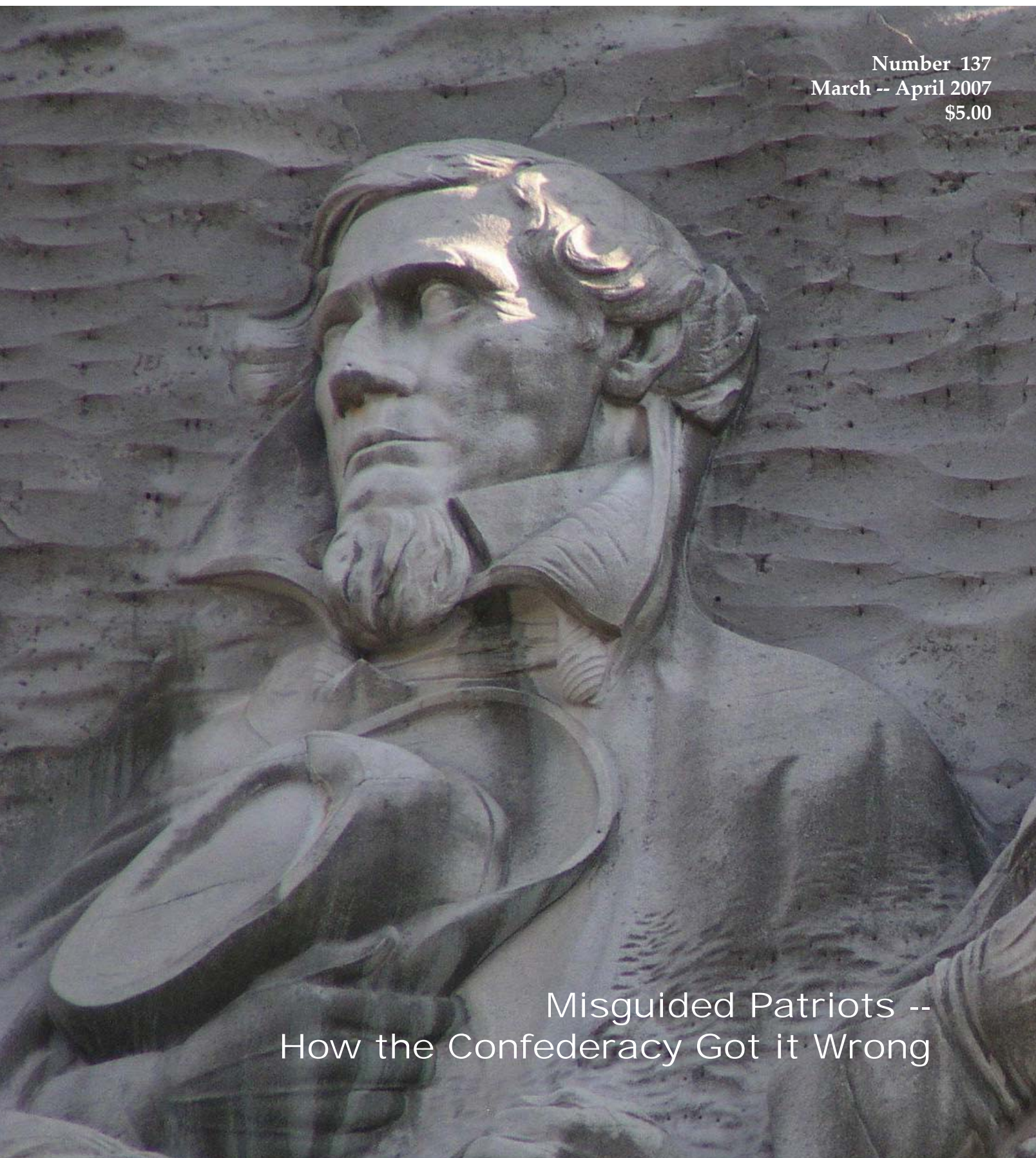


NATIONAL VANGUARD

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

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Misguided Patriots --
How the Confederacy Got it Wrong

NATIONAL VANGUARD

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Note from the Editor

This issue contains a number of articles of great importance for our race and cause. An understanding of the issue of 'White Supremacy' versus 'White Separatism' -- the point of our cover story -- is critical to our long-term survival. National Alliance Chairman Erich Gliebe's article deals with very real personal issues with which each and every activist must deal before they can truly commit themselves to the ideal of creating a future for our folk, and R.M. West has produced one of the more powerful philosophical interpretations of the ebb and flow of our racial history -- don't miss part two in the next issue -- while John Clarke has provided and extremely valuable insight into the simple lies which can become commonplace in the face of mass ignorance with his superb "moon-landing hoax" article.

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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. The Life Rune signifies life, creation, birth, rebirth and renewal. It expresses in a single symbol the raison d'être of NATIONAL VANGUARD and of the movement of Aryan renewal.

NATIONAL



VANGUARD

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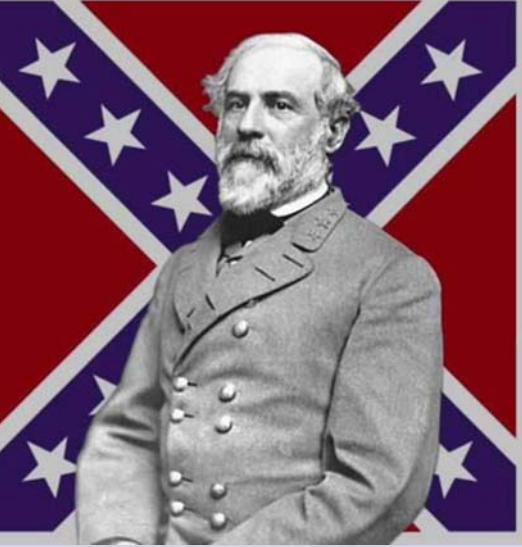
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Our Cover: Confederate Army General Robert E. Lee, as depicted on Stone Mountain, Georgia.



Many pro-White activists still cling to the symbolism of the Confederate States of America as one of the ultimate symbols of original American White power, and hanker after that time period as a beacon of America as how it should have been, with states' rights paramount. Yet, as *Richard Preston* points out, the Confederacy in fact had it wrong and the disastrous after effects of their philosophy of White Supremacism are still taking their toll on White America.

Misguided Patriots: How the Confederacy Got it Wrong

Almost all pro-White activists in America, and the world over, are told about the Confederacy and the American Civil War. Invariably, as the Confederacy is demonized for being the “slave state” and the Union as being the “anti-slavery” state, it is assumed that the South were the “racists” and the North the “anti-racists.”

As a result, the natural sympathy of many pro-White activists is directed towards the Confederacy, an almost knee-jerk reaction to the vitriol and hatred poured out against the South and any vestige of its symbolism, particularly the Confederate flag.

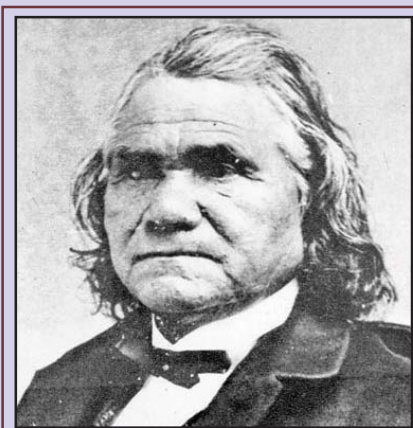
Yet, like many popular conceptions (which are, for the greatest part, merely media creations) there are important parts to this image of the South as being “racist” and the North being “anti-racist” which are simply untrue and, more importantly, when all the facts are considered, the unpopular but inevitable conclusion has to be drawn that the Confederacy were, when it came to the racial question, wrong.

Non-White Soldiers and Workers of the South

To begin with, it would be a serious error to presume that the Confederacy was all about “White racism.” It will come as a great

disappointment for “White racists” to learn that much about the Confederacy was not “racist” at all, but in fact, the very opposite. For example, the only allies of the Confederacy to actively fight on their side were the five Indian Nations of the Creek, Cherokees, Seminoles, Choctaws, and Chickasaws. In total, about 15,000 Indians served the Confederacy, and the Indian Territory of Oklahoma gave a greater percentage of her population to the cause than any state except Virginia. In fact, the very last Confederate General to surrender at the end of the war was Brig. Gen. Stand Watie, a Cherokee Indian who led the largest force of Indians fighting for the Confederacy.

Negroes also served with the Confederate military forces as mechanics, teamsters, and common laborers. They cared for the sick and scrubbed the wounded in Confederate hospitals. Nearly all of the South’s military fortifications were constructed by Negro laborers. Most of the cooks in the Confederate army were slaves. Of the 400 workers at the Naval arsenal in Selma, Alabama, in 1865, 310 were Negroes. Negroes served with crews of Confederate blockade-runners and stoked the firerooms of the South’s warships.



Hidden Confederate history: Indians who fought for the South. Brigadier General Stand Watie was a Cherokee Indian who led the largest force of Indians in the Confederate army. He was the very last Confederate Army general to surrender.

Confederate General Nathan Bedford Forrest, the legendary cavalry commander and founder of the Ku Klux Klan, said in a postwar interview: “*When I entered the army I took 47 Negroes into the army with me, and 45 of them were surrendered with me ... These boys stayed with me, drove my teams, and better Confederates did not live.*”

Thus it is ironic that modern “White racists” who look up to the Confederacy are, for the largest part, ignorant of the Confederacy’s non-White soldiers and support staff. While the North also, of course, had non-White soldiers, the point is that it cannot be reasonably claimed that the Confederacy were fighting “for the White cause.”

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Western culture, that is, the high-cultural ideals extracted from the innate-idealism of Aryan man and made manifest in his society has produced, even from its earliest times, thinkers of the most profound ability. Individuals who gave their lives over to searching for the well spring of such abstract concepts as truth, honor, justice, the divine, logic, or reason, all in order to bring about improvements in the culture.

This occurred with individuals as far back as Plato's Socrates or his astute Aristotle. Later on, minds such as Kant, Hume, Bacon, Schopenhauer or Descartes, in the inorganic vein, and in the obverse: Machiavelli, Leibnitz, Hegel, Goethe, Spengler or the genius of Nietzsche.

Of the latter group it is Hegel upon whom I wish to comment upon. Hegel was a philosopher of the early 19th century who produced a theory known as Dialectic Change. Said theory states that the reason that human beings are involved in a process of perpetual change is due to the existence of conflicting elements that are inherent to every complex situation. These conflicting elements, by their very nature, are destabilizing to the

current situation, and as a result, the current status quo cannot continue indefinitely.

In that status quo's place arises a new situation in which some of the old conflicts are resolved to some extent or another. But the new situation contains complex problems of its own, and so the process continues.

In short, complexities within the existing thesis leads to antithesis, which leads to synthesis, which in turn becomes the new thesis.

This process of perpetual change constitutes the vicissitudes of history. So goes the theory of Dialectic Change. But for a theory to be sound, it must correlate well with reality. Where there is contradiction the theory must be brought into accord with reality.

We arrive at reality by objectively observing naturally occurring phenomenon and applying reason and logic to what we observe. All too often, we view events subjectively and attempt to mold reality to fit our preconceived notion of how a thing ought to be. To do so is to perpetuate a lie and to build upon a false premise. So what then does reality say about the theory of Dialectic Change as it applies to Western culture?

First, understand that Western culture is organic. It's like any other organism in that it's made up of individual cells: Aryan man. When the innermost desires, ideals, beliefs and ideas — the real soul — are made manifest in their society, this comprises their culture.

So our culture then, being organic (alive), is susceptible to the same cycles of life and death, as any other organism: birth, infancy, maturity, decline, death and rebirth. All living things naturally progress toward disintegration.

This isn't to say that Western culture or the innate-idealism that is responsible for this culture will disintegrate. As long as we continue to propagate our race, the innate-idealism will remain. And thus the culture.

Just as our race does not die with the death of one kinsman, our culture does not perish just because the particular spirit-of-the-age does. Just as our race continues because enough of us leave behind children in which to replenish ourselves, our culture continues because the new Western Spirit arises to replace the old. The new spirit is born of the same innate-idealism as the old. So our culture continues on.

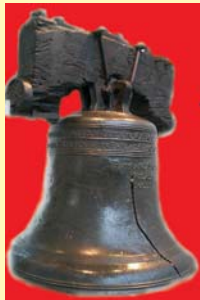
As long as we continue to propagate our race, and our race's innate-idealism continues to remain the controlling influence on the lands in which we live, our culture will remain despite these cultural shifts, these ups and downs. And there are, and will continue to be, ups and downs.

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Georg Wilhelm Friedrich Hegel was a German idealist philosopher who is credited with the development of the three-step 'Thesis-Antithesis-Synthesis' philosophical worldview. In the first part of a two part series, *R.M. West* discusses the concept and its practical application to White history.



Nature's Dialectic: The Antithesis to a False Premise



Jim Ring's

THE BELL

When Your Hometown Becomes Someone Else's

I walk through my old Pennsylvania hometown today just like I did so many times thirty years ago.

The streets are the same streets, running the same routes they always have, passing buildings and homes that are at least approximate if not exactly as to the way they were decades ago.

The town's big factory across the street from my boyhood home is closed up now. It is a hulking structure; ominous and dark. It didn't seem so when it was alive and bustling with commerce and workers; trucks coming and going. The most optimistic thing that could be said about the plant is that it seems as if it is in deep sleep.

Others would say it is quite dead; its industry taken off to a foreign land; leaving the disemboweled exoskeleton. The level at which rust is alive here would indicate the later being true. Without workmen to hold it at bay, the rust never sleeps. Its victory is symbolized by its conquering of the great water tower; the brownish stain

creeping over the once gleaming whiteness.

The sprawls of the streets with their perimeter of sidewalks were heavily trodden. I shared them with many a pedestrian thirty years ago. I knew, or at least knew of, many of these people. The others I called strangers.

Today, I walk the same walk I did as a boy. Even the same shortcuts to the town center are still there. As with thirty years ago I share the walkways with others, now all strangers. Not just strangers . . . but strange. So strange in fact that these make my strangers of thirty years before seem as if almost distant relatives; people akin to me though I didn't know them.

These strangers whom I pass and intersect paths with are not separated from me in years but in worlds. They come from a gigantic, teaming place called the Third World. These particular ones come from the closest place that world's border is adjacent to ours; Mexico.

There have been changes in this town over many years; incremental changes not for the better. Blacks, here and there, would move into previously all White neighborhoods. Consumerism surrounded the town and city traffic overcrowded the country roads.

But the biggest changes in the past thirty years happened in the previous three or so. It was as if this Third World was on an apparent collision course with ours; skirting so closely that these invaders were able to leap unharmed from their world to ours.

To the local citizens, the portal from the Third World to our little town is called Chicago or at least that was the assumption of most and they made their assertion by pointing to the scores of broken down or nearly so vehicles with Illinois license plates. One didn't even have to see a Mexican to know what neighborhoods were being infected with them. All you had to do was look for the parked Illinois-plated cars. Indeed, in just the space of the past few years the population of the small town swelled to 50% Mexican; when scarcely there had been any in years past.

The impact of these aliens was ever so profound on this historic Revolutionary War town. At first they took up the rental housing and once ensconced brought the village their particular cottage industry—the trade of drugs. With industry of their commerce, the invaders were able to start buying property around the town; drug lords living next door to respectable, working citizens.

As I walked my walk around my once hometown, in the space of a few blocks, I would pass the beautiful, middle class homes of invaders and yet see squalid tenements and watch the Mexicans throw soiled baby diapers out of the windows of the upper floors while their kinsman loitered the streets below.

The alleyways are targets of the rival Mexican drug gangs who tag people's garage doors, walls of businesses, and street signs. These crimes pale in comparison with the murders between rival gang members and drug deals gone bad. Low class Whites now find employment with the Mexican bosses selling their poison to an ever-widening circle. The town is dotted with Mexican stores and it is quite open that they cater to their own; not being especially

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"The moon landing was a hoax." This conspiracy theory has gained momentum of late, yet, as *National Vanguard's* science editor, John Clarke, points out, it is simply untrue, and not only serves to denigrate what is possibly the White race's greatest achievement, but also serves to ridicule a real hoax, that of the Nazi 'gas chambers.'

July 20, 1969 has become a highly controversial and emotional date for different people, for different reasons.

* To White people who are proud of the accomplishments of their race, this date is when man first walked on the moon. That day represents the peak of Western Civilization.

* To those who hate White civilization, this date is an insufferable blight that has to be falsified in the historical record. It is to them unacceptable that the main brains behind the moon landings were Nazi German SS officers such as Wernher von Braun. It is also Politically Incorrect that White people have sole claim to this achievement; thus it should be (1) ignored, (2) selectively falsified, or (3) flatly denied. This third treatment is the topic in this column.

It is perfectly normal for any event of major proportions to attract a host of conspiracy theories, and the moon landing is no exception. What is unusual is the support these theories received from influential circles that are hostile to Western Civilization. For the most part, published books downplay the role of captured German scientists in the Apollo program. Sometimes though, media propaganda goes all the way.

Capricorn-1

In 1978, the Jewish Hollywood producer, Paul Lazarus, released his movie, *Capricorn-1*, in which the U.S. sent a manned mission to Mars -- and faked it by shooting the entire trip and exploration in a movie studio. The show was hosted by *X-Files* actor Mitch Pileggi. The studio set and terrain were deliberately made to look like the moon landing. Similarities included phrases spoken by astronauts, desert scenery, the



An Anti-White Hoax: The "Moon Landing Hoax Conspiracy" Exposed

landing craft, actions performed outside the landing craft, and even the powdery dust surface on which astronauts walked.

Fox TV, not to be outdone, has produced an hour long documentary in which they attempt to prove that the moon landing never happened. This was repeatedly shown on prime-time TV.

By February 2006, the moon landing deniers had spread sufficient propaganda that up to 20 percent of Americans do not believe man ever went to the moon.

Who are the Deniers?

The main players (eagerly supported by the mass-media) appear to consist of people who mistrust their government – (good instincts so far), but reveal an unfortunate lack of objectivity and dearth of knowledge in basic science and astrophysics.

Astonishingly, they even include a few people with a scientific or engineering background, such as Bill Kaysing, who in his youth was a junior engineer at Rocketdyne. He played the prime role as consultant for the hour-long Fox TV Moon-Landing-



The caption on this movie poster says: "Would you be shocked to find out that the greatest moment in our recent history may not have happened at all?"

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