

# NATIONAL VANGUARD

Toward a New Consciousness; a New Order; a New People.

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EVGENICS

**Eugenics:**  
Toward the Stars

## A New Step Forward

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**T**HE LAST FEW MONTHS have been a time of great progress and great challenges for us at NATIONAL VANGUARD and the National Alliance. On the one hand, we've seen a series of COINTELPRO-style attacks launched against us, primarily from Internet sites which claim an allegiance to White racial idealism, but whose antecedents are anything but clear; and on the other hand we have been busy creating an online daily news adjunct to our print magazine.

We officially launched NationalVanguard.org on the 13th of September, 2003 with an announcement on my weekly *American Dissident Voices* radio program. Though at this writing our new site has only been in existence less than three weeks, it has already surpassed many local and regional newspaper and television news sites in popularity. In that short time, we have published well over 500 articles ranging from short news briefs to longer investigative and opinion pieces, including news, activism reports, speeches given at Alliance meetings, humorous flash cartoons, historical articles, debunking of hostile media coverage, and humor.

NationalVanguard.org will be concentrating mainly — though not exclusively — on fast-breaking national and international news of interest to White men and women, and on news about the struggle to regain our freedom and independence, especially news about the National Alliance. In the past, we depended exclusively on our members' *Bulletin* for news of the Alliance, but in an age in which White people, particularly the young and intelligent Whites we need to reach, expect instant communication, it is up to us to keep our members and supporters and the White public informed about what we are doing in the real world *in real time*. The best and fastest way to do that now is on the 'Net. NationalVanguard.org is also an *interactive* news site, offering the opportunity for you to become



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**Editor:** Kevin Alfred Strom; **Contributing Editors:** Justin Cowgill, Ben Parker, S. M. Casper; **Publisher:** Erich Giebe

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**Submissions** of articles or letters for publication cannot be returned and may be sent to the address above. Electronic submissions, which are preferred, may be sent to kevin.strom@revilo-oliver.com.

The symbol which appears in the **NATIONAL VANGUARD** logotype is the Life Rune. It comes from an ancient alphabet, or *futhark*, used in northern Europe for many centuries before the general adoption of the Roman alphabet there. The Life Rune signifies life, creation, birth, rebirth, and renewal. It expresses in a single symbol the *raison d'etre* of **NATIONAL VANGUARD** and of the movement of Aryan renewal.

# David Starr Jordan

## *Racial Exemplar*

by Robert S. Griffin

DAVID STARR JORDAN (1851-1931) was a distinguished naturalist and social philosopher, a published poet, and the first president of Stanford University. He was described by his biographer as “one of the most versatile men America has produced, winning distinction not only as an educator, philosopher, and scientist but also as an explorer, a crusader for peace, and an advisor to presidents and foreign statesmen. . . . It would seem no exaggeration to say that he belonged to the great tradition of the eighteenth century personified by such giants as Franklin and Jefferson, who took the whole world as their province.” A biological law and a mountain peak were named in Jordan’s honor.

One of the most versatile men America has produced. In the tradition of Franklin and Jefferson. A biological law and a mountain peak. Quite the man. And yet, in all likelihood, you have never heard of David Starr Jordan. As far as you are concerned, he never existed. (And, truth be told, until about two months ago I had never heard of him either. I was reading a book about Henry Ford – see references – and Jordan was mentioned and I became intrigued.) Those who tell the story of America to you and your children, and to me – the scholars and publishing houses and teachers and journalists and politicians and movie makers – have concluded, so it appears, that we (“we” and “us” in this writing refer to White people) don’t



DAVID STARR JORDAN

need to know about Jordan, or, perhaps, that it would be better for *them* that we do not know about him. The question for us, of course, is whether we ought to know about him. Answering that question is no trivial undertaking; whom we know about from the past, and what we know about the past in general, matters greatly, because how we think about the world and ourselves and our kind and how we conduct our lives are shaped by our knowledge of those who preceded us on this earth and our awareness of past events. My investigations into Jordan’s life have led me to conclude that, indeed, he is someone we ought to know about. I’ll

outline what I see as the most important things for us to take into account about Jordan and then discuss their implications for our lives.

### Proud Racialist

To begin, Jordan was openly and proudly a racist. Race was his primary lens for making sense of the world and living his life. He used the term “Aryan” and asserted that the “whole body of the ‘blond race’” constituted a brotherhood. He talked and wrote about race without reservation or equivocation. He advocated social policies grounded in a racial frame of reference and racial goals. He believed the races were different and that the “blood of a nation” was the primary determinant in its history. “The blood which is ‘thicker than water’ is a symbol of race unity,” Jordan wrote. “The blood of the people

is at once the cause and the result of deeds recorded in their history. For example, wherever an Englishman goes, he carries with him the elements of English history. It is a British deed that he does, British history that he makes. Thus, too, a Jew is a Jew in all ages and climes, and his deeds everywhere bear the stamp of Jewish individuality.” Elsewhere, Jordan wrote that the Negro would inevitably “do deeds after his kind.” It is of particular note that Jordan referred to Jews directly and that he considered Jews a distinct race of people. And it should be also be noted that he didn’t run from criticizing Jews: in 1912, for example, he prophesied that unless Jewish power in the world was held

# Educational Sabotage

## How the Lives of White Children Are Being Destroyed by a “Close the Achievement Gap” Education Policy

by Anne Lawford

ONE OF THE MOST vicious attacks on White<sup>1</sup> people in the United States today is the “close the achievement gap” education policy actively promoted by the Federal government. It is particularly cowardly in that it is directed against White children of all ages, even the little ones in grade school. Congress made this discriminatory policy part of the Elementary and Secondary Education Act (ESEA) in 1994. That same policy has been continued in the deliberately misnamed “No Child Left Behind” Act that President George W. Bush signed into law in January 2002. In fact, Bush campaigned in favor of this policy.<sup>2</sup>

Ultimately, this policy is about jobs. “Achievement” in the slogan “close the achievement gap” is not used in the sense we have always used it; that is, an accomplishment brought about by one’s own efforts. The social engineers who coined this phrase mean “jobs with high salaries” when they talk about achievement. The hidden agenda behind this policy is to position minorities, no matter how incompetent, so they can step into colleges and universities, and from there into well paying jobs;

1. By “White” in this paper I mean Caucasian, since that is how the term is usually defined in statistical studies and also how it is used by the journalists who are, in many cases, my sources.

2. See, for example, in *The Washington Times* for March 25, 2000, an article entitled, “Minority Support Sought by Bush.”



*St. George and the Dragon*, a sculpture at Princeton University, symbolizes the struggle White students face against their hidden and open enemies in the educational establishment.

and to position Whites, especially White males, so they can only get jobs that pay poorly.

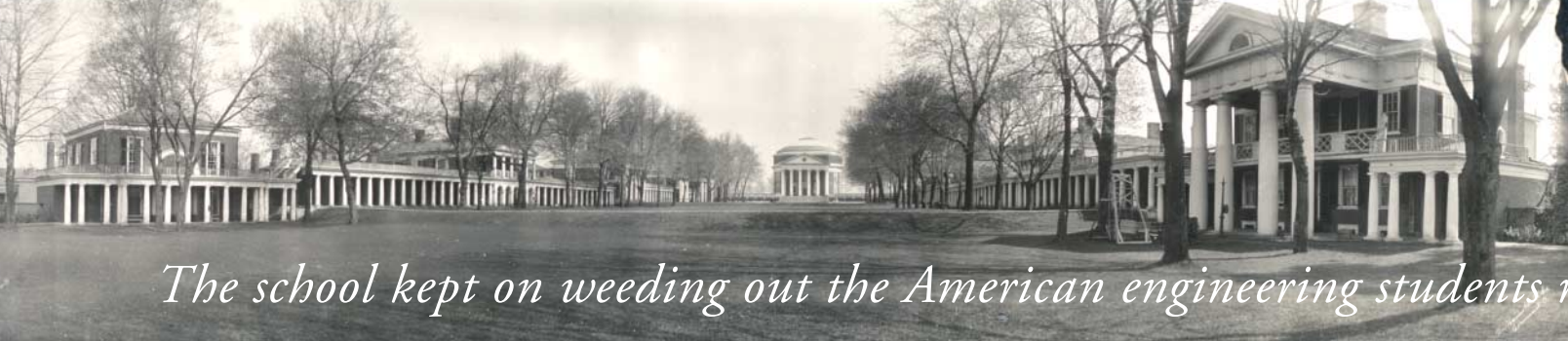
### The Cheat White Children Act

The statement of purpose at the beginning of the No Child Left Behind Act says that the “purpose [of the Act] can be accomplished by ...closing the achievement gap between high- and

low-performing children, especially the achievement gaps between minority and non-minority students....” Today the only non-minority student is the White student. State testing, which measures whether the achievement gap between White students and minority students is closing, has made this policy the tail that wags the public education dog, in Kindergarten through high school. The Act requires states and school districts to submit annual “report cards” showing student achievement on a group by group basis for all the groups it defines as “disadvantaged” due to their race, ethnicity, and inability to speak and read English, among other factors. And, of course, scores for the White group, the advantaged group, must be included to show whether the achievement gap between them and other students is closing. Comparative rates of graduation from high school for each group must be reported so the government can monitor whether the gap in graduation rates has been narrowed.

But, for example, in states like Texas, California and Arizona, where thousands of non-English speaking Mexicans stream across the border each year, this policy asks the impossible; *unless there is a dramatic shift of resources to the Mexicans and their grades are massively inflated at the same time those of White students are deflated.*<sup>3</sup> Truly, this law would more aptly have

3. In 1982 the Supreme Court ruled that children who are in the United States illegally must be permitted to attend public elementary and secondary schools.



## The school kept on weeding out the American engineering students

been called the “Cheat White Children Out of Resources and the Grades They Earn” Act.

Many people are well aware of the fact that “affirmative action” has resulted in White men being discriminated against in the workplace in order to permit less well qualified minority candidates to come out ahead of them in hiring and promotions. For example, employees at the General Accounting Office were told last October that, before being finalized, the performance ratings prepared by their supervisors were reviewed by the Managing Director of the agency’s Office of Opportunity and Inclusiveness to “look for patterns that need to be addressed... particularly regarding protected groups such as... minorities.” And last April five “non-minority” males at Robins Air Force Base filed a reverse discrimination suit after they obtained evidence that the ratings of two minority males were raised while their own ratings (and that of one non-minority female) were downgraded.

So it is widely recognized that, in practice, the so-called “affirmative” action policy depends on unprincipled negative tactics to accomplish its ends. It depends on an employer’s willingness to inflate the job ratings of minority employees and deflate the ratings of Whites.

### Falsifying Test Results

But not enough people realize that in school districts around the country teachers are being coerced into robbing White children of their rightful grades, using this “close the achievement gap” policy as the justification. For example, the Heritage Foundation reported in a paper dated

April 13, 1999, when George W. Bush was Governor of Texas, that sanctions in Texas for schools that failed to close the achievement gap had resulted in “wholesale layoffs of staff.” Teachers and administrators in other states where the “Close the Achievement Gap” policy is enforced are fearful of losing their jobs, too.

In one Texas school where the achievement gap on the Texas Assessment of Academic Skills (TAAS) had narrowed over a 5 year period, White students had made little improvement compared to Blacks and Hispanics, according to the school’s “report card.” In fact, the performance of the White students in writing actually *declined* compared to Texas Hispanics! The *New York Times*, on April 7, 1999, reported that officials in a Texas school district had been indicted for manipulating test results data. And there have been reports of fraud in other states as well.

This policy is not only about closing the gap in standardized tests, as bad as that alone would be. It’s also about grades given by teachers on their own classroom tests as well. Writing assignments are particularly vulnerable to manipulation, and, as you can see from the school “report card” discussed above, they are being manipulated to the detriment of Whites.

You can find “report cards” on school district Web sites around the country, especially in states like Texas where the “close the achievement gap” policy has been enforced by firing teachers and closing schools. One can only imagine how academically gifted White children are faring at the hands of teachers under so much pressure to “close the

achievement gap.” This anti-White system of grade manipulation masquerades under the high sounding rubric “accountability,” but it is about *rigging outcomes*. It is not about holding teachers and administrators accountable for providing all children with appropriate opportunities to learn.

In his foreword endorsing a book titled *Outcome Equity In Education* in 1994, New York’s Education Commissioner let the cat out of the bag by calling for “broadening the definition of equity beyond the traditional concerns with inputs... to move towards outcome equity.”

### A Decades-Long Policy

This close the achievement gap education “policy” has been implemented for many years in colleges and universities, where arrogant department chairmen have long been free to treat students arbitrarily. This is the reason why so many high-performing high school students have dropped out of college, and why high SAT scores are no longer a good predictor of graduation from college.

But those at colleges and universities who do this dirty work have been told they need not worry about getting caught. In a 1995 article, the Bulletin of The American Association of Higher Education declared: “If...a student doesn’t do well in college, [people] blame the student.” When I read that statement, I was reminded of the scandal involving the Shell Oil Company’s polybutylene pipes that would burst after being in use only a short time. When company technicians called attention to the product’s poor quality, a company executive responded with a memo saying noth-



right through their junior year. He said 'They are killing them here.'

Panoramic photographs: The University of Virginia in 1909

ing ought to be done to improve the product because "...people will blame the plumbers."

### Arbitrary and Abusive

In an article entitled "Harvard Faces the Aftermath of a Graduate Student's Suicide," the *Chronicle of Higher Education*, October 23, 1998, reported that a graduate student at Harvard had committed suicide, and in his suicide notes blamed his advisor for his death. The article described the student, Jason Altom, as "by everyone's estimation one of the best graduate students in Harvard University's chemistry department." The article said the student's death raised questions about student advising, and, according to the author, the suicide is symptomatic of the "skewed power relationship" problem that exists at most universities.

The article said there had been eight graduate student suicides at Harvard since 1980. (Note the year, 1980. The 1980s was the decade when "outcomes assessment" in higher education grew dramatically. See more on this below.) Four of the students were in the chemistry department, and three of the four, including Mr. Altom, worked for the same research advisor: Elias J. Corey. Although Mr. Altom was considered the finest student in the Corey group and helped teach Mr. Corey's advanced chemistry course, observers at Harvard said Mr. Altom had good reason to fear that "his advisor might turn on him." They said it had happened to others before, and several students were "kicked out" in their fifth or sixth year by Mr. Corey.

Advising, in a "close the achievement gap" environment, means

blocking promising White students from graduating with degrees in math or science, and discouraging their progress in other fields as well.

### "They are killing them here"

One day when I was at the University of Maryland posting flyers to announce a meeting of concerned college students and their parents, a graduate of the engineering school there read one and came up to talk to me. He told me that when he was an undergraduate in engineering at the school, he had had to take a job because, as a foreign undergraduate (Iranian), he was not eligible for the American aid that foreign graduate students get. He said that because he was working he did not have all the time he needed for studying. Consequently, he didn't have a good grasp of the subjects he took and had to rely on help from his American classmates. He told me that again and again, *after they had explained the homework to him and prepared him for exams*, he would do well on the exams and they would not. He said it upset and embarrassed him. He said the school kept on "weeding out" the American engineering students right through their junior year. He said he couldn't find any explanation for it. He said, "They are killing them here."

The *Chronicle of Higher Education* reported a few years ago that Arkansas State Senator Nick Wilson led a rebellion in Arkansas against so-called "accountability" in higher education because it involved tying institutions' funding to how well they met goals promoting preferences. They were called "performance" goals. Nevertheless, many colleges and universities, at least as far back

as the 1980s, have adopted the "accountability" scheme spelled out in the No Child Left Behind Act. After learning how the No Child Left Behind Act has been designed to "close the achievement gap," the similarity between the practices this law mandates and what the colleges and universities are doing becomes apparent. For example, academic deans at the University of Pittsburgh were told three years ago that their budgets would be cut if they failed to bring the grades and graduation rates of minority students in line with those of non-minority students.

But how does a college implement a policy of making sure that ethnic and other minorities get grades and have graduation rates that match those of White students? Does it achieve this goal by inflating the grades of minority students, by deflating the grades of White students, or both? Does it increase the graduation rates of minority students compared to White students by decreasing the graduation rate of White students?

How does this policy affect the chances that White students can graduate on time, or even graduate at all? How fair are the grades they get?

At American University, White students who have completed all the courses for a PhD have been stonewalled in attempts to go forward with writing a thesis. No thesis, no PhD — another step towards "Closing the Achievement Gap."

At the University of Virginia (UVA) White undergraduates taking a graduate level chemistry course were denied keys to the Chemistry Building, locked evenings and weekends, where required reading for the course was kept on reserve. Graduate



# News from the Homelands

by Mark Cotterill

town. At a rally preceding the march, attorney Jürgen Rieger and the representatives of the foreign delegations called attention to the fate of Hess. In their presentations they exposed the lies, historical falsification and illogic of the claims that the man who had flown to Britain in a heroic attempt to stop the madness of World War II was somehow a “war criminal” who had committed “crimes against humanity.” Except for a few frustrated ‘anti-racists’ shouting the usual obscenities, a poignant silence fell over the town. Many local residents, especially those of an older generation, stood along the pavement with tears in their eyes as the huge procession slowly passed by.

## Germany:

THE NATIONAL DEMOCRATIC PARTY (NDP) attracted over 3,800 members and supporters to its annual Pressefest (Press Festival) over the weekend of August 9/10, which was held in the small town of Meerane, in southeast Germany (part of the former East Germany). The National Alliance was represented by Shaun Walker from the Alliance’s National Office, and former BNP leader John Tyndall was the guest speaker from Britain. Music was provided by North Front and Saga (from Sweden).

Despite attempts by German authorities to obstruct a commemoration for murdered prisoner of conscience Rudolf Hess, thousands from all over Europe gathered on August 17th, the anniversary of his death, to pay homage to him. Approximately 5,500 persons — predominantly young people — from all over Europe came to call attention to the criminal injustice of Hess’ murder and its subsequent cover-up. Hess is widely believed to have been strangled to death in 1987 by members of the British secret services in collusion with the Americans. Delegations from Sweden, Denmark, Russia, Bulgaria, Italy, Spain, France, Belgium, the Netherlands, England, Scotland, Slovakia, the Czech Republic and other European countries marched in quiet, disciplined dignity through the small Franconian

town. At a rally preceding the march, attorney Jürgen Rieger and the representatives of the foreign delegations called attention to the fate of Hess. In their presentations they exposed the lies, historical falsification and illogic of the claims that the man who had flown to Britain in a heroic attempt to stop the madness of World War II was somehow a “war criminal” who had committed “crimes against humanity.” Except for a few frustrated ‘anti-racists’ shouting the usual obscenities, a poignant silence fell over the town. Many local residents, especially those of an older generation, stood along the pavement with tears in their eyes as the huge procession slowly passed by.

## Norway:

THE OSLO Anti-Racist Center, the Center Against Ethnic Discrimination, and Norway’s Jewish community have filed a joint petition to the UN Committee on the Elimination of Racial Discrimination over Norway’s alleged violations of international Conventions on the Elimination of all forms of Racial Discrimination (CERD). The background to the petition is the Supreme Court’s acquittal of Terje Sjolie — a leading Norwegian nationalist — after he made what the Jews called “an anti-Semitic speech” at a Rudolf Hess commemoration march in August 2000. After the UN Committee receives the petition, the Norwegian state has three months to reply. The entire process will take about a year and, according to law-

yers representing the three petitioners, if the Committee finds that Norway has indeed violated the CERD, it will probably mean that the country’s laws will have to be brought into line with the “international convention.” Which means, in plain English, no more free speech in Norway.

## Russia:

IN POST-COMMUNIST RUSSIA, six out of the seven wealthiest and most powerful oligarchs, wielding mind-boggling political and economic leverage, are Jewish. This racial profile of the *nouveau riche* has not gone unnoticed by the people. How, it is being asked on the streets, did members of a minuscule outsider ethnic minority come to wield unimaginable might since 1991? Awareness of Jews is on the rise, as people are asking hard questions about who has impoverished the workers. References to “Zioncrats” and “blood-sucking Yids” who hijacked privatization and stole the wealth of the Russian people are commonplace.

## Flanders:

DESPITE THE BEST EFFORTS of the Belgian political establishment to ban it, The Flemish nationalist party, the Vlaams Blok (VB), scored big gains in Belgium’s national elections on May 18<sup>th</sup>, receiving almost 20% of the vote — its highest total ever — a significant increase over the 15% it won in 1999. The VB supports independence for the northern Flanders region of Belgium, and campaigned on a platform calling for closing the border to further non-White immigrants and deporting non-White criminals and

illegal aliens. Its motto is “Our People First.”



Vlaams Blok balloon

Although the VB is the largest party in the city of Antwerp, it does not have a majority, as all the other parties have banded together to form a majority to keep them out of the city government.

Christian Democrat (conservative) leader Stefan De Clerck admitted that this *cordon sanitaire* has not checked the VB’s increasing popularity with ordinary Flemish people. “They’re still growing and that’s a problem,” he said.

This year’s annual Flemish Nationalist festival in Diksmuide, which was held over the weekend of August 30/31, was well down in attendance from previous years. Only about 2,000 (including a handful of Britons and an American) attended this year. The main reason for the small number attending was that the radical Voorpost group had boycotted the festival, in protest at its liberalization over the last few years. They held their own rival festival in the town of Steenstrate the weekend before and over 5,000 nationalists attended (more than double the number at Diksmuide). This goes to show that radical nationalism is more popular than lib-

# Race and the ‘Genetic Woodpile’

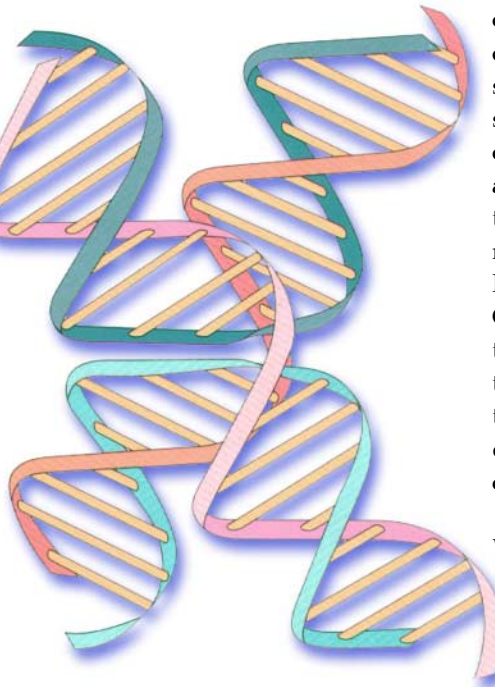
## *The Perils and Promises of Racially-Oriented Genetic Testing*

by Mike Rienzi

OVER THE LAST 15 years or so, genetic studies of human populations have provided honest racial researchers with much data demonstrating the reality of biological race, the relative relationships of different populations to each other, and, more recently, the extent of admixture in various ethnic and racial groups. However, until very recently, it was not possible to obtain useful genetic information about racial ancestry at the individual level. Most analyses of individual racial identity revolved around “phenotype” (physical appearance) and/or the racial histories of the ethny or ethnies that the individual derived ancestry from. However, we have now entered the era of the “consumer DNA/genetic genealogy” market, and it is possible for individuals to ascertain useful information about their “precise ancestral proportions<sup>1</sup>.” How is this done, and what are the implications for racial activism?

The first individual genetic testing services available were those that revolved around gender-specific gene markers; i.e., unchanging gene markers specific for either patrilineages (through the father) or matrilineages (through the mother). An example of the former are Y-chromosome gene markers; the Y chromosome, and the genes contained therein, are passed down from father to son. Matrilineal information is represented by the extranuclear DNA of the mitochondria (a cellular organelle responsible for energy production); a person’s mitochondria, and the genes contained therein, are inherited from the mother.

1. Term used by the company DNA Print Genomics, Inc. See: [www.ancestrybydna.com](http://www.ancestrybydna.com) for more information.



While such gender-specific markers have some utility when used to examine the ancestries of large numbers of people (population groups, ethnies, races), they cannot yield any useful information about racial ancestry at the individual level. There is a simple mathematical explanation for this. A man inherits both his Y chromosome and 50% of his overall genetic structure from his father. However, the father received the Y chromosome from his own father, who is the paternal grandfather of the person in question. At this point, the overall genetic contribution (grandfather to grandson) is at the level of 25%. As you go back each generation, the overall genetic contribution to any individual man from his Y chromosome progenitor is halved. If you go back 5 generations it is 1/32, 10 generations (only about 250 years) it is 1/1024. And, as you go back even farther, it only gets worse. The same holds for mitochondrial DNA; 10 generations ago your mito-

chondrial progenitor was only one out of 1024 ancestors. Thus, a gender-specific marker can tell you the possible ethn racial identity of only one out of hundreds or thousands of your ancestors, and the racial input from that one progenitor alone is basically nil. One can find a virtually pure-Negro “African-American” with a Germanic Y chromosome, or an extremely Nordic Briton – who can trace back unmixed ancestry for centuries – with a non-White mitochondrial marker. From an individual racial standpoint, this is meaningless.

How to get around this problem? Well, instead of gender-specific markers, one can look at gene markers from an individual’s autosomal (non-sex chromosome), nuclear (from the cell nucleus) DNA - these are genes which represent the totality of one’s genetic input from all one’s ancestors. A company, DNA Print Genomics, Inc., has been developing technology that can allow individuals to ascertain their BioGeographical (what we would call racial<sup>2</sup>) Ancestry, based on “Ancestry Informative Markers” (AIMs), which are Single Nucleotide Polymorphisms (SNPs), changes in the genetic code that can differ not only between individuals, but differ in frequency between different ethnic and racial groups as well. By analyzing these AIMs, a very accurate estimate – a “Maximum Likelihood Estimate” (MLE) – of a person’s racial make-up can be determined.

The current version of the test – and the one that is now commercially

2. The people behind this test seem to be, from what they write in their manual, racial “liberals,” so they tend to use various euphemisms for the word “race.”



# Postscripts

by Revalo P. Oliver

## Which Way, Western Man?

This review of William Gayley Simpson's *Which Way Western Man?* was published — in an abridged version — by NATIONAL VANGUARD in 1979. When William Simpson died at the age of 99 in 1991, he had completed a series of supplementary notes and emendations he wished to be added to his monumental book. William Pierce promised him that the book would be revised and expanded as he intended and republished in a new edition, a task which was finally completed by National Vanguard Books this year. So it is most appropriate that we now present the complete and unabridged review of this work, newly transcribed from Dr. Oliver's original typescript.

**T**O ANSWER THE QUESTION posed in the title of his book, William Gayley Simpson has condensed into 762<sup>1</sup> closely-printed pages the experience, the research, and the philosophical thought of a lifetime. He is now 87, and he began to write the present book thirty-five years ago. It is a veritable encyclopaedia of everything that is directly pertinent to our race's position in the world today and our problematic future.

The book is unique. What makes it so cogent is that it is both an intellectual autobiography and a synop-

tic treatise. The reader, even if he begins with conditioned reflexes that make him hostile to his own race, can follow, step by step, the process by which reason and intellectual honesty forced Mr. Simpson to his conclusions. His work may also be taken symbolically as an epitome or recapitulation of the course of Western civilization, which likewise began with the Christian faith of the Dark Ages and has now brought us to the point where we can no longer refuse to face the grim realities of the world in which we must either live or perish.

Born in 1892 in an educated but sternly Christian family, Mr. Simpson was graduated, *magna cum laude*, from a highly reputed theological seminary, became a minister, and, unlike most clergymen, he had a religious faith so ardent that instead of regarding some of the most striking parts of Christian doctrine as convenient subjects for professional oratory, he, like St. Francis, tried to live in logical conformity with them. Our race, like some others, has a strain of sentiment that can be excited by the idea of *tapas*, the mirific virtue and spiritual power produced by austerity, self-sacrifice, and self-mortification. The notion of *tapas* was a fundamental part of Aryan religions from India to Scandinavia, and it was not remark-

able that our ancestors, accustomed to venerate Odin, a god who, by an act of supreme self-sacrifice, hanged himself on the great world-tree so that he might arise from the dead, should have accepted the cult of a god who had himself crucified and likewise rose from the dead; nor that, so long as they believed in their new religion, they held to the faith that spiritual excellence could be attained by inflicting degradation and pain on oneself. St. Francis was merely one of the many who had the fortitude to live up to that faith.

Mr. Simpson, too, tried to carry the religion to its practical consequences, but, unlike St. Francis, he did not lapse into a kind of amiable insanity. He learned from his dolorous experience that reality is not to be denied and that magic is either clever trickery or an hallucination. He realized that there was no way in which he "could be an honest man and remain a minister."

Innumerable clerics, even in the darkest ages of Faith, found their creed unbelievable, but either took refuge in the Mediaeval aphorism, "populus vult decipi, ergo decipiatur," or, if not without honesty, accepted Cardinal Dubois's celebrated dictum that God is a bogey that must be brandished in order to scare the masses into some semblance of civilized behavior. But since

1. The 2003 edition consists of 1070 pages of slightly larger and easier to read type; it is available as item 407 from National Vanguard Books, \$42.95 post-paid in the U.S., \$44.95 elsewhere.

the forced unity of Christendom was effectively broken in the Sixteenth Century, not a few clergymen have publicly denounced the religion to which they gave assent in their youth. It will be worth while to illustrate the profound difference between their reactions and Mr. Simpson's. And it will suffice to list the five who are now most generally remembered in this country.

Early in the Eighteenth Century the Reverend Mr. Thomas Woolston set out to "establish the truth of the Scriptures." He soon saw that it was no longer possible to claim that the various tales in the Christian Bible were historical accounts of events that had actually happened, so he tried to defend them as allegories, as edifying and somewhat more dignified than Aesop's fables. That device, however, was a rod that broke in his hands. He became a deist and published his *Discourses*, of which sixty thousand copies are said to have been sold in the brief time before the corporations in the salvation-business took alarm and he was, by a pious perversion of the law, thrown into the prison in which he died in 1731. He is remembered now for his influence on his contemporaries, but the *Discourses* are not really worth reading and, so far as I know, have never been reprinted.

At the same time, a far more acute and intellectually courageous mind was at work in Étrépnigny, a small town half-way between Rouen and Paris. The Reverend Father Jean Meslier had an understandable reluctance to be burned at the stake, so he continued to discharge his professional duties and administer consolation to the credulous, but he composed a treatise of some 366 manuscript pages, of which he made and placed in responsible hands three copies, and which he further protected by calling it his last will and testament, to be opened only after his death, which occurred in 1733. After apologizing to his parishioners for having deluded them, he under-

took a systematic analysis of religion in the light of the known laws of nature, common sense, and our instinctive morality. His work was surreptitiously but widely circulated in manuscript copies until 1761 or 1762, when it was printed in Holland. His *Testament* was drastically abridged and reduced to an inexpensive pamphlet by Voltaire, who attenuated much of Meslier's argument, since Voltaire professed deism on the grounds that only belief in a supernatural being who would reward virtue and punish vice could induce even a modicum of honesty in men. (See particularly Voltaire's letter to the Marquis de Villevieille, 30 August 1768.) Meslier's devastating critique of belief in praeternatural beings is entitled *Le bon sens* in the French editions, but the English translation, perhaps to avoid confusion with Thomas Paine's *Common Sense*, is entitled *Superstition in All Ages*, which is a little misleading, since the work is not a history of religions but a philosophical examination of belief in the supernatural. It was reprinted by The Truth Seeker in San Diego.

Christianity was really saved by the French Revolution, for that bloody orgy of murder, pillage, and revolutionary insanity convinced even Gibbon of "the danger of exposing an old superstition to the contempt of the blind and fanatic multitude." The appalling outbreak of savagery, instigated by cunning conspiracies and only precariously brought under control after years of bloodshed, was a cogent proof of the irredeemably primitive nature of the masses, the multitude, which Franklin and Hamilton, echoing Horace and Erasmus, had justly called the many-headed beast. A majority of thoughtful men everywhere were convinced at last of the truth of Cardinal Dubois's dictum, and, to the delight of the professional clergy, a majority of learned men undertook to profess, or at least not to attack, a religion which seemed necessary to maintain

domestic peace and, indeed, to preserve the very basis of civilization.

Undeterred by these considerations, the first great apostate of the Nineteenth Century, the Reverend Mr. Robert Taylor, disregarded the pleas of his ecclesiastical superiors and friends, who urged him not to ruin a promising career in the Church in which his talents destined him for high office, by publishing facts that could only disturb the placid credulity or proletarian fanaticism of the lower classes. His *Diegesis* (1829), an historical investigation of Christianity and its relation to earlier religions, is a work of great learning and incisive scholarship, the more impressive today since many of the Christian gospels were still unknown when he wrote and he had at his disposal only a small fraction of the copious information about other early religions that subsequent discovery and research has now made available. Although his book inevitably contains errors of detail, it deserves careful reading today. It was reprinted in 1977 by Health Research, Box 70, Mokelumne Hill, California. [Now at [www.healthresearchbooks.com](http://www.healthresearchbooks.com). — Ed.]

In the United States, Colonel Ingersoll was not ordained, although he was the son of a clergyman and his early education gave him the familiarity with the Christian stories that he displayed in *The Mistakes of Moses* and his many orations. His campaign against Christianity inspired some holy men, notably the Reverend Mr. William Mahan, to forge some more gospels, but it inspired numerous others to foresake their business. Of the latter, the best-known today is the Reverend Mr. Samuel P. Putnam, an indefatigable public speaker who was generally regarded as Ingersoll's most active disciple. His numerous speeches and articles, so far as I know, have not been collected, and are of interest today only as illustrations of "free thought" in a nation which, after the tragic defeat of the South in



## Id of the Yid:

### Our Apoplectic Invaders Considered

A review of *The Ordeal of Civility: Freud, Marx, Levi-Strauss, and the Jewish Struggle with Modernity* by John Murray Cuddihy; Basic Books, 1974

reviewed by Hugh Lincoln

DECADES BEFORE Kevin MacDonald embarked on his Jewish trilogy, a little-known sociology professor at New York City's Hunter College came to suspect that the Jewish intellectual movements of the 19<sup>th</sup> and 20<sup>th</sup> centuries weren't quite the marvels of universal application imagined by academia and later by wider society. Rather, they were elaborate coping mechanisms designed to de-racialize the social conflicts between Gentile Europe and newly emancipated Jewry. It was MacDonald who expanded "coping" to "destroying" in the context of Jewish-Gentile relations, but John Murray Cuddihy is to be credited for one of history's more thoroughgoing, if obscure, exposures of Jewish deception.

Cuddihy, who retired in 1998, is presumably not a racist. He speaks more of "culture" than ethnicity or even race, and might even consider himself sympathetic to Jews. The book, *The Ordeal of Civility: Freud, Marx, Levi-Strauss, and the Jewish Struggle with Modernity*, was published in 1974. It is spoken of in reverent tones by the writer who calls himself Yggdrasil and other learned White nationalists. But some racially

conscious Whites confess that the book does not speak to them. Inaccessibly dense and academic, they say — a sentiment with which I came to sympathize as I read the book. *The Ordeal of Civility* is not light reading. It is also difficult to find. But within the yellowed pages of my used copy, purchased over the Internet, I found a surprisingly damning analysis of Jewish motivations.

Cuddihy's thesis goes roughly as follows: Upon the granting of emancipation to the Jews of Europe<sup>1</sup>, their less-refined ways, developed over centuries within their tightly bound tribal lives, bumped rudely into the carefully cultivated behavioral codes of the larger Gentile communities of Europe. The closer Jews tried to get, the more intense the conflict became. The Jewish intellectual elite cringed when the *ostjuden*, or unassimilated Jews, made a spectacle of themselves in European civil society. Cuddihy cites the example of the Victorian-era social reformer Beatrice Potter, who found herself disgusted by the Jews of

1. Prussian Jewry's Emancipation Edict, for instance, was granted on March 11, 1812.

London's East End: "...the immigrant Jew, though possessed of many first-class virtues, is deficient in that highest and latest development of human sentiment — social morality... He totally ignores all social obligations other than keeping the law of the land, the maintenance of his own family, and the charitable relief of coreligionists."

Jewish intellectuals were well aware that views such as Potter's prevailed. Their minds raced to concoct explanations for the conflict that steered clear of the most obvious one: race. Karl Marx described it as a class conflict rooted in economic maldistribution. Sigmund Freud described it as a medical malady rooted in suppressed natural urges. The "structuralism" of French anthropologist Claude Levi-Strauss, propounded in the 1960s and 1970s, asserted that no one culture was better than any another, leaving open the possibility that, if anything, Western culture was loaded with hypocrisy and trivial etiquette while non-Western cultures were more admirably "natural."

The propounding of such ideas, Cuddihy says, sprang from Jewish "status humiliations of modernity," the "wound in the heart" suffered by their encounter with a larger and more refined Gentile society, an encounter that left them feeling inferior. "Structuralism, like Marxism, is an ideology of subcultural despair, an uneasy mélange of cognitive relativism and ethical absolutism," Cuddihy says. By Gentile "modernity," Cuddihy meant the separation of the private from the public that evolved as Gentile Europe moved from animal skin-wearing tribalism to civil societies with public institutions. The transition saw the develop-

# The Death of Dov Eitan

by Paul Westman

## PART I

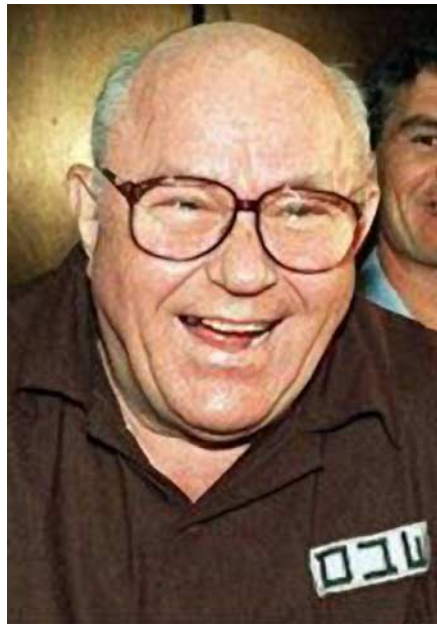
IN FEBRUARY 2002, Eli M. Rosenbaum, boss of the witch-hunting Office of Special Investigations (OSI), a unit within the U.S. "Justice" Department's Criminal Division, easily persuaded a pliant federal judge, Paul Ramon Matia (an appointee of the first President Bush), to once again cynically strip 81-year-old Ukrainian-American autoworker John Demjanjuk of his U.S. citizenship.

In one of the most bizarre vendettas on record, world Jewry has conducted a vicious, nonstop campaign of vilification and legal persecution against Demjanjuk for more than a quarter of a century—a third of the man's life. (In contrast, Demjanjuk served as a camp guard for two years in World War II—the "crime" that is the basis for this shameful affair.) The Demjanjuk family, with the generous support of dwindling, aging Ukrainian communities in the United States and Canada, has expended millions of dollars just to keep Demjanjuk alive. On the prosecution side, White taxpayers in the United States, Russia, and Poland have forked over tens of millions more to subsidize their own group's defamation and dispossession, enriching scores of Jewish attorneys and government officials in the process.

Over the course of time, unchecked Jewish fanaticism transmogrified a simple, ordinary human being into a comic book Symbol of Evil—"Ivan the Terrible," "the butcher of Treblinka," operator of gas chambers where



ELI ROSENBAUM



JOHN DEMJANJUK

900,000 Jews were exterminated. In his spare time, this legendary Aryan bully beat Jews mercilessly, cracked skulls, cut off ears, gouged out eyes, stabbed pregnant women in the abdomen, committed indescribable atrocities on corpses, and drilled into the buttocks of helpless Jewish prisoners. Reporters, academics, judges, prosecutors, and cabinet officials have uncritically endorsed these and equally lurid atrocity stories without batting an eye or cracking a grin—at least in public.

The low point of the Demjanjuk affair occurred after Jews in the U.S. government extradited Demjanjuk to Israel in 1986 to be hung. The condemned man spent the next seven and a half years of his life in a cage where the lights were never turned off, and where his every move—including showering, sleeping, and using the toilet—was observed twenty-four hours a day, seven days a week, by shifts of Jewish guards. All of his telephone conversations were tapped.

The trial, broadcast live over Israeli TV and radio, was conducted in a large auditorium in Jerusalem filled with 500-650 Jews, many lining the sides of the hall.

The lead judge, Dov Levin, a former member of the terrorist Irgun, permitted the Israeli prosecutor to spend the first week describing the events and horrors of the "Holocaust"—because young Jews needed to be educated. Reinforcement of the cultic persecution myth—the religiously-grounded "common bond of suffering" that Jews believe makes