

NATIONAL VANGUARD

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

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**Beauty and Art:
Why They are Threatened**

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Cover: *The Virgin*, a painting by Abbott Handerson Thayer

Editorial by Kevin Alfred Strom

How You Can Help

IF YOU'RE CONVINCED that there is value in the way we do things here at NATIONAL VANGUARD, there are innumerable ways you can help us. If you'd like to write in-depth feature articles, there may be a place for your work in our pages. Those who'd like to lend a hand writing short news items may find a niche contributing them to NationalVanguard.org. You might consider buying subscriptions as gifts for friends and family, and anyone with a few hours of spare time per month could be travelling to local newsstands (many are operated by independent entrepreneurs) and showing the proprietors how everyone profits when NATIONAL VANGUARD is on display there. Above all, spread the word.



Through your efforts and ours, we've more than doubled our circulation since we started publishing the magazine again in 2002, but there is still tremendous potential for growth. At the rate we're growing—assuming the growth doesn't level off—we'll be at world-class circulation levels in less than a decade. We need you to be our ambassador to make that happen.

In this issue, our *Forum* and *News From the Homelands* sections are on temporary hiatus in order to bring you part II of 'Holocaust Commemoration,' the conclusion to Irmin Vinson's definitive article on the Jewish drive to turn their largely-mythical 'Holocaust' into a state-imposed belief system that reinforces their own racial solidarity while inculcating a race-wide universal guilt among Whites. We also offer a special welcome to first-time contributor Josiah Nott, who analyzes the opposition of organized Jewry to what we of the West consider beautiful; and we thank Contributing Editor Ben Parker for his classic short story, "The Sign Man," which takes us inside the mind of a man who creates his own medium for social change, with an investment of time, thought, and zero dollars. I'd

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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.



The Assault on Art and Beauty *by Josiah Nott*



JEWES, AS A GROUP, oppose beauty. In the many modern cultural movements that have spread an all-pervasive decadence upon our Western lands this one truth is evident.

In the early nineteenth century this did not yet appear to be the case, and a composer like Felix Mendelssohn could write attractive (if not profound) music that was part of the mainstream of Western music at the time. (Though by the mid-nineteenth century Richard Wagner could already detect the pernicious influence of Jews on Western music, a position he set out in his book, *Judaism in Music*.) But by the end of the nineteenth and beginning of the twentieth century the Jewish opposition to beauty, *viz.*, opposition to all standards of beauty and to real manifestations of beauty, had begun in full force.¹

'Modern Art' Destructive

Look at the 'modern art,' the paintings and the sculpture, that has been promoted by Jews for the last 100 years. Listen to the music of Jewish composers like Arnold Schoenberg, who almost single-handedly destroyed Western classical music in the early twentieth century. Consider the various intellectual and 'cultural' movements that were created and have been supported by Jews: every one of these movements has

a negative, contrarian, reductionist, 'subjectivist,' or 'relativist' position on beauty, aesthetics, and standards of beauty.

Jewish intellectual movements of the past 150 years or so have attempted in various forms to undermine, subvert, invert, and 'deconstruct' objective Western standards of beauty. Witness Marxism's attack on art as an instrument of class domination, Freud's reduction of beauty to our lower 'animal' urges ("sublimation"), Boasian anthropology's claim that beauty is 'culturally relative,' logical positivism's claim that only facts can be objective (ergo, standards of beauty and values in general are subjective), post-modernism's claim that beauty does not even exist or is a manifestation of 'power' (Foucault), and, of course, Jacques Derrida's position that beauty, like all Western standards of value (and truth), needs to be 'deconstructed.' (I agree with writer Hugh Lincoln: Derrida's philosophy is indeed "a metaphor for Jewish influence — a complex deconstruction of the Western canon.") All of these movements are united in the

1. I was inspired by Kevin Alfred Strom's *American Dissident Voices* broadcast of October 2, 2004 (nationalvanguard.org/story.php?id=3944, "Beauty, Art, and Race") to write this essay. "Beauty, Art, and Race" will be available in printed form in our sister publication, *Free Speech*.

HOLOCAUST COMMEMORATION

Part II: Metamorphosis of an Idea

by Irmin Vinson

(Part I of this series was published in NATIONAL VANGUARD issue 124.)

ALTHOUGH OUR EYES have been trained to see, in photographs and old newsreels of Dachau and Buchenwald, Jews targeted for racial destruction, our eyes deceive. Jews formed the majority of internees in German concentration camps in the East, notably at Auschwitz, but not in the camps on German soil and thus not in the camps that Americans liberated.

For Americans in 1945 the human face of the Nazi concentration camp was mainly expressed in photographs of European Gentiles, not dead Jews. The prevailing political view of the camps, which saw their inmates as brave co-belligerents in our crusade against Nazi tyranny, was perfectly convincing. The concentration camp was indeed a symbol, but it was not yet a symbol of the Jewish Holocaust.¹¹

It should be superfluous to mention that none of the American liberators felt culpable, none felt that they were somehow complicit in the carnage before them, none felt that they should shed tears of contrition for the victims. As the war drew to an end



HOLOCAUST COMMEMORATION in action: A "Days of Remembrance" ceremony at the Capitol Rotunda, with Elie Wiesel and Colin Powell in attendance.

some humanitarians warned of publicizing photographic evidence of Nazi atrocities for fear that it might inflame a spirit of vengeance against prostrate Germany; no one worried that Nazi atrocities would induce feelings of guilt among the victors for having failed to prevent them or for having been part of the cultural system that perpetrated them. *Our side,*

the democratic West, had just defeated *them*, the fascist dictatorships. Dachau and Buchenwald testified to *our* goodness and *their* evil. Liberty had defeated tyranny. It was a polarizing and triumphalist interpretation, befitting the victors of history's most destructive conflict.

The world would be a better place today if Germany and her allies had

11. For the racial composition of the camps liberated by Americans, see Novick, 65, 295n.8. Josef Kramer, commandant of Bergen-Belsen, where Anne Frank succumbed to typhus, told British liberators that his camp's internees were "habitual criminals, felons, and homosexuals," which was inaccurate, but more accurate than the now-dominant Judaizing interpretation that makes every camp survivor an inoffensive Jew. Many of the earliest accounts of wartime internment were written by non-Jews, because the Nazi concentration camp had not yet become exclusive Jewish cultural property. For a critical discussion of early camp literature, see Paul Rassinier, *The Holocaust Story and the Lies of Ulysses* (Costa Mesa, CA: IHR, 1978), where the ethnic demography of the internees is evident. As Novick pointedly notes, the relative scarcity of Jews in the camps liberated by Americans did not prevent Holocaust industrialist Deborah Lipstadt (author of *Denying the Holocaust*) from spotting malicious anti-Semitism in the failure of press coverage to mention Jewish internees with sufficient frequency. It would be hard to find a more succinctly illustrative example of Holocaust scholarship, which is essentially an aggressive scrounging for sources of racial grievance. Lipstadt was, of course, engaged in her own small-scale Nazification of the liberators. A concentration camp, regardless of its actual demographics, has retroactively become holy Jewish soil, and belligerent Jews will characterize as racial hatred any failure to specify its exclusive owners. Cf. Cynthia Ozick, "The Rights of History and the Rights of Imagination," *Commentary* 105, no. 3 (March 1999), 27: "How is it possible for a writer to set forth as a purposeful embodiment of the inmost meaning of the camps any emblem other than a Jewish emblem? It is possible the way it is possible to plant crosses, with heated [i.e. "racist"] intent, over the soil of Auschwitz." This passionate belief in exclusive Jewish ownership of the concentration camp is a product of current Jewish identity politics, which will be touched on later, and constitutes a calculated rejection of earlier interpretations of the war. In *Memory of the Camps*, a British propaganda film containing the dramatic documentary footage of Bergen-Belsen,

won the war in Europe; it would be an immensely better place if the war had never been fought in the first place. Yet given the war's unrecoverable finality in 1945, the triumphalist victors' narrative was a reasonable interpretation of an unnecessary bloodletting, at least if you belonged to any of the nations that had fought on the winning side of Europe's Civil War. If you were a German, our perception of your evil was a terrible libel against you and your descendants. A war's losers, however, seldom write the history of their defeat. History is usually written by the victors, and our victors' history arguably served our parochial interests. It said something good about ourselves, and it dignified the many Allied

lives that the fratricidal European war had needlessly cost.

Broadening Guilt

Eisenhower, after his visit to Ohrdruf, wrote a letter to General George Marshall: "The things I saw beggar description ... The visual evidence and the verbal testimony of starvation, cruelty and bestiality were so overpowering ... I made the visit deliberately, in order to be in a position to give first hand evidence of these things if ever, in the future, there develops a tendency to charge these allegations merely to propaganda."

Eisenhower's words are chiseled into the stone of the U.S. Holocaust Memorial Museum's (USHMM) exte-



DWIGHT EISENHOWER

rior wall, providing Gentile validation of the Judeocentrism enshrined within. The words are true—that is, General Eisenhower actually wrote them—but they have now been appropriated into a much different discourse, Jewish Holocaust discourse, so that in their new context, as part of a monument on American soil commemorating Jewish wartime suffering in Europe, Eisenhower is made to speak of the Holocaust, the industrially planned extermination of six million Jews, a racial rather than a political crime. The difference is substantial, not simply a new label attached to old events. For the Jewish Holocaust is the attenuation and even the displacement of the heroic version of the Second World War—

the version that, rightly or not, the Allied soldiers who fought and died winning it believed—in favor of another version, a Nazifying Jewish version that imputes to the victors the same sins as the vanquished. Whereas the men who liberated the camps thought that they had, like St. George killing the dragon, brought an end to an evil, in the Holocaust discourse that would emerge twenty years later they had merely uncovered their own moral failure, whose source still must be eradicated.

European Jews were killed not only by Germans but also by "apathy" and "silence" in the United States and Great Britain, the apathy and silence be-

ing products of a pervasive anti-Semitism that the Anglo-American world shared with its German enemies. This staple of Holocaust discourse, repeated in many forms by many Jewish authors, is a transparently *ad hoc* attempt to surmount a large, inconvenient obstacle: the Western Allies did not themselves kill European Jews. The allegation that Hitler attempted genocide, the physical extermination of all Jews, might have remained politically inert, useful for extracting reparations from Germany but providing no special advantages in the United States, unless it could be framed so inclusively that our racial intolerance, an ocean away from Auschwitz, could be numbered

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the narrator (actor Trevor Howard) carefully practices a literal ecumenicism in his description of the assembled corpses: "And so they lie—Jews, Lutherans, and Catholics, indistinguishable, cheek-to-cheek in a common grave." Similarly for Dachau: "Here were 32,000 men of every European nationality, including 5,660 Germans." Leon Uris, in his militantly Zionist *Exodus* (New York: Bantam, 1958), an unapologetic celebration of Jewish apartness in ethnically cleansed Israel, retained (with no "heated intent") the same broad inclusion even in his account of the genesis of Auschwitz: "In addition to Jews to dispose of there were Russian, French, and other prisoners of war, partisans, political enemies in occupied countries, religious fanatics, especially Christians of the Catholic faith, gypsies, criminals, Freemasons, Marxists, Bolsheviks, and Germans who talked peace, liberalism, trade unionism, or defeatism. There were suspected foreign agents, prostitutes, homosexuals, and many other undesirable elements. All these had to be eliminated to make Europe a fit place for Aryans to live" (133-134). Few Holocaust pedagogues practice such (admittedly comical) inclusion today. The USHMM rigorously excludes non-Jewish victims, despite an explicit mandate to the contrary, and when Americans liberate a Dachau satellite in an episode ("Why We Fight") of Spielberg's HBO miniseries *Band of Brothers* (2001), the "others" that Uris so carefully listed as targets of Nazi mass murder have all vanished, leaving only Jews with yellow stars. As an unparalleled racial crime against Jews, the Jewish Holocaust has no tolerance for White Gentiles distorting its symmetry, and it therefore prefers to annihilate them from memory. The USHMM-sanctioned Liberators Project, a notorious fabrication in which Black soldiers liberate Jews from Buchenwald and Dachau, thus had the advantage, from a Jewish perspective, of eliminating White Gentiles not only from the inmates of the camps but also from their liberators, thereby constructing liberation as a symbolic episode in the history of anti-racism. See Mark Weber and Greg Raven, "Multi-Media 'Liberators' Project Exposed as Fraud," *Journal of Historical Review* (JHR) 13, no. 3 (May-June 1993), 4.



BOB WHITAKER

THE MASSACHUSETTS Supreme Court decided that the Massachusetts state constitution requires “gay marriage.”

The legal rule is that the Federal courts do not interpret *state* constitutions. So, from the point of view of Federal courts, the state constitution of Massachusetts requires “gay marriage.”

In 1968, twenty states had anti-miscegenation clauses in their constitutions. But the Supreme Court said that, regardless of the fact that all the states that ratified the Constitution and all

Legal Background on ‘Gay Marriage’

most all the states that ratified the Fourteenth Amendment had and enforced anti-miscegenation laws, the United States Constitution did not allow anti-miscegenation laws.

There was *no* question of constitutional intent in that 1968 decision. The Supreme Court made no pretense that they were interpreting original intent. They were making law, and they said so.

On the day that decision was issued, it was Federal law that constitutional intent means absolutely nothing. Unless you object to that decision, constitutional intent means nothing. And no one dares to question it.

But in that case, the Supreme Court was interpreting the *federal* Constitution. They agreed with state courts as the final word on the fact that state law banned interracial

marriage, but they said the Federal Constitution overruled the state constitutions. So the Massachusetts law stands.

The next question is whether a “gay marriage” performed in Massachusetts is valid in other states. The Federal Constitution requires every state to give “full faith and credit” to the acts of other states. But there is no enforcement clause in the “full faith and credit” statement. The Federal courts have consistently refused to enforce it.

The most important case relating to one state recognizing a marriage in another state was when North Carolina refused to recognize the easy Nevada divorce law. A person who was divorced in Nevada found that, according to the North Carolina Supreme Court, he was still married when he came back to North Carolina.

The Federal Supreme Court decided that the North Carolina decision was right, and that North Carolina had no obligation to recognize a Nevada divorce. So even today you can be legally married to two different people in two different states.

When a state refuses to extradite someone convicted in another state, that is a violation of “full faith and credit,” but they have done it hundreds of times.

So a “gay” couple is legally married as long as it stays inside the state of Massachusetts, and nothing less than a constitutional amendment is likely to change that.

My own opinion is that if you don’t want the courts to own the institution of marriage, you will have to condemn the 1968 decision first. And *nobody* has the guts to do that.

Petty Tyrants

When a stupid man is doing something he is ashamed of, he always declares that it is his duty. —George Bernard Shaw

WHEN I GOT WORD of my book being seized by Canadian customs agents, I was overjoyed. Banned in Canada! Wow! This really shows how desperate the left is to keep my message from the people! What could be a better confirmation of the message in the book?

But my book staff is honest to a fault. If you have noticed the very slick graphic on the ReadBob.com home page, it shows the book cover stamped “CONFISCATED.” Not

“banned,” not “seized,” but “confiscated” by a pea-brained border guard. You see, they didn’t want to exaggerate what happened. They just put out the facts. Canada has not officially “banned” the book. While that would have made a big splash and garnered attention for the book, it didn’t happen that way.

It then occurred to me that the real story makes an even better point about *Why Johnny Can’t Think*. The real danger to us and our future is not Canada or America or anyone else banning a book. The real danger is that our people are being turned into a bunch of petty tyrants.

You see, a people can survive a top-down tyranny. They can endure untold hardship if they work together and care about each other. They can unite against a top-down tyranny. The South overthrew the tyranny of Reconstruction. But when they start to turn on one another, and the most small-minded among them become petty tyrants, then there is big trouble.

Canada, The Other White People

The copies of my book were confiscated by a petty tyrant because of *who* was taking them into

Canada. Paul Fromm has been battling the left in Canada for years as a defender of free speech. Mr. Fromm is harassed every time he crosses the border because he has stood up to the PC Police.

Mr. Fromm is especially *persona non grata* because he has been defending political prisoner Ernst Zundel. Yes, there are political criminals in Canada. Mr. Zundel, a 65-year-old man with no criminal record, is being held in solitary confinement as a threat to “national security” because he is a so-called “holocaust denier.” You can read about him at Zundel.org.



Postscripts

by Revido P. Oliver

The Price of the Head

AT LONG LAST, we have a definitive solution of the Langer Mystery, which has puzzled observers for more than forty years. The historical record can now be cleared, and while the Langer affair was, in itself, only a minor incident, its implications for our present and future are enormous.

Harry Elmer Barnes was for more than two decades the most prominent American historian. He was the real founder of what was called the New History, which focused attention on the cultural, social, and intellectual factors that underlie and shape the events of political and military history. He was an authentic Liberal—when he died in 1968, one shrewd observer called him “the Last Liberal.” Like many intelligent and learned men who grew up before 1914, he firmly believed that the increase of scientific and historical knowledge would inevitably produce universal progress, and he even had high hopes of what is called “democracy” in the United States. He held the old belief that the term “the human race” was more than a convenient biological category that embraced several quite different species of anthropoids, and since he did not perceive the innate incompatibility of those species, he dreamed that Progress could abolish war, which he held in



WILLIAM LEONARD LANGER

great abhorrence as “crime on a larger scale.” He fancied, as did many Liberals when our race dominated the entire globe, that the elimination of war would produce a “decent world order,” in which, presumably, lions and wolves would frisk in happy coöperation with lambs and jackasses.

That Barnes shared the Utopianism of his generation cannot be denied, and that fact adds a touch of irony to the present story. His roseate conception of human nature, coupled with his understanding of what the once-honored Constitution implies

and requires, led him to champion ardently various social “rights” and reforms that made ignorant patriots denounce him as a Communist, and the slander was enthusiastically promoted by the professional mystery-mongers, who felt that his insistence on human reason and the primacy of ascertained fact endangered their business. During his prominence as an historian, Barnes was one of the men whom emotional “conservatives” most feared, both in the 1920s and after he naively became an apologist for what cunning politicians called a “New Deal.”

Barnes was an honest man and a scholar. He believed that it was the function and duty of an historian to establish the facts of what had actually happened. He therefore took the lead in the historical writing that dissipated the mephitic cloud of falsehoods that had been used to stampede the United States into the European catastrophe that is called the First World War. He effectively demolished the hokum about “German war guilt” and “atrocities” that had been expertly manufactured by Lord Bryce and the professional liars in his employ, of whom the most talented was Arnold Toynbee, who later attained distinction as the author of a prolix and vaporous *Study of History*. Need-

“Our souls are telling us

Beauty continued from page 5

feature refinement of certain races and sub-races, and I would further hypothesize that natural selection was in fact the cause of sexual selection in the case of the more evolved races. (Darwin proposed the idea of ‘sexual selection’ in his book, *The Descent of Man*. This is also the book in which Darwin sets out his views on the differences among the human races.) Though I do not agree with J. P. Rushton’s conclusion that East Asians are superior to White Europeans, I nonetheless think Rushton’s ‘Life History Theory’ an excellent (and brilliant) theoretical model for understanding the development of human races. One could easily add the ‘sexual selection of facial feature refinement’ to this model.

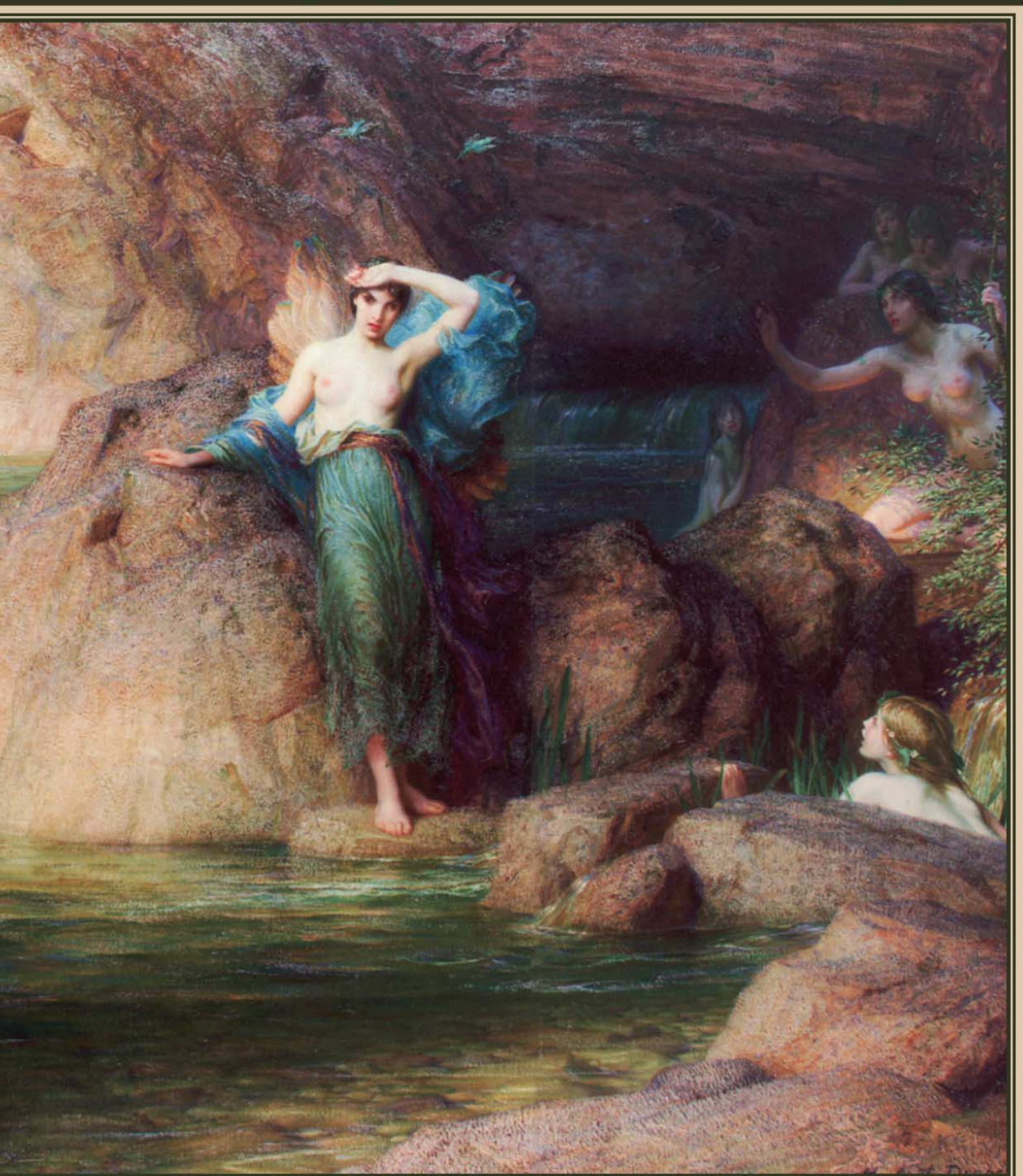
But Jews did not achieve their high intelligence through the normal means by which other advanced races achieved theirs, most of which took place during pre-history; rather it is safe to conclude that many thousands of years ago Jews had the lower intelligence commensurate with their unrefined and harsh facial features, probably the same average level of intelligence as Arabs, which according to R. Lynn and T. Vanhanen is an IQ of 85, i.e., about mid-point between White Europeans and Black Africans. (Think about this average IQ of 85 and the lower level of empathy that accompanies it the next time you hear about some horrid atrocity committed in Iraq or elsewhere in the Middle East.)

Because of Jewish eugenics this ‘natural’ Semitic level of intelligence has risen high indeed, but Jewish eugenics clearly did not have a similar effect on Jewish facial features. Perhaps there was not sufficient time for commensurate facial feature refinement to take place, to ‘catch up,’ so to speak, with Jewish intelligence; perhaps social conditions prevented it from happening. (Along these lines, there is obviously an immense difference between pre-civilizational life and social life in a civilization, and the different effects of each on the choice of a mate should be clear

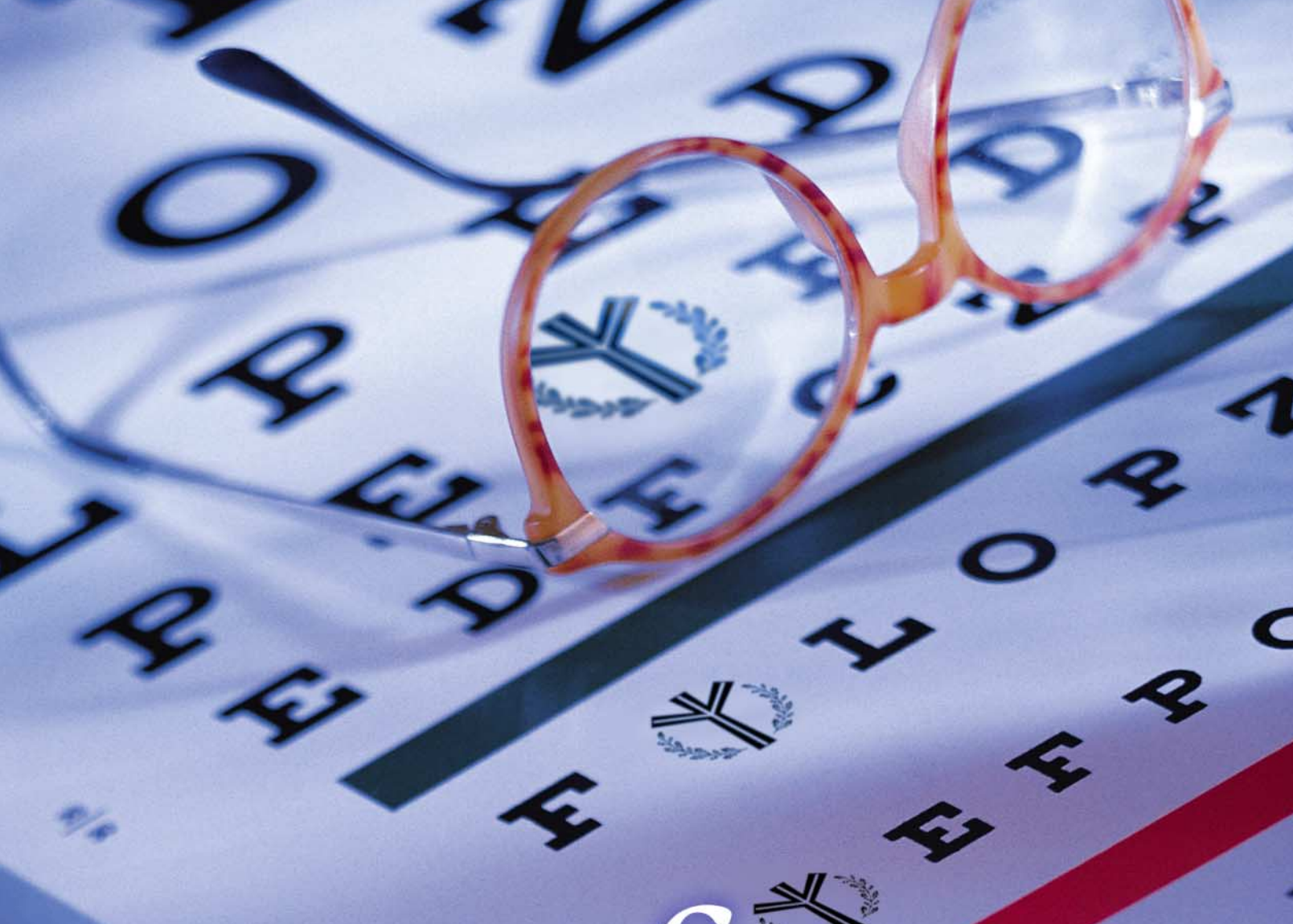


Halcyone (1915) by Herbert Draper serves as an example of what we have lost since the Jewish ascendancy over in Greek myth, loved each other so much they were transformed after the latter’s death into immortal sea-birds),

that the highly-evolved is beautiful.”



over the world of art: an art linked not only to bodily beauty and the beauty of Nature, but to ancient European traditions and spirituality (Halcyone and her husband Ceyx, and encompassing eroticism without degradation or degeneracy.



stay in focus



The solution—as on the chart above—is in the details. That’s why we make over 600 books, videos, and audio recordings available through our publishing arm, National Vanguard Books.

Books like David Duke’s *Jewish Supremacism* (item 1075 for \$27.95 postpaid), packed with hundreds of irrefutable quotes and references, including many by prominent Jewish figures, showing how

Jewish supremacists dominate American political life, deforming our public institutions in the interest of their intensely ethnocentric agenda. We also offer in-depth research, like the

just-updated latest edition of *Who Rules America?* (10 copies for \$6 postpaid), detailing the most important factor affecting the plight of White Americans today: Jewish control of the mass media of news and information.

And we’re building new media of our own, too. The magazine you hold in your hands right now, for example; the National Alliance billboards that are bringing a message of hope to thousands; our weekly radio broadcast, *American Dissident Voices*; and our daily-updated news and comment Web site, NationalVanguard.org. *When you’re ready to learn, we’re there. When you’re ready to teach others, join us.*

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