning poison.

Indeed, assuming normal mental and physical health, there are qualities other than intelligence that are at least as significant in the make-up of a man or of a people.

We suffer the endless liberal cant about "leaders" and "rôle

models.” They don’t say what must go into the making of either. The Germans knew something about making boys and young men into leaders. The *NAPOLA* (National Political Leadership Academy) organization was established especially to identify, train, and educate prospective community, regional, and national leaders. The *NAPOLA* Academies were truly democratic. Neither wealth nor social standing influenced admission. Students were given full scholarship. Entry to the Academies was sought eagerly.

Candidates were boys and young men attending the equivalent of our (senior) high schools. Each school had a small quota for the *NAPOLA*. Teachers, instructors, and athletic coaches were trained to observe carefully, and record, aptitudes and attitudes of their charges as potential *NAPOLA* material.

What they looked for was alertness, courage, endurance, steadfastness, self-reliance, restraint, cleanliness, orderliness, honesty, and loyalty to comrades and country.

The most promising of the young men went to the *NAPOLA*, where their basic preparation for leadership was finished by intensive education in philosophy, cultural and political history, the arts, and the natural sciences, along with further rigorous training in athletics and sports.

To judge by the caliber of its graduates, the *NAPOLA* system worked exceedingly well. “Intelligence quotients” were not a part of it. There were no “I.Q.” tests. In fact, abstract, i.e., unproductive, intelligence was viewed with skepticism, if not distrust, for being, at best, useless, at worst, socially subversive.

The *Bell Curve*’s central deceit is in claiming to measure the unmeasurable. Its proposition may be touted by bigots and hypocrites. It is so patently absurd that it can be taken seriously only by the stupid.

No one, correctly, may accuse the Sanhedrin of being stupid. Nor does it take *The Bell Curve* seriously—except as a device to punish African Americans by stigmatizing them as being of a mentally inferior race.

The *Bell Curve* tolls. It tolls the death of Jewish pretense of sympathy and support for black Americans. □

Fast Note: A Bernard Goetz Update

from the Prof

It was December of 1984 when a Manhattan subway commuter named Bernard Goetz demonstrated to the world that not every Jew is lacking for constructive racial ideas when he opened fire on a pack of young black miscreants trying to extort money from him at the point of a screwdriver. In recalling the event ten years later, the AP has run a couple of columns focusing upon Goetz and upon Darrell Cabey, the assailant who took one of Goetz’s .38 hollow-points through the spine.

“*What happened? Goetz victim asks*”, reads the top headline. The lead story depicts the present life of Cabey, who is now confined to a wheelchair as a result of the unexpected counterattack. It opens with the report that mother Shirley Cabey has “saved all the letters”—the ones received after the incident, it is said, that called her son a nigger, that wished the boy had died, that threatened his life if he survived the gunshot. Each note, we are told, “with its ugly words and racial venom”, sits pressed today inside the family Bible—each of the correspondences that have “literally added insult” to Darrell’s injury.

The shot left Cabey paralyzed from the waist down. After taking it he fell into a coma and suffered irreversible brain damage. He is now 29 years of age and has, it is said, the mental capacity of a third-grader. Shirley Cabey laments the change in his personality, saying that at one time Darrell was “outgoing” and enjoyed dressing and looking his best.

Goetz, now 47, was convicted after the shooting on a weapons charge and spent 250 days in jail. He still resides in Greenwich Village and is currently representing himself in a \$50 million lawsuit filed by Cabey and renowned trial lawyer William Kunstler. Goetz claims that his legal battles have left him with little money, but says that he expects to prevail in the case pending. He says that he is not looking forward to the trial, but will be glad to be done with it. The rationale of his defense, according to the story, is a simple one. As

Goetz explains:

"If you're injured, paralyzed or whatever while committing a violent crime against me, that's not my fault.

"If you're raping a woman, and she throws you out of a window to stop it, is that her fault?"

The defense, if this is the gist of it, is both succinct and right-minded. It is a separate question, of course, whether such words will find favor with judge and jury. For those wanting further details on the companions who joined young Darrell in the subway festivities, a "Where they are ..." sidebar reports that accomplices James Ramseur and Barry Allen have since been incarcerated—Ramseur from 1985 for "a brutal rape and robbery" and Allen from 1991 for robbing a 58-year old diabetic for the sum of 54 dollars. Troy Canty, fourth member of the quartet, was a ninth-grade dropout who smoked crack and plied his trade as a petty thief and before eventually enlisting in a drug rehab and vocational training program. The last blip on his criminal record, it is said, was a 1990 conviction for shoplifting a home pregnancy kit from a department store. He completed a year's probation in 1991.



The Racial Message of the Bible ... and Other False Dilemmas A Personal Outcry from the Prof

A recent issue of Dr. Ed Fields' *The Truth at Last*¹ makes note of the fact that the Reverend Billy Graham has advocated integration as "the only solution" to the problem of race relations. "We've got to be totally integrated", Graham is reported as saying to a source from the Charlotte *Observer*, "—in our homes, in our worship services, even in marriage." An adjacent *TTAL* column then "refutes" Graham with a litany of chapter-and-verse culled out of everything from *II Kings* to *The Book of Acts*, thus revealing the truth that race mixing is "the most deadly sin of all—condemned by Almighty God".

(1) See page 5 of issue # 378. While I question Fields' approach to the issue of race and the Bible, *The Truth at Last* is highly interesting and well worth the price. The mailing address is P. O. Box 1211, Marietta, Georgia 30061.

I enjoy Fields' paper very much. He is sincere, his intentions are good, and he does a splendid job of keeping readers abreast of the ongoing assault carried out upon our race within the borders of what was once our nation. I think, too, that his quotations will be taken to heart by a fair percentage of his audience, and that a piece of this kind—if one can defend the exegesis (cited are things like *Jeremiah* 13:23, "Can the Ethiopian change his skin, or the leopard his spots?")—is a strong corrective to the notion that "the Bible" prescribes integration. (The majority of such readers, of course, will have no idea who Jeremiah was, or what was the historical context in which he spoke. They will not know Ezra the prophet from Ezzard Charles, but they will at least rethink the notion that their religion requires them to maintain the current racial *status quo*.)

All of this being said, I must add nonetheless that the assumption of this article—that racialists should rely, *one way or another*, upon *the Bible* for their racial opinions—is only another instance of the constricted mind-set from which we must escape. The assumption that we must be *told* the truth, from on high, about something that already stands squarely in front of us is not only false, but (in the case at hand, at least) it is antagonistic to our very survival. If we are to prevail in our struggle, we must have confidence that the truth about race, like the truth about certain other things, such as the basic tenets of fairness and decency, is as obvious as anything that we will ever find, and act in accordance with that belief.

What this means is not, as some activists will think, that there can be no place for theism, or for ideas about the supernatural, in the world-view that we wish to promote. It merely means that there can be no place in our thought for any belief, religious or not, that commits us to believing what is irrational. We needn't reject, out of hand, what we read in "the scriptures" (i. e., the so-called Old and New Testaments); but neither should we give allegiance to such material simply because we have been raised to think that it is sacred.

This claim will sit badly with more conservative readers, who imagine that it is not our place to decide the truth about some things, particularly those concerning moral good and evil. Better, they will say, for us to lean unto the greater wisdom and not our own.

But this is surely backward. If, in the first place, we cannot trust our immediate perceptions, what possible guarantee may we have about what holds in heaven? Racialism aside, it is absurd to think that our beliefs about what we ought to do should ever be gleaned from scripture or from purported "deliverance" of any kind. For how can such revelation ever gain plausibility in the first place? Suppose, for example, that a new gospel of some kind is unearthed in some remote part of the world, a source that is proclaimed to be authoritative and, suitably interpreted, to be an infallible guide to the problems of life. Suppose that it advocates certain odd things, however (deceit, say, instead of honesty, conspiracy instead of fair play), that seem contrary to our present good sense. Would we accept this source as authoritative? Of course not. Why? Because, some will say, such a religion would lack "credibility". But why is this? Not, I think, because it would conflict with the traditional gospel (we still need a reason, after all, to prefer that one to this), but because it would conflict with what we already understand, here and now, by our own best lights. Imagine now that this Sacred Source advocates not racial integrity, as we understand it, but instead a forced and wholesale miscegenation of races from all ends of the earth. What would be our verdict? We would again think this new source ill-founded, for the same reason as before. But if so, the same rationale, I maintain, should apply to our religious tradition as it actually stands. Let us then look at it as if for the first time, and without the accumulated historical bias. If it agrees with what we perceive to be the truth, all the better for it. And to the extent that it leads us astray, let us cast it aside.

How do we ever know, in the end, that Reality approves the ethic that we have chosen? This issue was addressed a couple of centuries ago by the utilitarians, who fought quite admirably against the notion that *scripture* provided the final answer to moral questions. The philosopher and economist John Stuart Mill, for one, maintained that good and evil were not to be derived in principle from ancient codes and granite-carved rules of conduct, but from the plain observation of what is most apt to promote human (and animal) well-being. He took exception to the idea that a truly good creator might command what seems cruel to human sensibility, or that His

righteousness might be different in kind from the one that conscience discloses to the more sensitive of His creatures. Concerning the dangers, as alleged by conservatives of his day, of trying to determine right and wrong by rational method, he wrote the following.

With regard to the religious motive, if men believe, as most profess to do, in the goodness of God, those who think that conduciveness to the general happiness is the essence ... of good, must necessarily believe that it is also that which God approves.²

The notion of *good*, Mill realizes, is logically prior to that of a *supremely good being*. A man cannot have any coherent idea of what God morally approves until he has some idea, independently and on his own, of what sort of thing merits approval in the first place. In particular, he cannot derive any opinion of an ideal racial policy from what he believes an omniscient racial observer would want. He must believe a thing to be good before he can believe that a purely good being would approve it. (The reader who thinks otherwise might ponder, for a moment, what it would be like to derive, say, a truth of mathematics from reliance upon such higher authority instead of upon his own rational inquiry.)

I have never understood racialists who want to find a basis for their policies in the scriptures, or who are troubled likewise by the question of what *Jesus* would want from them in terms of a racial viewpoint. (I do, of course, understand the racialist who wishes to reorient Bible-readers on their own terms as a political tactic, though this is another matter.) Let us cease, I say, from wondering what some saint or some oracle in a far distant place and time might have said about the issue of race as it concerns us today. Let us instead decide, in dead honesty and in full respect for the truth, what is in fact the case, and judge other thought, whatever its vantage point, in accord with the verdict. Off-hand, I don't know just what Jesus would have said about white racialist activity. If he were around today, and if he supported our cause, I would applaud him. If he advocated, by contrast, the policy that is currently being foisted upon us by the thugs now reigning (whether on or behind the scene) in federal office, he would be one more scoundrel.

(2) This passage is contained in Mill's classic essay *Utilitarianism*. I cite Mill not to endorse his entire philosophy, but merely to point out one of its better aspects in relation to our own struggle. For a related discussion, see also

(The reader, again, who thinks otherwise should ask himself what he would do if new evidence indicated, contrary to present belief, that Jesus advocated other things contrary to his own moral sense, such as rape or thievery.)

In short, I am neither strengthened nor weakened in my racial beliefs by the opinion (or the publicly avowed opinion, at least) of Reverend Graham. I do not value his opinion on the subject for the simple reason that he does not appear to have much *grasp* of it, or much sense of the horrors now experienced by those who live their lives on the front lines of interracial confrontation. His own standard of living and his religious mind-set appear to shield him from this truth, just as they shield him, I must think, from a good many other truths, as well.

By the same token, it is irrelevant to me that he has (by Fields' estimate, at least) become "politically correct but biblically wrong" in advocating the mixture of the races. Let him be biblically right or biblically wrong, it is all the same where this issue is concerned. For I know, scripture aside, what goes on with respect to race. I know what I have seen. For this reason I know also what to think of any source—ancient or modern, "inspired" or not—that makes claims pro or con with respect to the fact. If I am to be persuaded to hold some new and contrary view, it must be on the basis of something other than trust in the source itself. Rather, the source must stand or fall on its own merit.

What *scripture* tells us, if it tells us anything, about the issue of race-mixing in the twentieth century may be of interest to some—it may well be a legitimate and stimulating area of historical research, in fact, for those equipped with the techniques to investigate it. *But the worth of its message must be evaluated by way of reason.* As long as racialists rely upon scripture, or upon "infallible" sources of any kind, for their beliefs, they will remain within the same passive condition that has enslaved them already. □

Charles Josey's *The Philology of Nationalism*, and especially chapter 1, "Moral Values and the Sacred". Herein Josey discusses what he calls "the danger of a *priori* ethics and the need for "a more empirical attitude in our search for the good". One must learn the right, he explains, before one can have any responsible notion of a higher moral will. This book was first published in 1923 under the title *Race and National Solidarity*. It is available from the National Alliance, P.O. Box 90, Hillsboro WV 24946.

PROVING THE PREMIS

by Robert Frens

I will admit that it is usually more soul-lifting to shoot rats in the city dump than it is to watch TV programs. I have never held that life should be totally serious and devoid of being a spectator to absurdity. Often, it is enlightening to see the degree of contempt the masters of the jew-tube have for the viewing *goyim*. If you can believe that the reason, the local humping stock was not knocking at your door for a lube job, was due to dandruff, then you could also be led to believe that pale-faces taught cannibals how to dine and that we'd really be in a fine mess if there weren't brilliant shade-faces to bail us out. A whale of a tale finally grew into maximum brilliance on my bargain basement Sharp television set. It unfolded in a predictable fashion.

Once upon an epoch, there were very naughty devils called Nazis. Nazis didn't seem to like the bad, the ugly, or other critters who had brains which functioned on a plane lower than a three-toed sloth. One day, the Lord of the Nazis decided to remove these quasi-vegetables from their midst and send them straight to the Lord of the Clouds who would bestow upon them sharp minds since mortal beings were helpless in this matter. You know what is coming next, don't you?

Now, these unfortunates, who made the village idiot seem like a genius, were led to a foreboding building which, interestingly enough, had *ersatz* shower rooms (war-time Germany was a huge shower factory!). Keep in mind that the condemned creatures didn't have the mental capacity to tell a walrus from a box of Wheaties. Nonetheless, the Nazis, in their interminable wisdom, found it necessary to deceive these wretched souls. They were told that they were going to take a shower but failed to mention that carbon monoxide was going to be substituted for water. Where the carbon monoxide came from was anyone's guess but that was in the olden days—the days before the louse-killing insecticide Zyk-

lon— became fashionable.

It was obvious that these ill-fated people had no idea what a shower was in the first place so couldn't one rightly ask why it was necessary to deceive people who were hardly aware of their own existence? And also ask the reason for the charade? When hateful people wish to eliminate the objects of their hate, they never try to deceive their victims by pretending that the firing squad is just a bunch of eager photographers with odd cameras. The fact is that a vicious person WANTS his victim to be fully aware that he is going to kill him. Moreover, deceit is only used when the killer does not have his quarry at a disadvantage. The leopard hides and sneaks until his claws and fangs are fastened into the prey, and then, all pretense vanishes. No executioner, since time immemorial, has ever disguised his intentions. Executioners take absolute delight in letting their victims know what the future holds. The ensuing mental torment is food for any sadist. This is why the folderol about non-shower rooms, whether in Auschwitz or the Y.W.C.A., betrays the utterers of such nonsense. You see, deception is part and parcel of the Jew. A Jew can never concoct any story carrying Aryan tones or displaying Aryan attributes. He simply must inject his own racial character into the yarn in the same manner as does the physically repulsive Spielberg with his outrageous mechanical contraptions which pose as legitimate space machinery and the ridiculous convolutions which win pre-determined "best movie" awards. All "holocaust" yarns have this distinctive Jewish stamp and, for that reason alone, they should be given no further consideration. We must be careful, however, in calling the Jew a liar since any creature with such an incredible mixed blood line probably cannot ever hope to have a realistic, and straight forward, thought in his entire life. Some Jews still believe that they were killed in Dachau.

If we assume, or state as did hundreds of philosophers, statesmen, and religious leaders, throughout history, that the Jew is an eternal liar, then what of the revisionist endeavor?

When a trio of bilateral propositions of relation is such that (1) all of their six terms are species of the same genus, (2) every two

of them contain between them a pair of co-divisional classes, (3) the three propositions are so related that, if the first two were true, the third would be true, the trio is called a SYLLOGISM. The first two propositions are called premisses. The third proposition is called the CONCLUSION. (Syllogisms are degenerate forms of soriteses.)

First Premiss: The above mentioned TV story flows from Jewish lips. Second Premiss: Lies flow from Jewish lips. Conclusion: The above mentioned TV story is a lie.

Students of logic, who utilize Boolean algebra, could demonstrate that a syllogism is the disjunction of the second retinend with the negation of the first retinend. The eliminand is actually superfluous no matter what its form. In the above, the first retinend is "the above mentioned TV story" while the second is "lies". The eliminand is "Jewish lips" Since "Jewish lips" are eliminated, we might conclude that the outlined syllogism is Nazi. Good grief, Greta, they are everywhere!

I could never be so harsh as to say that all Jews lie all of the time. Some Jews tell the truth sometimes. Accidents do happen. As for the "gassing" of the mentally incompetent, which was the theme of that TV program, I will mention that no Aryan would ever relate such nonsense. The Germans, always an honest and open people tuned into reality, would simply dispatch their undesirables swiftly and efficiently if this were their intent. All "holocaust" tales describe situations which simply do not represent expressions of German, or Aryan, character and behavior. It is certainly believable when we are told stories of the Bolsheviks executing tens of thousands with little other than a bullet in the back of the head. The slaughters of Ghengis Khan are believable but shipping people, hither and yon all over Germany for the purpose of enticing them into execution chambers camouflaged as shower rooms, music halls, or brothels, is not. No nation which is under siege, as Germany was during the "gassing days", would ever engage in such inanity. The mere asininity of the "holocaust" is sufficient grounds for me to dismiss the pottage as buncombe, which I did

late in the 1950's. (Killing of millions of people IS believable but the jewish nonsense about the HOW makes such stories not believable.) What really perplexes me is the continued insistence of some people to establish that which was assumed. I have called this foolishness "proving the premiss". It's a sort of verbal alchemy which is decidedly non-Aryan. This is why I question such activity and if refuting flamboyant fables makes your day, then you'll be engaged for a lifetime since the kosher baloney bucket is bottomless.



BLACK HOLES AREN'T BLACK

As a child, I loved wild tales and comic books. They were a source of humor and more so if I could discover some incident of contradiction, or a betrayal of fact, such as a year 1700 Indian scout starting a fire using a match or an unexpected Piper Cub flying across the sky during a Civil War battle scene. The jew's Hollywood was nonsense in the 1930's and the passing decades have not altered that one iota.

I have always held that the average Aryan is more intelligent than he thinks he is. The reason so many of them act as nit-wits is because they do not use their mental capacity as a basis for their beliefs or convictions. Instead, they use their intelligence as a tool to rationalize, and reinforce, pre-conceived notions. The reason for this is the entirely natural function of taking the easy way which is, of course, allowing someone else to do the thinking. That is why charlatans such as Graham, Robertson, and so on, have millions of followers and why so many criminals and degenerates get elected to office. It is easier to believe than it is to think and easier to take a bus than it is to walk. It is decidedly not in the Natural order of things for life to intentionally make things more difficult than they need to be. Whether it's a formal religion, or a religion called "science", or a religion called "democracy", it still amounts to herds of people following one another where the extent of one's view of life is limited to a picture of the rump of the one they are following.

People stand in awe of priests, politicians, and drug-soaked entertainers of every perverted persuasion. Of particular interest, in our technological age, is the high-priest cloak that "science" wears in spite of the damage the "in the name of science" herald has done.

Strange brains wade in that swamp called "theoretical physics." Theoretical physics is saturated with jews, and, for that reason alone, we have good reason to believe that it is some twisted bastardization of what reality is. When one reads the stuff about black holes, red shifts, quasars, quarks, curved space, hyper-space, big-bangs, time-warps, and the like, he might rightly conclude that there are many people who need to be confined for their own good. Instead, the layman, being awed by the pretense and vocabulary, elevates these purveyors of inconsequential mumbo-jumbo to priest-like status. Where does anyone get the idea that if they don't understand something then that something must be the product of superior intelligence? Or that a holder of a Ph.D. degree cannot formulate nonsense? I don't "understand" the jew Einstein's relativity theory anymore than I understand why a dog licks his own gonads or why Gandhi drank his own urine.

The study of the universe, the "ology" of the cosmos, is an exercise in theoretical physics. One of the most visible ugly faces in this business is the yid Carl Sagan who probably served as a model for the E.T. critter which appeared in a starring role in one Hollywood concoction. The message being that ugly is wise and ugly is good. According to the students at Sagan's Cornell University, lofty Carl never engages in conversation with under-graduates. To that I will say that the under-graduates are more fortunate than are the graduates who are voluntary victims of Sagan's jewish world impositions. In fact, on one TV show, hook-nosed Carl snubbed the young and handsome Michael Fox. Now that's a compliment.

It was baffling to many of my former students that I was able to recall various square roots and logarithms during some math demonstration. The ability to memorize should never be confused with intelligence.

I often engaged in a class exercise where students were asked to list as many people, with their telephone numbers, as they could. Some of the lists were astounding. I was quick to point out that they indeed had memorized many numbers which are mathematical expressions. However, as soon as someone says the number is math related, their minds seem to go into orbit (or enter a black hole). The problem is one of attitude and not one of intelligence. What's the difference between 314-159-2654 and 3.141592654 in a memory sense? The first could be a telephone number in St. Louis, Missouri, while the latter is an approximation to Pi, the ratio of a circle's circumference to its diameter. If it's a phone number, memorization is easy. If it's a "math" number, then it takes a genius to memorize it, or so it seems. We should all re-think our thinking and especially in regard to those we think are our mental superiors.

A certain Steven Hawking (Stephen Hawken?) is unquestionably a brilliant man. He, unfortunately, was a victim of some type of sclerosis which immobilized his body thus making him dependent totally upon others for his care and necessitating electronic devices for communication. Steven "talks" by way of a computer screen and a voice synthesizer. He is recognized in the theoretical physicists' club as a master of what outer space is all about. Steven's specialty is "black holes" but not of the inner city kind, as is one of our notable political leaders. Lately, he has "proven" that black holes aren't really all that black. Mr. Hawking (pardon me if I have his name incorrectly spelled) has oceans of mathematical "proof" and with considerable effort has convinced many of his colleagues that black holes are not black. I guess that those black holes will soon be called mulatto holes, that is, if you allow the existence of white holes which is an increasingly difficult thing to allow in these days of "white racism." Before you rush out to buy stock in the black hole business, slow down, and put your God-given brain to work.

Science collects data. Some of that data comes to us courtesy of our senses. Other data is gathered by machinery which we have faith in. (Much of science is based upon faith.) We ponder the data

and look for relations and patterns. A useful tool in this regard is the manipulable language of mathematics. If we can find some chunk of mathematical scribble which relates the data, then we say we have discovered something or other. The next step is to put our theory to the test of prediction. We invite an experiment outside the realm of the original data in an effort to test an outcome. If the outcome is as predicted, and we have success after success in this, we then have a "law". Never forget that mathematics is a descriptive tool that can be useful in predictions. Mathematics is helpful in analyzing certain events and in solving restricted problems but **MATHEMATICS NEVER PROVES ANYTHING**. This is an important point. If I threw Janet Reno (what a comforting thought!) from a 400 foot cliff, mathematics would **PREDICT** that she would splatter on the canyon floor in 5 seconds (environmental pollution) and mathematics could provide us with velocity information concerning her trip downward but mathematics did not **PROVE** any of these things. It is this twisting of the mathematical approach which is typically jewish. Instead of mathematics being used for the purpose of appraising reality, it is being used in Sagan's and Einstein's world to **MANUFACTURE** a jewish "reality" much in the same way as they manufactured the clown city called Hollywood.

The nonsense about black holes would fill a library and if the Ar-yan worker stands perplexed in regard to his lack of "understanding" about Sagan's "billions upon trillions of light years ago" claptrap, he should feel relieved since a real concern would emerge if he thought he really did understand it! At that juncture, a committing to a jew asylum would be in order for only jews can work with jew delusions.

Ugly (Gawd! he was ugly), "peace-loving", Einstein was just another "survivor" of the imagined Holocaust who left Germany on a luxury liner with pilfered material relating to German atomic fission research. This jew creep approached another creep, Roosevelt, with his notion of building dozens of bombs with which to "nuke" the country they were kicked out of. The fates allowed

Germany to capitulate before the “never forgive” crowd had a chance to watch the American cattle vaporize their Aryan brothers. What a disappointment it must have been to have only obliterated a couple hundred thousand raw-fish eaters instead.

Hawking’s proof that black holes aren’t all that black, is coupled to the notion that time slows down as one approaches the black hole’s entry threshold. How in hell would he know? Did he take a Timex on some journey? Or is his computer linked to outer-space? Think about the fact that “time slowing down” is sheer rubbish. Time is not a velocity so what in hell does the concept of “slowing time” mean? That defies logic! If by “slowing down” we mean that time is getting longer, then we have a situation where time is being described as if it were a growing object. Yes, time takes time to increase, especially if it has little time in which to do it. That’s timely information.

What we really do is observe that an object has achieved two distinct positions, or forms, during some observation period. The change in position must have “taken time”. Without some observable change, the notion of “time” would never arise. When we look at a watch, we do not see time passing. We see something continually changing positions, or shapes — hands or digital displays. Once an abstract is introduced, all sorts of foolishness can result. If the concept of slow time is valid then so is fast time. In other words, time has speed and if time can go forward or backward, then time has velocity. The question that arises is: How long does it take time to travel from Mars to the nearest toilet if time travels at the speed of time? Only a Jew could feel comfortable with such trash swimming through his race-mixed brain. If, with a scrutinizing ear, one listened to the pooh-pah which served to describe the time slowing as one passed across the threshold of a black hole, he would notice the absurdity of the message. If I can remember accurately: “As one crosses the threshold, he will notice that time is taking longer to pass.” If your watch showed 5 minutes before the hour, it would slow down so that the minute hand would get closer and closer to the 12, but never get there. I suppose that if time

slows down as we enter black holes then it must speed up as we leave. Yes friends, Mr. Hawking has also “proved” that stuff does leave black holes.

True to the moronic trash that passes for sound illustration, the narrator babbled about the “slowing” of time, at the (now) grey hole threshold, while the viewer watched the minute hand of a watch move slower and slower. This visual joke was supposed to illustrate that time was slowing down. What was really demonstrated was a minute hand (a physical object) with a diminishing velocity. This implies that time was getting “longer”. When time becomes infinitely “long”, the minute hand will cease to move. Now, if you feel comfortable with this sort of “reasoning” involving stretchable time then your blood-line is obviously suspect.

This slower and slower gibberish at once reminded me of Zeno’s paradox which demonstrated that one cannot arrive anywhere. It goes somewhat like this:

In order to walk from here to your desk, you must first travel half-way. That leaves a one-half remaining. To travel that one-half, you must travel half of it. The argument continues in an iterative fashion always finishing with “there is still a one-half to go”. Since there is always a one-half to go, you can never get there. This is pure Abbott and Costello. “You are not in Los Angeles.” “You are not in Chicago.” “Since you are not in Los Angeles nor in Chicago, you must be somewhere else.” “If you are somewhere else, you cannot be here.” If Lou wasn’t “here”, then who was Bud talking to? Or wasn’t he “here” either?

I suppose that while the old Greeks were pondering Zeno’s ditty, the Romans managed to conquer them. It reminds me of the Holocaust debaters who seem unaware that the Mestizos are conquering their land. Anyway, the paradox is no paradox. If there were the implicit rule that each discreet step, toward your desk, had to be one-half of the remaining distance, then you would have a problem. The real world is not an infinite collection of anything anymore than the trip to the desk would involve an infinite number of steps. People KNOW that they can walk to their desks and

that should be the end of the discussion. Imagine a mugger saying that "This bullet will not kill you because it must first travel one-half the distance thus leaving one-half to go... thus leaving one-half to go... etc." If you were following dear Zeno, then the bullet would never reach you.

Einstein's typically jewish salami describing how, as objects approach the speed of light, they get smaller is analogous to the black hole's shrinking time attribute. Each one of them follows the same high-school algebra formula which is derived from a problem involving the average velocity of a round trip from here to there. All these great minds did was to substitute time, and measurement, into a valid velocity argument. Instead of changing velocities, they invented changing time, and changing sizes, using mathematics as the ennobling device. They then used their superior mathematical legerdemain to cloud the issue, secure grants, befuddle the masses, and bestow upon themselves a privileged status. Out of this drivel developed "schools" of thought and academic disciplines which are reminiscent of the African nigger's technique of determining when the next rain will fall by observing how long it takes a poisoned chick to die. Science definitely pads its own pad. Einstein was packaged and sold as a "genius" by the same crowd that packages and sells dandruff shampoos.

It is a sad waste that the talents of Steven Hawking are being consumed in a mathematical generation of non-real "reality". I can understand why jews engage in this—they cannot help it. Mr. Hawking's mother appears to be a brilliant, and handsome, example of an Aryan woman. Is it the modest, and open, Aryan nature which allows Aryans to be fooled by jewish poop, whether Holocaust or curved-space?

No matter what, and no matter where, if it is infested with jews, then we should have the Aryan foresight to avoid it at all costs. Then again, avoidance would deprive us of much entertainment, so let's keep those Holocaust whoppers and Sagan narratives a'coming. We can all use a good laugh. You can't get there from here. You must go somewhere else first. □

RACE, RABBITS AND REALITY

By
Allan Callahan

It may not be known to most people today, but Australia once had a terrible rabbit problem, where originally there had been none, because the continent had no rabbits.

To start with, it would be appropriate to say that the rabbit has a notable record of practising what might be called *race expansionism*, with his foremost goal being the expansion of his own kind. He doesn't think in abstractions, but if he did he would think that the individual rabbit life counted for nothing, and it didn't matter much if myriads of his fellows were poisoned, trapped, shot, eaten, or skinned and their furs made into hats; no, it didn't matter as long as there were plenty more left to endure, expand and spread across the earth until it became one gigantic rabbit warren.

But back to Australia's rabbit problem, the story of how this prolific mammal ever got into the country in the first place is interesting. The account I heard as a youth is that some were imported, part of them escaped, and that was the beginning of the problem. But it didn't happen quite that way. Two Englishmen, Mr. John R. Collison and Mr. Manning Thatcher, each claimed to be the one who got rabbits started in Australia. The claims seem to have been laid with a sense of pride, which is strange; about as odd as it would be if someone sought credit for bringing bubonic plague to some country or other.

Be this as it may, it seems that the laurel should go to Mr. Thatcher. Around 1863 or thereabouts, he got permission from the Acclimatization Society of Australia to bring over some rabbits, which were wanted by a group of Victoria sportsmen for hunting purposes. Thatcher got together a batch and took off with them on the sailing-ship *Relief*. However, long sea voyages didn't agree with the critters, and he arrived in Australia without a single living rabbit.

Embarking again with a new supply, he again arrived with not a single one alive. A third trip had the same result, but on this trip he did keep close watch on his rabbits to see what was killing them off, and discovered the source of the trouble. With a remedy for this, on a fourth trip he was so successful that he arrived without the loss of a single rabbit.

But the long delay caused the Victoria sportsmen to lose interest; they no longer wanted his rabbits. And neither, it seems, did anyone else. Thatcher went around the country with a helper, trying to sell baskets of live rabbits, but he couldn't sell enough to pay expenses. Furthermore, his wards were very prolific, and steadily increased all the time. Finally, at the end of a sweltering day, the two men decided that they had had enough. They carried all their charges out into the bush and released them.

Mr. C. J. Thatcher was described as a fine looking gentlemen, with a benevolent countenance, and was probably a "good guy," as the term is generally used, yet he most likely did more harm to Australia than any other single individual, although it took about ten years for this knowledge to really start to imprint itself upon Australians.

At first, most of them probably felt that the bunnies were "cute," and thought it a pleasant novelty to have the alien creatures around. But after a decade, ominous signs began to appear. Grassland began to disappear. People began to see more and more rabbits around. And more and more, and more and more, and more and more. They ate up the pasture intended for livestock, desolated vast tracts of land, staggered agricultural industries, and ruined thousands of farmers and ranchers. In some areas, at various times, the varments became so thick that, if you looked off in the distance, it seemed as if the earth itself was moving.

Men fought back by snaring, netting, shooting, ferreting, poisoning, warren-ripping, fumigation of burrows, and the use of repellents. "Rabbit fences" were put up in places.

The continent didn't have much in the way of natural predators. The most notable one was the dingo, and he could hardly make a dent in the enormous rabbit population by himself. Foxes were brought over to help in the battle.

Gradually, the pests were partially brought under control, but it took a long-time. A half-century after the rabbit release, Australians had had only moderate success.

Rabbits don't think in abstractions, but if they did, we can imagine that they were happy when they were unrestricted and their exploding birthrate was enabling them to take over more and more territory, and unhappy when people finally started killing them off.

Was there any morality or immorality involved when Mr. C. J. Thatcher and his partner released the remainder of their rabbits in the

bush on that fateful day? They gave them their freedom. Is freedom important, even for animals?

Today, we see that millions of racial aliens are pouring into various white nations, kind of like a plague of rabbits. Is it immoral for us to keep them out? They say they want to be "free," and have a right to be (which means moving to some other country of their choice). It is (according to them) our moral responsibility to take them in.

But how about *us* being free, too? *Free of their presence!* We whites are disappearing, *worldwide*, since our birthrate has been negative since 1978. The racial aliens are replacing us. Is it moral for us to go out of existence, so that our countries can be eventually taken over by them?

It took ten years for Australians to face reality on their rabbit problem, and start doing something about it. How long is it going to take for threatened whites, everywhere, to face reality on their racial alien problem, and start doing something about it?

You can't reason with a rabbit, but maybe you can, at least a little, with the dark homines who are swarming into Aryan nations. We should give them a simple choice, and ask: "Had you rather stay out of our territory, or be shot?"

I believe they would opt for the former.

In case some of them, at first, did not believe we were serious, we should prove otherwise by shooting illegal aliens crossing our Southern border. The men only need be targeted. Border Patrol agents wouldn't have to shoot to kill, just aim for the legs. They could use small caliber weapons. Even sprays of .22 caliber bullets, aimed at the legs, would have a profound effect on those they hit. Illegal border crossings should be off by about 99% in a matter of days. Probably not many would need to be shot because the news would travel fast.

The U. S. Government would never do anything so "inhumane?" It did something infinitely worse in WWII when it sent huge air armadas (some up to 1,000 planes) over Germany to bomb civilian areas in what was called "carpet bombing" or "area bombing." Women, children, the elderly—*everybody* was a target. This in violation of the Geneva Convention and the old Western "Code of Honor." Then they lied about it and said that "carpet bombing" was started by the Germans. Actually it was started by the British, but this was not *officially admitted* by the British Government until 1968, twenty-three years after the war was over.

U. S. policy-makers did many despicable things during that era, yet they postured as righteous beings. They were supposed to be our mentors; our role models; shining beacons on the hill. If they could bomb myriads of Germans of all ages out of house and home or burn them alive with incendiary devices, they shouldn't have any trouble condoning the plugging of a small number of wetbacks.

Mexico, of course, is not the only country that illegals are coming from, but it is the main one. If we practically dry up the flow from that country, we will have more manpower and money to tackle the illegals from elsewhere. But don't hold your breath till this happens.

It is generally assumed to be easy to tell a good action from a bad one, but this is not always so. If you consider an action with all its consequences, the *sum-total* of them, it is obvious that no one could live long enough to see them all, unless he lived forever. However, one should be able to look ahead for at least a few generations, or maybe even a few centuries, and get a pretty good idea of what might be the result of certain actions.

In the case of Mr. C. J. Thatcher, he probably felt that he was "doing good" when he released his rabbits out into the bush. He probably never worried much, if any, about the consequences of their future offspring, and if he thought about it at all, assumed that if the Victoria sportsmen were no longer interested in hunting them, farmers and ranchers would be, and would keep them in check. It is very doubtful if he went so far as to wonder if Australia had enough natural predators to keep the rabbits under control if the hunters failed. So we can pretty well forgive Mr. Thatcher, as probably few of us would have done any better, had we been in his shoes.

It is a very different case, though, with the leaders of those white nations who are letting racial aliens swarm into their countries. Who can excuse *them*? The implications of this will be immeasurably greater than any rabbit plague, yet these leaders refuse to face reality. The main reason is because they are too mentally-conditioned; another is, probably, because they (or some of them) are too wimpy. □

La Via Dolorosa of Lady Birdwood

In the Jan/Mar '92 *NSV Report*, we ran a news item about The Dowager Lady Jane Birdwood's literature publication, distribution and subsequent jury trial in a London court during October 1991. Lady Birdwood, then 78 years old, was charged and convicted for distributing literature against an identifiable ethnic minority (Jews) who, according to King Edward The First's Edict of Expulsion of July 18, 1290 AD, have no legal right to be in England. About 3 years prior to Lady Birdwood's conviction, a judge at the Southwark Crown Court ruled that King Edward I's Edict of Expulsion of the Jews was still extant. Given a light sentence and heavy warning, Lady Birdwood stated after her conviction that she would continue her activities, exposing the Jewish hatred for non-Jews and specific acts of hatred performed by religious Jews against non-Jews and gentiles.

Lady Birdwood was true to her word as she continued with her activities which were within England's own laws. Since then, she has been arrested again, charged with publishing material about Jews who have no legal right to be in England, tried in London by a judge who ignored England's existing laws and convicted by a jury which had little or no knowledge of their laws, intelligence to understand their laws and/or moral courage to judge defendants based on their established laws. Despite vigorous representation by defense attorney Doug Christie (Ernst Zündel's lawyer in two thought crime trials in Toronto, Canada), the 80-year-old Dowager Lady Birdwood was fined 500 pounds and sentenced to a 3-month suspended jail term for publishing the book, *The Longest Hatred*, about Judaism's anti-Gentile racism. Exposing Talmudic racism was held to be an act of racism by a 10-2 vote of a London jury. Lady Jane Birdwood sent the booklet to all members of Parliament and all Church of England vicars. British police seized 153 copies of the book from her London apartment. According to *The Independent*, "The pamphlet claimed the Talmud—Jewish law—contained blasphemies against Christ..." It should be noted that both of Lady Birdwood's trials have been held at the Central Criminal Court at Old Bailey (a street close to St. Paul's Cathedral), commonly known as The Old Bailey. The Old Bailey is the highest court in the land, comparable to the United States Supreme Court.

Since this particular *NSV Report* is being sent to a number of Jewish "Holocaust" survivors, journalists and government officials in England, we are providing herein some background history regarding England's current law (King Edward The First's Edict of Expulsion of the Jews) in the hope that the English people, who are also our people, will have more insight regarding the Jewish expulsion. Obviously, England's ZOG and our ZOG will do their utmost to circumvent any existing laws in order to have their own way, but if enough potential jurors become knowledgeable enough, smart enough and angry enough, then perhaps a defendant can get more justice in the courts than he now does.

In 1190 AD, Bury St. Edmunds became the first town in England to formally expel the Jew. This example was followed by Leicester in 1231, Newcastle upon Tyne, Wycombe, the County of Warwick and parts of East Anglia in 1234, Southampton in 1236, Northamptonshire in 1237, Berkhamstead in 1242, Newbury with Speenhamland in 1243, Bridgnor in 1274 and Cambridge in 1275. Other towns in England and Wales which expelled the Jews include Beaumaris, Newborough, Canarvon, Criccieth, Harlech, Bala, Conway, Rhuddlan, Flint, Derby, Romsey and Winchelsea.

In an attempt to solve the problem of "anti-Semitism", King Edward The First passed in 1275 the Statutum de Judeismo (Laws or Statutes regarding Jewry), a set of laws commonly known as the "Anti-Usury Laws." These laws outlawed the lending and borrowing of money for unproductive purposes. Jewish historian Cecil Roth, in his book *A History of the Jews in England*, admitted that these special privileges were "an amazing concession" because it was probably the first example of "affirmative action" or "positive discrimination." This set of laws was remarkable because King Edward I did not merely outlaw the lending and borrowing of money for unproductive purposes but granted special licenses to the Jew in order to encourage him to take up farming and any craft. However, the Jew never took advantage of these opportunities, choosing instead to continue with such parasitic practices as usury, clipping the coin (paring the silver off the coins which debased the currency), desecrating the host and ritually murdering Christian children every Passover, as the Jew is instructed to do in the Talmud. If anyone thinks that this was simply a medieval problem, it should be remembered that when Henry Ford was accused of being an "anti-Semite" for having publicized the Jew's thoroughly unproductive and

parasitic nature, he offered a reward of \$1,000 (a considerable sum at the time) to anyone who could show him a Jewish farmer. The reward was never collected.

King Edward I permanently banished the Jews from England in 1290. After the Jan/Mar '92 *NSV Report* was published, one of our associates made a trip to the University of Southern California Law School and sent us a copy of the actual wording of King Edward The First's Edict of Expulsion of the Jews in 1290. The Edict of Expulsion of 1290 reads "Eodem anno omnes Judei, cum eorum bonis, filiis, et uxoribus, circa festum Omnium Sanctorum, terram Angliae et Aquitaniae, concedente rege Edwardo, exulantur." This is translated by Dir. Cooper as "To the same end (in reference to a tax levy in the previous sentence which is not included herein) in the year, all Jews, with their goods, children and wives, around the holiday of All Saints (All Saints' Day is November 1st), are banished from the land of England and of Aquitania (the southwest part of what is now France between the Loire River and Pyrenees Mountains), King Edward having conceded."

The above sentence says a lot—not only for English history but this situation has repeated itself elsewhere in Europe from the middle ages to the present time. You see, the word "concedente" implies that the king reluctantly yielded to pressure from his advisers and subjects. In other words, the king was not the motivating factor behind the Edict of Expulsion. Most probably, the king was informed in no uncertain terms that unless the Jews were expelled, he would face a violent revolution which would not only result in the expulsion of the Jews but also the execution of the king, his family and loyal backers. So the king conceded to the Edict of Expulsion and thus ordered his Jewish friends, allies, business partners and co-conspirators out of English territory. To ease the pain of his former Jewish associates, the king not only allowed the Jews to keep the money which they obtained from usury and coin-clipping, and any belongings that they could carry (All Jewish owned real estate, synagogues, cemeteries went to the king), but the king also levied a tax onto the English people to pay for the Jews' transportation out of England. (Note: From the medieval ages to the present time, national leaders always deny a Jewish problem but eventually the people reach a point where they no longer believe the lies of their leaders and proceed to give an ultimatum to these leaders—Jews out or revolution. Faced with such an ultimatum, the leaders almost always yield

to the desires of the people.)

Most of the Jews chose to be expelled from England but a minority chose to remain in England by agreeing to convert to Roman Catholicism. However, it soon became apparent that the "conversos" were not sincere in their desire to convert. So, in 1358, King Edward The Third needed to re-apply the Edict of Expulsion of 1290. The same situation arose in 1609 when James The First was forced to expel the "refugees" from Spain and Portugal whose perfidy exposed them as being Jewish.

It is important to note that the Statutum de Judeismo of 1275, the Edict of Expulsion of 1290 and the Edict of 1596 (issued to prevent negroes from ever setting foot on British soil) are Royal Edicts. They became permanent laws when the monarch at the time exercised The Royal Prerogative. When the monarch exercises The Royal Prerogative, it is like the Pope issuing an Encyclical. The monarch can never be overruled. Any law which is issued through The Royal Prerogative can only be changed by a subsequent monarch regardless of anything said or done by the House of Commons or House of Lords. There is no "statute of limitations" concerning a Royal Edict. A Royal Edict is a permanent law which must be obeyed to the letter by all people in England forever. Every Jewish history book admits that the Edict of Expulsion is still extant.

The Jew desperately wants the law changed but does not want to publicize the matter for this will draw attention to the reasons why the laws were issued in the first place. As we all know, those reasons are as valid today as they were centuries ago. One would think that the Jew might try to take the hint and act like a normal human being but this would mean giving up the lending of money for unproductive purposes (usury) etc. So the Jew tries to destroy The Royal Prerogative by trying to destroy the national sovereignty of England and every other nation by corrupting and undermining every nation within the bounds of Christendom by instituting a Zionist Occupation Government (ZOG). Those who are naive enough to think that this explanation is a "Jewish conspiracy theory" should be informed that the editorial of the Jewish Chronicle of February 23, 1990, titled "One Europe" stated, "It is becoming almost a self-evident truth that our future collective security—from economical and ecological disaster as much as from military cataclysm—can be assured only by pushing further and faster for one world. One Europe, in which the Soviet Union and its former statellites are equal partners, or at least close associates, is the first

logical step. But time is pressuring faster than nation-states can cope with the notion of change...Can we get there in time?"

It is important to consider the *Statutum de Judeismo* of 1275 and the Edict of Expulsion of 1290 not as laws passed suddenly to try to solve forever the Jewish problem but rather as part of a series of laws passed throughout the 13th century to deal with the subversive influence of the perfidious Jew. The first set of national laws passed in England was the Magna Carta of 1215 which to this day is the source of all laws in the English-speaking world, including the American Constitution. Of the 63 clauses of the Great Charter, numbers 10 and 11 deal with the Jewish problem: (10) If anyone who has borrowed from the Jews any sum, great or small, dies before it is repaid, the debt shall not bear interest as long as the heir is under age, of whomsoever he holds; and if the debt falls into our hands, we will not take anything except the principal mentioned in the bond, (11) And if anyone dies indebted to the Jews, his wife shall have her dower and pay nothing of that debt; and if the dead man leaves children who are under age, they shall be provided with necessaries befitting the holding of the deceased; and the debt shall be paid out of the residue, reserving, however, service due to the lords of the land; debts owing to others than Jews shall be dealt with in like manner (Encyclopedia Britannica translation).

After the first trial and conviction in 1991, Lady Birdwood faced almost certain imprisonment if she published any further anti-Talmudic studies yet she bravely did so anyway. Though she was spared prison because the British establishment feared the image of an old lady moldering in a cell for printing pamphlets which offend some Jews, she lost a substantial portion of her life savings in mounting her legal defense. This second trial of Lady Birdwood served as a rallying point for her supporters. It was a great opportunity to meet old friends and make new ones. Lots of literature was exchanged, including several American publications such as the *NSV Report*, Hans Schmidt's *GANPAC Brief* and Michael Hoffman's *Revisionist Researcher*.

Lady Birdwood is undoubtedly England's greatest living patriot. She is hated by the Jews because she, like King Edward I, does not have an ounce of racial or religious hatred in her. They hate her because she has never made the mistake of saying or doing anything that can be construed as being "anti-semitic" or "racist." She has campaigned tirelessly for the safe, peaceful, gradual, financially-assisted repatriation of all non-Whites from England. ZOG has tried many times to assassinate her character but such

smears have had no effect. She has been able to hold very constructive meetings with Blacks and Asians, something she would obviously not be able to do if she were motivated by hatred for those who do not belong in her country. It is the Jew, and only the Jew, who hates her. This is because the Jew believes that he does not fit into her plans for repatriation. The Blacks can return to Africa or the Caribbean and the Asians can return to Asia but the Jew has no country to which he can return. Because the Jew is, by definition, deracinated, he hates all who are racinated. The focus of the Jews' hatred is to destroy any and all traces of racination. The Jew does not belong anywhere so he tries to destroy everyone else's race, religion, language, customs, traditions etc. so that eventually, if enough people are tricked into betraying their heritage, no one will be able to justify any plan to exclude the Jew or any other deracinated person from any country.

The campaign to spread the truth was given an unexpected boost a few weeks after the trial when Minette Marrin, an American, used her column in *The Sunday Telegraph* to describe some "anti-Semitic" literature which had been sent to her. She described in detail the comic book *Tales of the Holocaust* and a leaflet entitled "Mad Jews Disease" which is a humorous way to describe the findings of Laird Wilcox's Hoaxer Project Report (that most "anti-Semitic" vandals are, in fact, Jews themselves). *The Sunday Telegraph* is England's most popular Sunday newspaper and is read by everyone of any importance. That week, *The Daily Mail* picked up on the story. This, in turn, served as the impetus to create and circulate more literature. New leaflets were produced using Minette Marrin's photo and parts of her article. The Jews went absolutely berserk as hundreds of these leaflets were mailed to prominent people. *The Jewish Chronicle* approached Miss Marrin and asked her to write an article for the paper to express her views on the matter. When she did so, yet another leaflet was produced using her article from *The Jewish Chronicle*. Once again, this was sent to hundreds of people, no doubt causing the illegal Jewish aliens to continue to wallow in their self-hatred.

The above are excellent examples of what can be done in a nonviolent way to get people talking about the subjects which really matter. If every activist started producing his own leaflets and started circulating them amongst important people in his area, "the media" would not be able to ignore this initiative. Every Aryan who considers himself to be a man must always remember what is written in Protocol 5 of *The Protocols of the*

Learned Elders of Zion. "There is nothing more dangerous to us than personal initiative."

The most important aspect of Lady Birdwood's trial which "the media" have chosen to ignore is that before she was arrested, she lodged a formal complaint with the Metropolitan Police concerning the fact that the Soncino edition of *The Talmud* is sitting on the shelves of the Westminster Public Libraries. The disgusting filth of *The Talmud* is clearly a violation of England's Blasphemy Laws, which forbid the defamation of Jesus Christ. However, the police have been very slow in responding. The officer in charge of all "anti-semitic" matters, Detective Inspector Kember, will only say that he "is looking into the matter." This is in stark contrast to Kember's attitude when he was appointed the head of a special task force to capture the "anti-Semitic" leaflet distributors. Those who wish to give Kember a piece of their minds should contact: Chief Inspector Roger Kember, Metropolitan Police Service, Community Affairs Branch, New Scotland Yard, Broadway, London SW1H 0BG, telephone 071-230-4185 (direct line). Please note that the leaflet titled "Mad Jews Disease", which cites Laird Wilcox's findings that the "anti-Semitic" vandals are, in fact Jews, was printed and distributed by a group calling themselves "The Kember Gentile Support Group."

As of this writing, Lady Birdwood is appealing her case. For those who want to give Lady Jane Birdwood moral support, she can be reached at 31 Eastvale, Acton Vale, London W.3, England. No date has been set for her appeal but Doug Christie will continue to serve as her lawyer. Those who wish to support Lady Birdwood financially might consider sending money to Mr. Christie (810 Courtney St., Victoria, BC V8W 1C4, Canada). It is not always safe to send money overseas and Lady Birdwood must pay a large commission charge to the usurers (banksters) to convert foreign cash to Pounds Sterling. However, there is something far more valuable that you can do to help Lady Birdwood in her effort to defeat ZOG. You can use whatever resources you have at your disposal to educate our people regarding the true nature of the Jewish problem.

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Reflections on an Old Film

By

Charles E. Weber

Recently I saw a film produced around 1951 with the title, "A Foreign Affair." It was shown on public television, of all places. Unlike most of the more recent Hollywood films which have something to do with Germany, it was amazingly sympathetic to the plight of the Germans and it brought back many memories of my own bitter-sweet years as a young American in occupied Germany during 1945-1948, when I served as a soldier and civil servant. During those youthful years, which for most young men are normally full of hopeful activity and naive insouciance, I walked amid ruins of German towns and saw suffering and oppression that were a sobering experience, especially as a result of the realization that my own country, allied with the brutal USSR, had committed acts of destruction and oppression against a relatively small country that had never been a military threat to my own. The film made such a deep impression on me that I watched it twice.

The film made attempts at humor, but the humor was tempered, or perhaps even intensified, by the tragic background of the postwar ruins of Berlin, which were even the theme of a song that seemed like a sort of *leitmotiv*. Briefly, a female member of Congress from Iowa comes to Berlin to inspect troops there, perhaps around 1947 or so, before the Soviet blockade of Berlin. The naive lady from Iowa comes to Berlin all set to track down evil Nazis, but falls intensely in love with a captain, who happens to be having a love affair with a German cabaret singer (skillfully played by Marlene Dietrich), whom the war had deprived of things she had held dearest, even her beliefs. During the course of the action the female member of Congress softens her attitudes toward Germans in their desperate plight and even becomes friendly with the cabaret singer in spite of her love for the captain.

What a contrast this film was to the mercilessly anti-German films that Hollywood has often produced in recent years! Since 1951 motion picture production in the United States has become even more heavily concentrated on the objectives and agenda of the Zionists, who now have an even greater control of the industry. Hence we see much heavier emphasis on the "Holocaust" myths shrewdly calculated to instill feelings of guilt in both German and American taxpayers, who have been forced into paying heavy tribute to the Jewish state in Palestine. Other Zionist objectives include demoralization and weakening of the American Aryan host population by promoting miscegenation and homosexuality in keeping with ancient Jewish traditions. □

Dear Mr. Dietz:

The anonymous "Prof." (pages 1-10 [January *Liberty Bell*]) made some interesting points, but it is too bad that he had not read *The Bell Curve*, because if he had, he would have been in a much better position to discuss the Negress's editorial and to have refuted some of her nonsense. The book is very important, if for no other reason than the fact that it has attracted so much public attention, and right at a time when Congress seems ready to come to grips with some of the problems discussed in *The Bell Curve*.

One thing I liked about Revilo Oliver, amongst so many other things, is the fact that he had the courage to write under his own name...

Carl Hottel gave a rather good summary of the case against the "Holocaust" material in his letter to the *American Legion Magazine*. I have never joined a veterans' organization because I do not look with pride on what we Americans did in (or to) Europe. Some veterans, however, lap up the sort of swill that the Zionist propagandists dump out to them. It makes them think that they accomplished something through their sacrifices.

Cordial Greetings,
Charles Weber

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"HOLOCAUST TERRORISM"
results in CENSORSHIP!!
To my friends around the World!

Every time I write a newsletter, I have ten times as much material, as I can possibly use! The job of choosing what to include in the newsletter and what to discuss, and what to drop or put on the back burner is often anguishing for me.

This time I want to continue with our coverage of the Doug Collins, John Ball controversy, covered in the last newsletter!

Breakthrough after media-breakthrough is being achieved be-

LETTERS
TO THE
EDITOR

cause of these complaints lodged by the Canadian Jewish Congress-Pacific Region! The mainstream media has entered the fray. The *North Shore News* is sticking by Doug Collins and has hired a lawyer for themselves and Doug Collins. They intend to challenge this statute thoroughly. The British Columbia Press Council publicly came out on the side of Doug Collins, so it looks as if the "Learned Elders" might have made a tactical miscalculation in flaunting their influence, and revealing their double standard and hypocritical position.

John Ball also intends to fight all the way, support and legal help is being mobilized! We have to demonstrate to the public at large that if the "Holocaust Promotion Lobby" wants the right to peddle their bizarre ethnocentric version of history, calling it a "HOLOCAUST" that they have to be prepared to see their tall tales of the "Holocaust Story" challenged by those people who can still think for themselves!

They cannot expect to go on a massive 50 year long campaign to vilify the Germans with untrue stories and outright fabrications and lies about gas chambers and alleged genocide, and not expect a reaction from the victimized Germans and other people of good will, who don't have the same burning, all-consuming hatred some of these Holocaust lobbyists have for Germans under the guise of "Anti-Nazism".

If Revisionists are constantly accused by Jewish circles of being anti-Semites because they expose Zionist-Jewish machinations, why should Germans not accuse their attackers and tormentors not as being merely Anti-Nazi (since they are long dead), but as Anti-German bigots and propagandists.

Take "Schindler's-List", for example, where every German man and woman is shown as crooked, devious, cruel, evil, boorish and utterly corrupt!

Why should the Germans accept such vicious, negative stereotyping in a film of filth, violence and corruption, to which school boards will drag millions of innocent children, to "teach them history" via a film based on a novel?!! To expose these

youngsters to typically "Hollywood" smut and to overwhelm them with sexual and political pornography!

Every teacher, priest, minister, politician and newspaper man promoting that piece of unadulterated filth, should be criminally charged with aiding and abetting the corruption of minors. I recommend that parents call their school principals and teachers to warn them that if their children are introduced to sexual abuse and violence via the "Schindler's List" hate film, that they can expect legal repercussions. And then I suggest that those of you with children or grandchildren affected by this monstrous film, get of your asses and do something, if you don't do it for justice and decency's sake then for God's sake do it for your children!

From Ernst Zündel's POWER Newsletter, November 1994. Ernst can be reached at 206 Carlton Street, Toronto ON M5A 2L1, Canada.— 416-922-9850.

✻ ✻ ✻

10 January 1995

Euro-American-Alliance
P.O. Box 2-1776,
Milwaukee WI 53221
414-423-0565

Speaker of the House
U.S. House of Representatives
Washington, D.C. 20515

Dear Mr. Speaker:

This is America, is it not, Mr. Gingrich? The Jeffries woman, House historian, it would seem was treated like an enemy of the State for having offered a contrary opinion about the "Holocaust." Firing her for it only shows how Judaized this country's government is becoming. *Criminal Politics Magazine* has claimed that the Jewish press crows all the time over their control of both Democrats and Republicans. Now it is demonstrated by the Speaker. When Charles Schumer whines his complaint that a 'Holocaust

denier' is in an official capacity in the House, the Speaker rushes to get rid of her.

Many of us do not believe in the Six Million myth. Some of us have done much research on the question. It is after all a matter for historians, not shamans. Jews openly question the divinity of Jesus Christ, a fair question in a free society. We, however, must pay obeisances to contrived stories and statistics to placate the Jews. Well, Mr. Speaker, you can bow and scrape before the "Rabbi Schumer," but he won't thank you for it.

Connie Chung may have suckered your mother, but Charles Schumer obviously has you by the short hairs.

Sincerely
Maj. Donald V. Clerkin
Chairman / Commander
Euro-American Alliance, Inc.

P.S. Schumer will use your cowardice in this matter to get more House votes for his gun confiscation schemes. When you give a Jew such as Schumer anything, you give him everything or else.

☆☆☆

10 January 1995
Letters
Milwaukee Sentinel

Dear Editor:

Why is the Posse Comitatus remnant in Tigerton treated like the Russians treat the people of Chechnya? Burning seems to be the remedy that all levels of "American" government employ against demonized dissidents.

First the "Move" group in Philadelphia was bombed out with an incendiary device. Then "Bruder Schweigen" leader Bob Mathews was burned alive on Whidbey Island by the FBI. Randy Weaver's cabin at Ruby Ridge, Idaho was about to be cremated with napalm when a reporter and his cameraman intervened. The

54 — Liberty Bell / April 1995

Waco Davidians were burned alive by the BATF and the FBI. Now a county judge orders the homes of a few Shawano County residents burned to the ground because they question the tax laws and have filed common law liens against public officials.

Moscow and Beijing have nothing on the American firebugs who seemingly have a license to kill and destroy property in the name of 'the law.'

Sincerely, Major Donald V. Clerkin
Chairman / Commander
Euro-American Alliance, Inc.

☆☆☆

15 January 1995

NBC Entertainment
3000 West Alameda Avenue Burbank,
California 91523

Dear Sirs:

"Seaquest" is an interesting concept. It is only the attempt at ridiculous political correctness that makes it foolish. Take for example the story this week about the possibility of there having actually been an Atlantis. Your story line posits that it was a black civilization ten thousand years ago. Consider that today's black race is mired in criminal imbecility. Consider also that at the time of the building of the pyramids the Nubians were slaves in Egypt. Consider further that the black tribes of Africa have never had a written language, never used the concept of a wheel, or a pulley or an incline plane; that their peoples never ventured more than a mile or two off the coast of West Africa.

Why then would you put forth the idea that this poor, benighted race of blacks could ever have been the people of Atlantis, the people that allegedly taught the ancient world its tongues, its science and medicine, its laws?

A few more shows like this one, and you'll have to employ Leonard Jeffries to explain why the blacks would be all brain sur-

Liberty Bell / April 1995 — 55

geons and rocket scientists but for white prejudice. But the question remains how could the Africans have forgot so much from 10,000 B.C. to circa 4,000 B.C., when the Egyptians discovered that Nubians could lift and carry?

Sincerely,
Major Donald V. Clerkin Chairman / Commander
Euro-American Alliance, Inc.

☆ ☆ ☆

Jean Feraca
WHA

Dear Ms. Feraca:

Your Professor Shoyb is being very disingenuous when he claims not to understand my meaning when I say that revisionism is not permitted in the field of "Holocaust studies." That it is encouraged in the field of American history is signal, especially when one considers that many of the same persons who won't permit revisionism of the oscillating data of the "Holocaust" are quite content that footnotes to history in America such as Harriet Tubman be raised to the standard required to teach history.

If we make Harriet Tubman into a major player immediately preceding Fort Sumter, then why not make the mythology of this woman complete by placing her at the Constitutional Convention at Philadelphia, or at the Missouri Compromise? She could be seen giving advice and scolds to those "crackers." The blacks would not know the difference. It might just sound good to them. The other peoples of color 'don't read no Gringo history anyway.'

I keep saying that this sort of nonsense is what is drying up public 'education.' Except for my call this morning, all of the calls were in agreement with the ruination of history teaching. You had it right when you were somewhat critical of the thrust of this revisionism, which is not to enlarge knowledge of specific events and actors but to detract from some, namely white males, who must be demonized. This is the bottom line of multi-culturalism.

Sincerely,
Maj. Donald V. Clerkin

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Pass along your copy of *Liberty Bell*, and copies of reprints you obtained from us, to friends and acquaintances who may be on our "wave length," and urge them to contact us for more of the same.

Carry on the fight to free our White people from the shackles of alien domination, even if you can only join our ranks in spirit. You can provide for this by bequest. The following are suggested forms of bequests which you may include in your Last Will and Testament:

1. I bequeath to Mr. George P. Dietz, as Trustee for Liberty Bell Publications, P.O. Box 21, Reedy WV 25270 USA, the sum of \$ for general purposes.

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RACE FROM ALIEN DOMINATION!**