

NEW AMERICA

No. 3

Winter 1988

\$2.00

Doomed Empires



The Official Journal Of



THE NATIONAL DEMOCRATIC FRONT

NEW AMERICA

Official Journal of the National
Democratic Front

P.O. Box 915
Washington Grove, Maryland 20880
(301) 670-0159

Number 3

Winter 1988

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The symbol which appears on the cover of **New America**, and all NDF publications, is the Starcross. This emblem of American nationalism is derived from the ancient "sun-wheel" of our European ancestors' prehistory. As used today it represents strength and unity for White America. The arrows on the four points signify dynamism, progress and the determination to fight for our beliefs.

EDITORIAL

Masters of History

History is the foundation of political wisdom, the foundation of military wisdom and the foundation of economic wisdom. American politicians, generals and economists do not yet understand this truth and therein lies one of the greatest advantages that we have in our National Revolutionary struggle. The experts of the System possess an expertise based half-truths, historical lies, and hypocrisies. Indeed, they are not true experts at all.

Historical wisdom is not easy to come by. It takes years of reading and of playing the mind-game called "what if". This constant mental "wargaming" requires a rampant imagination and a childlike enthusiasm for the inquiry. One must try to identify with the historical characters being studied to see what they saw, and to feel what they felt in order to understand how critical decisions are made and what options are really open to a leader.

In **New America** we do not write history, rather we write historical analysis. We are students of history and so our task is much more difficult than that of a chronicler. We seek to identify the physical and psychological forces that dominate the affairs of man and use history to that end. Science can also be used for the same purpose, but our scientific knowledge and methods are still primitive, whereas virtually everything under the sun has already been played out in one form or another in man's recorded experience. So we place more emphasis on history than science, at least for now, in seeking to understand the forces that control the behavior of the most complex species on earth.

We study and analyze not merely out of curiosity, though this is a most powerful drive in the White Race, but to grasp the timeless principles of political leadership such that we can apply them in our present situation to direct the energy of our people and shape the future of our nation. We must study history both broadly and deeply to discover its wisdom. As a practical matter, the student of history should first read historical summaries on the whole history of man, and then biographies of the important personalities in a number of eras, and finally one or two periods should be selected for intense and detailed study in depth. At first nothing will make sense. All will seem confused and contradictory. But eventually you will be able to separate wheat from chaff, and then you will start to synthesize the contradictions, and finally the outline of the entire mosaic will fall into place before your eyes as if someone suddenly let the sunlight in. Your study must never end for each new reading will fill in details in the grand picture that you can now see. And if you have the courage and determination, you can go on to master another subject in the same way. When you understand economic history, please do let us know as we are convinced that no one, as yet, really does have a grip on the "dismal science".

The cadre of the National Democratic Front are more than just students. We are political combat officers who must apply the fruits of our study to the daily struggle on the frontline. Often we will have to make decisions "in the fog of war" with too little time or with too little information, and we will make mistakes. But our professional preparation will allow us to make fewer critical errors than our enemies - and therein will the war be won. GG

ON NATIONALISM

Part III: Dynamic Order

by Gary Gallo

In designing a new governmental structure for our nation we must first ask what it is that we are trying to accomplish, for only then can we know what to build and how to build it. What are our political goals? As Nationalists we are attempting to unify our people into a nation that will survive and prosper, both physically and psychologically, under the most hostile circumstances. In order to survive we must be both strong and creative. We have to have the flexibility, imagination and discipline to react quickly and correctly to the rapidly changing circumstances of the modern world. We must have a dynamic order.

Just seven years ago the U.S. was the world's largest creditor country, and now it is the largest debtor country. Just ten years ago we were the most productive agricultural country on the planet, and now we import more food than we export. Just twenty years ago our automobiles and manufactured goods dominated the world market - now we have trouble competing in our own national market. Just thirty years ago we did not have a massive crime problem - we did not have to worry about our kids becoming addicted to drugs - the broken family was the exception rather than the rule. How quickly things change.

Once we could rely upon our vast natural resources and the enormous oceans to protect us from our enemies and competitors. We could be slow and we could be stupid and get away with it. But no more. In the new world we no longer have the slack to absorb the shock of our ineptitude. Now we must do things right or we will follow the road to oblivion. Our attitudes and institutions are very close to those of Britain, and it took the British only fifty years to fall from being the greatest military and economic power on the globe to being the poor man of Western Europe. Only revolutionary change will save us from a similar fate. Inertia kills those nations that refuse to risk.

To achieve and maintain unity we must have an order that is based on social justice and meritocracy. Further, the people must believe that their government cares for them, and that will only be the case if the state provides for both the physical and the financial security of all its people. It is also vital that the people be involved in the process of government so that they feel a sense of control over the destiny of the nation, for only then will they commit themselves

whole-heartedly to the programs adopted by the leadership.

Beyond these basics, it is also the object of Democratic Nationalism to create the conditions that will allow our knowledge to blossom and our civilization to develop to its maximum potential. Thus we must establish institutions that will find, educate, train, place and support those with the talent to make our nation great.

THE INEVITABLE PLUTOCRACY

There are an infinite number of possible forms of government. As Nationalists we want the form that will most likely ensure that the leadership rules for the benefit of the people as a whole rather than serves the interests of the wealthy for only this will create unity and strength. The government of the United States is now called a democracy by the propaganda organs of the State, but it was established as a republic which is the antithesis of a democracy. Majority rule is the essence of democracy, but the republican form of government is based on all sorts of checks and balances that are designed to defeat the will of the majority and keep power in the hands of the wealthy elites. The elites try to prevent rapid change in the redistribution of wealth or power because the status quo is quite to their liking. The political theory, or rationalization, behind the republic is that the working classes have not the time, inclination or education that would allow them to study and make correct political decisions, and so these are better left to the patrician leisure class.

In fact, all republics quickly devolve into plutocracies which shape the law for the benefit of the rich, despite or because of the intentions of the founders. This is because the patricians inevitably come to see themselves as superior to the mass and as a class apart that deserves special power and privilege. Nationalists see them as leeches living off the genius and industry of the folk community. Their parasitic behavior is protected by the web of laws that they purchase with their largely ill-gotten wealth. Social justice demands that this perversion of power come to an end.

DEMOCRATIC DICTATORSHIP

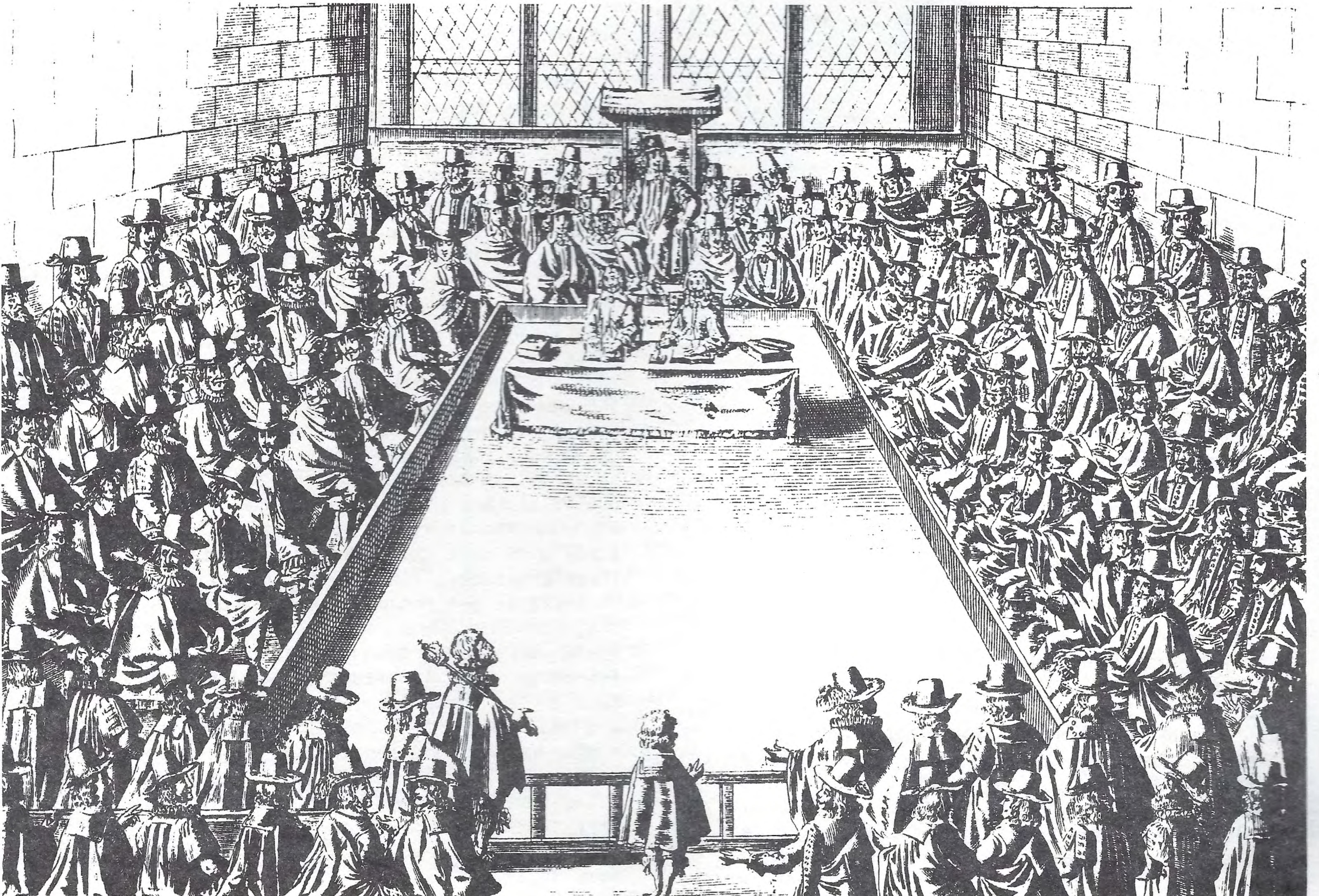
Only a leader of enormous power who is elected directly by the people can hope to defeat the machinations of the wealthy and well-organized special interests and rule for the benefit of the nation as a whole. Such a democratic dictator will not be beholden to the rich plural factions because under Democratic Nationalism there will be strict limits on political contributions to established parties and because the media, which is the real source of power in our era, will be democratically controlled. Furthermore, the leader of the nation will not serve for more than one term of ten years and so will not be obsessed with reelection.

One man rule, as opposed to committee rule, will allow for coherent decision making, as opposed to inane compromise plans, and will allow for flexible and rapid action, as opposed to the paralysis which is the hallmark of parliamentary rule. It is not an accident that the U.S. has fallen from first in the world in average standard of living to sixth; it is not an accident that we were driven out of North Korea by the Communist Chinese and out of Southeast Asia by the Communist Vietnamese; it is not an accident that

Organized Crime is in its heyday and that our country is crime-ridden and drug-soaked - civilized life in the modern world demands an efficient system of government. Despite vast resources, the stupid and inept no longer prosper. We must now have a political system that attracts our best minds and gives them the power to act.

THE OPPRESSION MYTH

It is said that one man rule leads to oppression. We have all heard that tired old saw that the System uses to excuse its incompetence: "Power corrupts and absolute power corrupts absolutely." In fact, what we have proven in America is that for the corruptible very little power corrupts absolutely. It is astonishing how little money it takes to buy a cop, a judge, or a politician. The special interests do it with a few thousand dollars of campaign contributions. Even most illegal bribes are amazingly small, despite the fact that the bribers often rake in millions from the deal. Spiro Agnew (Nixon's Vice President) was bought for a mere \$15,000 when he was governor of Maryland in an arrangement that brought the purchasers nearly \$2



British House of Commons in 1648. All republics quickly become plutocracies which serve the rich and powerful.



The loss of the Vietnam War was no accident. It was caused by the incompetence, corruption and paralysis of our present form of government.

million in profit.

The System is filled with these people because it is based on the self-fulfilling prophecy that man is evil, and so his hands must be bound and tied by checks and balances that will allow him only a little power so that he can do only a little damage. Of course, a man with little power can do little good so great minds and creative people who really want to accomplish something are not drawn to such government. Only the misguided and the corrupt are attracted to the game, and the misguided do not last long in it unless they become corrupt, which is why the parliamentary palaces seeth with cynicism and decadence that the press calls political sophistication.

Man is neither essentially good nor evil. Perhaps only five percent of the Race is completely honorable, and five percent completely corrupt. The rest will bend their behavior according to the circumstances that surround them. This is why it is so crucial to build a system that attracts honest and competent people to the ranks of political leadership. The quality and character a country's leaders dictate the nature of its social order, and the strength of the social order determines whether or not the country survives and how well it prospers.

Nationalist leaders have always recognized that real power stems from ruling with the complete emotional commitment of the people, and so nationalist regimes cannot be oppressive in the fashion of communist and capitalist regimes which are based on the carrot and stick approach whereby those who cannot be bought are terrorized. If the democratic will turns against a nationalist leader, he is finished, and if he does not step down then passive resistance will quickly undermine the foundations of honesty and amity on which the true nation is built. Nationalist leaders

run their countries in accord with the real nature of their people and that is why they are so popular and effective. Even in defeat Napoleon Bonaparte was more popular with his people than any other political leader of the 19th century, and the same can be said of Adolph Hitler in the 20th century. And this is what really frightens the so-called "democratic" leaders of today. They are afraid that they might have to feel the real will of the people.

THE STRUCTURE

Under Democratic Nationalism, the people will determine the direction that the nation will move by directly electing the national leader. In order to prevent the rich from buying lists of signatures to pack the ballot with candidates to their liking, only those parties that control at least one percent of the seats in Congress will be allowed to stand a candidate for the highest office. Most of these parties will be ideological in nature, rather than alliances of the special interests, because the proportional representation system in Congressional elections will force the parties to adopt platforms that will apply across the nation. Further, there will be an ongoing war of laws against the formation of self-interest groups. Each party will be given equal access to the mass media during the election process. The election of the nationleader will, in fact, be a series of elections in which the number of parties will be reduced to eight, then to four and then to two for the final vote. This will give the elected leader the necessary psychological mandate of support that he will need to run the country.

The Congress will be elected every three years and will act primarily as a forum for political debate, though it will have the power to force the nationleader to stand for reelection on a 3/4 vote of no confidence. In order to force action on an issue the Congress will also have the power to pass law, but the nationleader can veto all or any part of a law passed by Congress and thereby maintain control of the course the nation will follow.

THE UNITARY STATE

America will be a unitary state and the nationleader will choose how to divide it for governing purposes. He will appoint regional governors and other administrators who will be encouraged to use their imagination in the running of their districts. At the lowest level, however, there will be a form of direct democracy in which the citizenry will meet in public forums in order to make local decisions, particularly on planning, zoning, local works and buildings, and the local administration of national programs. This Athenian-style direct participation in government will give the people a sense of control over their daily political life in the same manner that worker-ownership of business does in their daily economic life. This redistribution of power in both economic and political life is a democratic reform that will give



Huey Long was called a dictator because he sought and acquired the power he needed to end the exploitation of the people by the wealthy ruling class.

the people greater freedom and more control over their individual destinies than they have under the present capitalist plutocracy. It will bring the people back into the political life of the nation, and this will have the effect of cementing their support for the new order. At present less than forty percent of eligible voters bother to vote in Congressional elections, and voter turnout in local elections is even more dismal. This is because the people see the System as out of step with their views and beyond their control. They realize that they have no choice - that there are no real differences between Republicans and Democrats and between liberals and conservatives, even though the System tries to convince them otherwise. Political participation combined with a social discipline that binds people emotionally to the national leadership even when they do not agree with its programs will make for a very powerful union.

THE ACADEMIES

It is true that very few people have the time, education or inclination to study politics and make wise political decisions. And it is also true that it used to be that most of those who were interested in the study of political history and theory were to be found in the patrician class. But mass education has completely changed the equation. First the middle classes were brought into the ranks of the educated,

and now a working class child has as much chance to read and dream as the child of a wealthy landowner or merchant. And since the middle and working classes are so much larger than the upper classes, they will produce the best political talent. At first these leaders will be confined to the revolutionary parties because in the present plutocracy connections count for more than ability, but once the National Democratic Front triumphs we will seek out the special children from all classes and train them at a young age for top posts in the permanent political bureaucracy.

The nationleader will have the power to completely overhaul the permanent bureaucracy and fire everyone in it, but this will rarely happen. In fact, as always, the real power in government will lie in the bureaucracy, and its discipline and quality will determine how well the nation is led. The government will conduct a series of subjective and objective examinations of teenagers who are interested in serving as political leaders, and the best and most unorthodox minds will be selected for training at national political academies as opposed to attending high schools. The graduates of these academies will then be divided according to merit into two tracks. One track will serve as low and middle level officers in the bureaucracy, though some will rise to top positions on the basis of their performance. The other track will be specially trained for top-level posts. This will provide the nation with a corps of young and energetic leaders who will be thoroughly educated for their roles. Since they will be laterally entered at the top of the structure, they will be untainted by the emasculating grind of bureaucratic politics.

In order to avoid "revolving door leadership" these graduates of the political academies will be required to serve for at least twenty years, and then they will be forbidden to enter into an industry or business that they regulated. Though they must exercise the strictest discipline in carrying out the will of the nationleader while in government, they will not be prevented from becoming involved in politics upon retirement. In fact, their intelligence, education and training in all aspects of political leadership and their experience in government will make them very valuable assets for the various political parties.

Education in all-round political leadership is so important that the government will allow, and may require, that each political party represented in Congress send a certain number of its political leaders each year to the top political academy for training. Only in this way can we ensure that those who come to lead our nation have a solid grounding in political history, political theory, military matters, economic affairs, organization and leadership principles. Finally we will have leaders who are trained and educated to lead. It will be a novel change from peanut farmers and movie actors, but we think the people will understand the value in this approach and will quickly come to appreciate it.

A Tale of Doomed Empires

In the year 1519, Hernando Cortes landed on the coast of Mexico with less than five hundred Spanish soldiers. Once he was satisfied that there was great wealth to be had in the interior he burned his fleet - to the great consternation of his troops. The message was Conquer or Die. The dominant force in the interior was the Aztec Empire led by Emperor Montezuma. The Aztec population was concentrated in and around their capital Tenochtitlan (present day Mexico City) which was located on an island in the middle of a lake with four causeways to connect it to the surrounding territory.

The Aztecs had swept into Mexico from Texas as fierce barbarian conquerors approximately four hundred years prior to the arrival of the Spanish. The role of their priesthood was to see to it that the Aztecs never lost their ferocity despite living in the comfort of a rich civilization. Their religion was based on blood sacrifice, and each year the conquered tribes, cities and nations of Mexico would offer as tribute thousands of people to be sacrificed in Aztec rituals. In battle the Aztec warrior tried to knock his opponent unconscious rather than kill him, and this humane custom was practiced not only in Central America but in South America as well, even though the two regions knew nothing of one another. However, the Aztecs were not interested in humane action or in acquiring slaves; they wanted to take prisoners so they could be sacrificed live on the tops of their pyramids in public ceremonies. The captured warrior would be stretched out on a stone table of sorts that would force his chest to be thrust upward. The priest would then cut the chest open and reach into the cavity and rip the pumping heart out of the victim. The blood drenched priest would display the heart to the roaring crowd and then throw the body off the pyramid to the family of the warrior who had captured the victim. The dead body would then be cannibalized by the family at a feast.

It takes little imagination to understand why the other peoples of Mexico considered the Aztecs to be a scourge. They thought there could be no worse master than the Aztec. But the Spaniard would eventually prove them wrong. Spain was not just interested in terrible annual tribute, but rather it was determined to destroy the civilizations of Mexico, steal their wealth and enslave all Mexicans. Spain was not after dominance, but total control.

THE MARCH ON TENOCHTITLAN

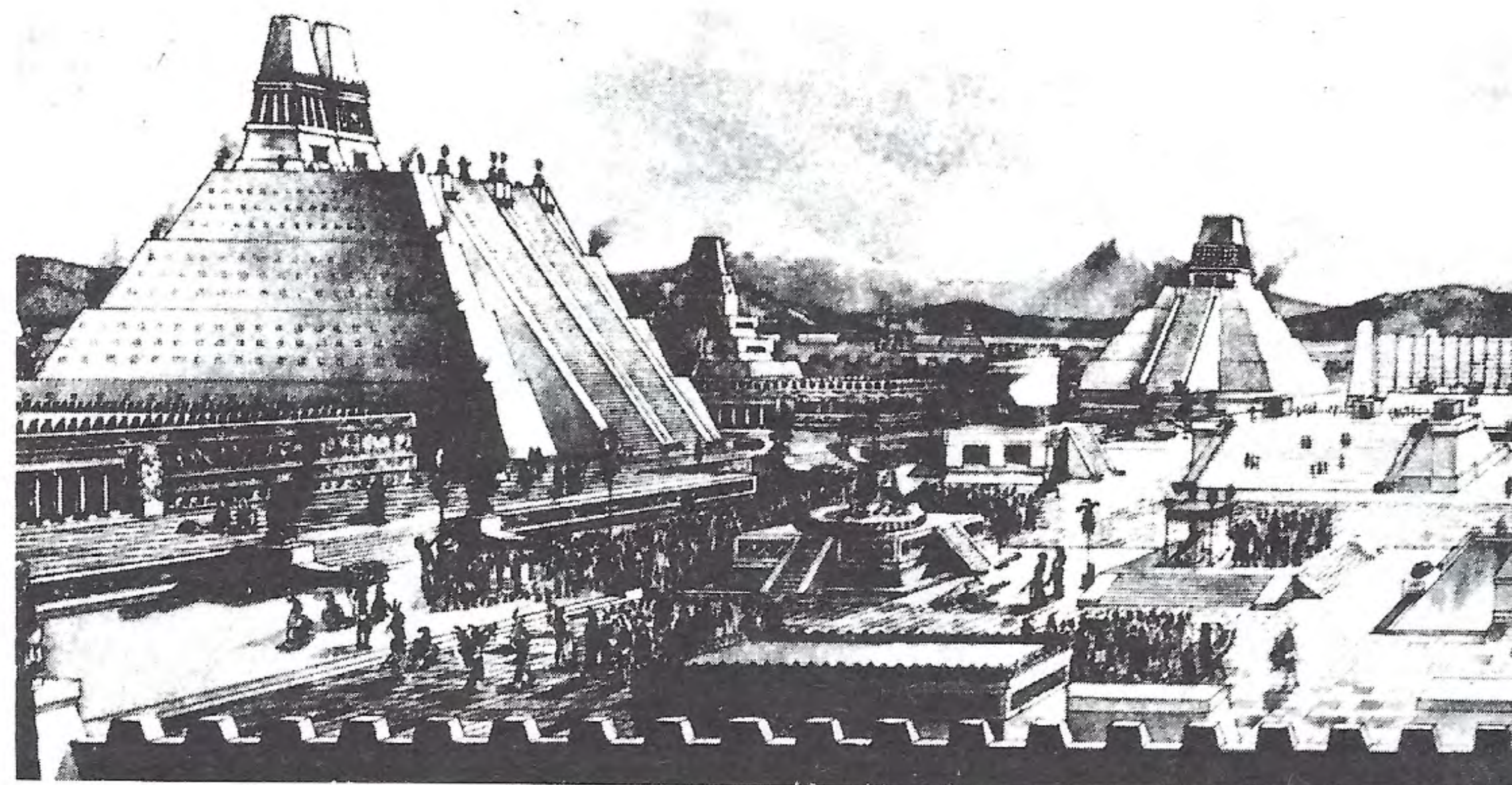
Cortes marched on the Aztec capital declaring only

good intentions. He passed through the independent mountain kingdom of Tlascala and through cities the Spanish found stunning in their majesty, prosperity, cleanliness and organization. The further into the interior he progressed the more certain Cortes became that he would find gold and silver beyond his wildest dreams in the cities of the Aztecs.

Montezuma was in a state of confusion. The armor, guns, ships and horses of the Spanish spoke of a civilization far beyond and very different from his own. Could it be that the old legend of white gods coming from the East was true? He did not know. How many more Spanish were there across the sea? He did not know? Why had the Spanish come to Mexico - were they really the ambassadors of a strange religion based on peace and love as they claimed? He did not know.

In the end Montezuma decided to greet the Spanish with open arms, trusting that his tens of thousands of warriors and the unity of his people would intimidate Cortes, particularly as his intelligence agents reported constant and great dissension within the Spanish camp. It seemed that the Spanish were always arguing with one another. But unknown to the Aztecs was that the Spanish had the best army and the finest navy in Europe. They had just driven the mighty Moors from Spain after hundreds of years of warfare. They were sending their explorers and conquistadors all over the previously unknown world. The Spanish people felt that there was nothing beyond their reach, and Cortes epitomized that view perhaps more than any other Spaniard. He was brilliant and daring, and he was determined to conquer or die trying.

When Cortes' little army reached the Aztec capital, Montezuma invited it in and declared a festival. His



Reconstruction of Tenochtitlan, the Aztec capital city

artists on the coast had been able to draw Cortes so accurately that Montezuma presented to the Spanish an Aztec who looked almost exactly like Cortes himself. Cortes was greatly impressed by all that he saw, and he realized, as Montezuma had hoped, that the Aztecs were just too powerful to conquer. So he came up with an alternate plan.

One night Cortes seized Montezuma and forced him to do his bidding. Montezuma mounted the palace parapet and announced that his Aztecs should gather all the gold in the city and bring it to the palace. This they did, but there was so little that Cortes thought he was being cheated. Certainly such a rich empire had more gold! His demands escalated and the Aztecs came to realize that Montezuma was now just a mouthpiece for the Spanish. One day Montezuma began to announce his latest orders and the Aztec people stoned him to death.

Cortes was stunned. The discipline of the Aztecs had convinced him that they would obey their leader. He had not reckoned on the independent judgement and initiative of the lower level nobles who had mobilized the people against the Spanish and their puppet emperor. Now what to do? Cortes realized that he had to act

fast so he chose one of the four causeways and attempted to break out of the city that night.

The Aztec war canoes were waiting for him. The canoes swamped the causeway, and the warriors flung themselves at the Spanish soldiers trying to drag them into the water because their warclubs were useless against Spanish armor. The Spanish took heavy losses but were able to cut their way out and eventually return to the mountains of Tlascala, which nation gave them safe haven.

THE END OF AN EMPIRE

Cortes knew his fate upon returning to Spain would not be pleasant, particularly as he had burned his fleet and had incurred the enmity of the Aztecs without destroying them. So he turned to diplomacy. He convinced the Tlascalans that with a large Indian army and a Spanish vanguard the Aztecs could be defeated. The call to end the brutal reign of the Aztecs found a warm reception, and Cortes was able to raise an army of over one hundred thousand Indian warriors from the nations of Mexico.

In the meantime, the Aztecs were being ravaged by the small pox and other new diseases that the Spanish had left behind. The Aztec army was reduced to less than half its former strength and could mobilize only forty thousand warriors to face Cortes. It was not enough, and the Spanish led army was able to break into Tenochtitlan. The Aztecs fought ferociously house to house but were finally overwhelmed. Out of an original population of more than two hundred fifty thousand, only twenty-five thousand remained alive in the capital city at the end of the campaign.

Cortes and his successors were then gradually able to reduce each Mexican city and nation into destruction and slavery through the same divide and conquer strategy. Not one of the Indian civilizations that existed when the Spanish arrived was allowed to survive. Today Mexico is a weak and poor multiracial country that is still dominated by Whites of Spanish descent who make up approximately five percent of the population. Eighty percent of the population is mestizo - people of mixed blood - and the rest are pure-blooded Indians living in wretched tribal areas.

THE TURN OF THE INCA

Life for the Spanish conquistador in the New World was like a lottery. Most rumors of cities of gold proved to be false, and most of the explorers ended up bankrupt or as owners of large but relatively poor plantations worked by Indian slaves in an awful climate. Francisco Pizarro was one of those unlucky adventurers who followed the rumors of **El Dorado** first here and then there always at great risk and with little reward. But though he was not exceptionally bright, he was extraordinarily determined, and he was always eager for a new game. The tales of a great Indian civilization to the south intrigued him. Finally, he was able to convince two partners to finance a small expedition and off he went.



Emperor Montezuma is attacked and killed by his own people for serving the interests of the Spanish.



An Aztec chieftain is captured by the conquistadors in the final, savage assault on the capital city of Tenochtitlan.

He landed on the coast of Peru, established a base and headed into the interior with less than two hundred soldiers. The Inca Atahualpa let him proceed through the mountain passes and close to the camp of the 30,000-man army that was accompanying him to Cuzco, the capital of the Inca Empire. Atahualpa had just triumphed in a civil war over his brother Huascar for control of the empire which stretched from Chili

to Ecuador, yet the Spanish found the countryside well-ordered and replete with fully stocked warehouses spaced every few miles along every major road. In these unguarded storehouses were food, clothing, tools, weapons and furnishings. The Spanish used them for the same purpose as the Inca armies - to replenish their supplies without bothering the inhabitants. Like Cortes, Pizarro claimed to be on a mission of peace,

and he did not want to ruffle feathers until he had to.

Atahualpa felt so confident in the middle of his empire protected by some of the finest of his two hundred thousand troops that he agreed to visit Pizarro in his encampment in a small fort. That was a mistake, for the Spanish were bold to the point of being reckless. Pizarro decided to use Cortes' plan of seizing the emperor, even though it had failed in Mexico, because he did not know what else to do. His small force was now surrounded by the large, disciplined and magnificently appointed army of the Inca. His troops were despondent and clearly needed a daring plan to inspire them. They could attempt to break out and get back to their ships on the coast but the Indians could easily block the mountain passes. They could actually act as ambassadors of peace on behalf of Spain and the Pope to the Inca, but this was so out of character that it was never seriously considered. No, the Spanish would act Spanish - they would fight. Pizarro appealed to the sense of honor of his soldiers, and they responded like good Spaniards - they would conquer or die.

The Spanish prepared the trap and waited for the Inca's arrival. But Atahualpa delayed his visit, and the Spanish became almost mad with anxiety. The next day the Inca came and entered the courtyard with a vast retinue. Pizarro sent his priest forward to explain that he should submit to the will of God by obeying the Pope and the King and Queen of Spain. Atahualpa was enraged and demanded to know by what authority this priest said these things to him. The priest replied that it was by the authority of the Bible and handed one to the Inca. Atahualpa flung it to the ground and declared that the Sun, the god of the Incas, still reigned in the heavens and that their god was not so weak that he could be killed by his own subjects. The priest turned to Pizarro and urged him to attack, as things were not going very well. Pizarro raised his white handkerchief to signal the attack. The cannons and muskets roared and the cavalry charged and hacked. The Inca's army immediately panicked and tried to flee, but the courtyard was too crowded. Only his immediate retainers, the unarmed nobles of royal blood, fought courageously, but they were quickly cut down and the Inca was captured. In less than a half-hour the Spanish had killed more than two thousand Indian soldiers and put the rest of the leaderless army to flight.

Pizarro told Atahualpa that he would free him if he could fill a large room with gold. Atahualpa agreed to the ransom and ordered his bureaucrats to amass gold from all the royal palaces and bring it to Pizarro. Huascar, who was being held captive by Atahualpa's forces in Quito, got a message to Pizarro that if he were restored to the Inca throne he would double the ransom. Pizarro ordered Atahualpa to bring his brother Huascar to him to settle the matter, but Huascar was murdered by Atahualpa's agents.

NOTHING NEW UNDER THE SUN

Pizarro was nonplussed, but he declared himself sat-

isfied with the ransom that had been paid. He realized, however, that he could not let Atahualpa go and guarding him would require too much of his very limited strength, even though he had now received reinforcements which brought his force up to about five hundred. Finally he decided that the Inca must die, so he organized a Nuremburg-style trial in which he fitted the crimes to what Atahualpa had done. The charges were: 1) that he had usurped the crown and assassinated his brother Huascar, 2) that he had squandered the public revenues and lavished them on his kindred and minions, 3) that he was guilty of idolatry and adulterous practices since he had more than one wife, and 4) that he had attempted to excite an insurrection against the Spanish. To quote William Prescott, who wrote the definitive history of the Conquest of Peru in the early 19th century: "These charges, most of which had references to national usages, or to the personal relations of the Inca, over which the Spanish conquerors had clearly no jurisdiction, are so absurd that they might well provoke a smile, did they not excite a deeper feeling."

Naturally, the Inca was found guilty and was sentenced to die by burning at the stake. But the Spanish priest, frustrated by Atahualpa's refusal to convert, offered to let the Inca die by strangulation rather than burning if he would become a Christian. Atahualpa accepted this Christian charity, and the priest saved another soul.

THE NATURE OF INCA RULE

To understand what now transpired we must examine the Incan government and the Peruvian social order, for these were very different from that of the Aztec. Peru under the Incas was a communist state. All land, all industry and all personal property were owned by the Inca, the head of state. Each year the Incan bureaucracy would reapportion the land and establish new leaseholds for each peasant tenant. Every peasant was given roughly the same amount of land, but before he could work his own farm he had to care for the land of the Sun God (the Church) and the land dedicated to the public welfare which provided for the widows, orphans and cripples. He could then plant his farm, but following that he had to plant the land of the Inca which provided for the state bureaucracy. In return for whatever crops he produced the peasant would receive all that he needed to live comfortably in terms of food, clothing, tools and furnishings from government warehouses. The government owned all that the artisans and miners produced, and they were provided for in the same way.

The structure of the government was based on tens. There was one high-level official for every 100,000 families who commanded 10 subordinate officials each of whom ruled over 10,000 families, and on down to the official who controlled 10 families. In this way all activity could be, and was, completely monitored and controlled by the state. At the top of the structure was the Inca, who normally had tens of wives and hundreds of children. The top posts in the government were held by those of royal blood (descendants of the

original Inca), and native nobles were used as officials to govern the various tribes, cities and nations that the Inca conquered. Thousands of hostages were brought from each of the subject peoples to live in the Inca capital, Cuzco. They were required to wear their native dress and speak their native language and live in their own section of the city.

By the time the Spanish arrived, no one could remember from which people the Inca had originally come. This was because, unlike in Mexico, there was no picture-writing in Peru. There were official oral historians who used knotted ropes called quipus to help them remember the history of the Incas. The state wanted the people to see those of Inca blood as a race apart and above all the rest, and control of the past certainly helped in this. Further, the Incas spoke their own dialect, which language was used as a universal second language throughout the Empire, and they dressed in their own distinctive fashion. They lived in an extraordinary opulence that was designed to overawe, not just the ordinary man, but everyone beneath the Inca. Even those of royal blood had always to approach the Inca with a light burden on their shoulders as an act of submission. The interior walls of the numerous palaces of the Incas were inlaid with huge, designed plates of gold, silver and jewels. (Indeed, Pizarro had won the lottery.) Their garments were decorated with the colorful wings of rare birds, and their weapons were exquisite in their workmanship.

BENEVOLENT DESPOTISM

Nothing was done without the express order of the Inca. It was blind rather than intelligent obedience that was demanded. But the Inca was a benevolent despot. He saw the people of his empire as his chil-

dren and cared for them diligently. They were subject to conscription and were required to work on public projects in which huge stones were transported hundreds of miles to build new cities in the mountains, but these laborers were always organized in such a way that the work was not excessively burdensome. And there were always feasts and drunken festivals of song and dance to keep the people happy. Even on military campaign the logistical system was so extensive that the troops had to endure little hardship.

The children of royal blood were educated and trained for either political leadership (which included the military arts) or the priesthood. The priests served the Inca by preaching his nobility and by inculcating the peasantry and artisans with the work ethic.

A SUDDEN DEMISE

The death of Atahualpa caused a sudden paralysis throughout the empire because no one was used to operating without orders. Initiative is not a quality commonly found in the bureaucracies of communist states, and Peru was no exception. Paralysis was quickly followed by devolution - the empire broke down into its constituent parts. The subject tribes, cities and nations revolted. Only Cuzco remained under Incan control due to the vigorous leadership of Manco, the rightful heir of Huascar who had been the legitimate Inca until his power was usurped by Atahualpa. Manco considered himself the new Inca, but Pizarro, in a vain attempt to stave off the total collapse of the empire, had appointed Atahualpa's heir Toparca as the new Inca. Confusion and chaos reigned by the time Pizarro arrived in Cuzco, but when Manco offered to submit to Pizarro he immediately cast Toparca aside



Two of the gold(l) and silver(r) treasures of the Inca that were seized as plunder by the Spanish conquistadors.

and crowned Manco.

Manco was able to restore order to much of the empire, but he eventually realized that the Spanish were after total control and intended to completely destroy Indian society. In 1536 he organized a revolt which laid siege to the Spanish in Cuzco for five months but which finally failed. The resistance continued fitfully for decades. Within twenty years of the arrival of the Spanish the neo-Incas had established themselves in hidden cities in the jungles and mountains and were producing their own muskets and cannon, and were breeding their own horses. The only technology they could not master was that of chain mail, so they sent out guerrilla raiding parties to capture suits of armor from the Spanish. Gradually, however, the Spanish established more and more military colonies, and their iron grip became so tight that the neo-Incas lost all hope and ended their resistance.



The ruins of Machu Piccu, one of the centers of the neo-Incan resistance never found by the Spanish.

LESSONS

What can we learn from the conquest of the Americas by the Spanish? The most obvious lesson is that a few hundred White men can accomplish the apparently impossible if they are determined to "conquer or die". Furthermore, the smaller one's resources, the bolder one must be. The Spanish thought of themselves as unusual men with a special mission: to carry the word of God and Spanish civilization, and Spanish domination, to the farthest reaches of the earth. They were possessed by this sense of mission and believed that they could do anything, and so they achieved miraculous results time and again. This view of their place in the world is what caused the extraordinarily individualistic Spanish to accept the discipline of their leaders, even though most expeditions ended in poverty or death from native attacks, disease, exhaustion, thirst, starvation and exposure. The moments of glory were the exception rather than the rule.

Both the Aztecs and the Incas were destroyed by the Spanish, but they died very differently. The Aztecs fought to the bitter end as a united people, but the Incan Empire broke up virtually overnight, and even the neo-Incan resistance to the tyranny of the Spanish occupation was only fitful. Why? The answers are in race and leadership.

The Aztecs were a people of one race with a self-image as extraordinary as that of the Spanish. They saw themselves as one being, and virtually all of them chose to die fighting rather than to surrender and accept their demise as a nation. They identified completely with their nation, which was the expression of their unmixed blood. The Incas, on the other hand, were a people of no race as no one could remember from which of the races of the Empire the Inca had originally sprung. Moreover, the royal blood was probably a mixture of the lines of the various royal families of the separate races that the Inca had conquered. The communist Incan government sent all this information down the memory hole in order to enhance the special status of those of royal blood. And in fact, it was only those of royal blood who fought to protect Atahualpa from Pizarro's attack, even though most of them were unarmed. The rest of the Inca's elite army headed for the hills. But this should be no surprise, for the Incan warriors were nothing more than mercenaries. Only those of the same blood will throw themselves wholeheartedly into a struggle to protect their own kind and will sacrifice themselves willingly in the battle.

RACE AND LEADERSHIP

The questions of race and leadership are intertwined. The Inca ruled as a total (though benevolent) despot and would tolerate no criticism, contradiction or disobedience. His benevolence resulted from an intelligent practicality: it was the best way to maintain order in the Empire, and it did not impair his personal power, privilege or wealth. This leadership

practice resulted from the fact the Inca did not really identify with his people, but rather saw himself as apart and above his minions. Nor could he identify with them, because he was of a different race from all of them. The nature of Incan leadership practice completely destroyed all sense of initiative and capacity for independent action in the Incan military and political bureaucracies. This sort of absolutism can only arise in a state which is governed by leaders who are alien to the people they are governing.

The Aztec leaders were dedicated to their people rather than to their careers in the national bureaucracy. A leader in a true nation must lead well otherwise he loses the confidence of his people and can no longer lead effectively, if at all. Passive resistance to Montezuma's betrayal of his nation quickly turned to active revolt. The power of a true nation lies in the willingness of the people to throw themselves behind the plans and programs of their leaders. When this self-discipline dissolves there is nothing left to keep the state together and functioning.

A communist or capitalist regime, on the other hand, does not base its ability to govern on the

support of the people, but rather on the submission of the people to an externally imposed discipline based on reward and punishment. If the people can no longer be bought or terrorized, the government collapses. This is what happened in the Incan Empire upon the execution of Atahualpa. The empire returned to states based on blood, at least until the Spanish got around to conquering each in its turn.

The Incan Empire was apparently large and strong because it united the various nations of Peru, Chili, and Ecuador, but this unity was an illusion because it was not based on common culture and common blood. The neo-Incan resistance attempted to get all Indians to see themselves as a race that had to unite to oppose the brutality and domination of an alien race, but time ran out, and to this day Peru is controlled by a small White ruling class. The Maoist Shining Path is attempting to reignite Indian nationalism in modern Peru just as Mao relit the flame of nationalism in China, but there has been so much race mixing over the centuries in Central and South America that there seems little prospect of success. Rather, rampant corruption and individualism due to multiracialism seem to be the real legacies of the Spanish conquest of Mexico and Peru. GG



Inca stone masonry. The Inca masons cut and fit the stones so accurately that mortar was unnecessary.

The Forgotten White Slaves

It has become commonly accepted in recent years that the Black man made significant contributions towards the building of America during his three centuries here in slavery. Cruelly mistreated by the evil White man, we are told, Black slaves did the work White people were unable or unwilling to do, especially menial farm labor in the Southern colonies and states. The United States would not be the great country it is today had it not been for 300 years of tireless work by enslaved Blacks. Or so the story goes.

What few people realize today is that there were **White slaves** as well as Black slaves, and that the contribution that they made was many times over more valuable than that made by the Negro.

HISTORICAL BACKGROUND

More than half of all persons who came to the original colonies south of New England were White slaves. Until the Revolutionary War, they were arriving at the rate of 1,000 a week from England alone. Not until the 1700's were they superseded by Blacks, and even then they continued to arrive until the 1800's.

Georgia, for example, was established in 1732 as a colony in which a handful of very rich White landowners would lord over a vast population of debtors, convicts and impoverished White men, women and children from Britain's slums and prisons. (Australia supplanted Georgia after the Revolution as Britain's primary dumping ground for the unwanted masses from the ghettos of London and other large cities. That whole continent was first settled as a White slave colony whose population consisted of convicts who were "criminals" only in the sense that an unjust social order forced them to commit crimes - such as stealing bread - so that they could survive.)

Whites were preferred by plantation owners and farmers over Blacks as slave labor because they worked harder, they were more intelligent and they had skills, such as carpentry or masonry, that were unknown to the primitive Blacks from the African rain forests. The main reason for the White slave trade, however, was that it was extremely profitable for the merchants trading with the colonies to load their ships with White slaves. The exact same ships that were used to transport Black slaves from Africa to America were also used to transport White slaves from Europe to the New World - with exactly the same inhumane overcrowding and other unbearable living conditions.

In fact, the White slave trade was so profitable that it grew much more rapidly in the early years of colonization than the importation of African slaves. In 1681, there were some 6,000 White indentured laborers - slaves - in Virginia, but only 2,000 Black slaves.

TYPES OF WHITE SLAVES

The most significant difference between White slaves and Black - other than race - was that while Blacks were generally enslaved for life, Whites were enslaved only for a specific period of time.

There were three broad categories of White slaves:

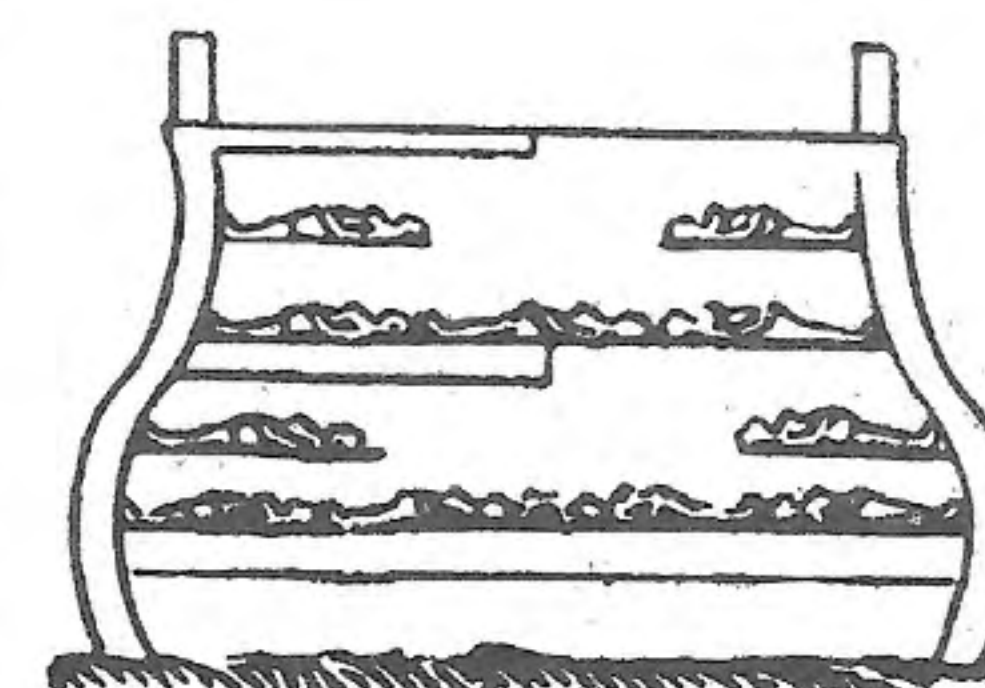
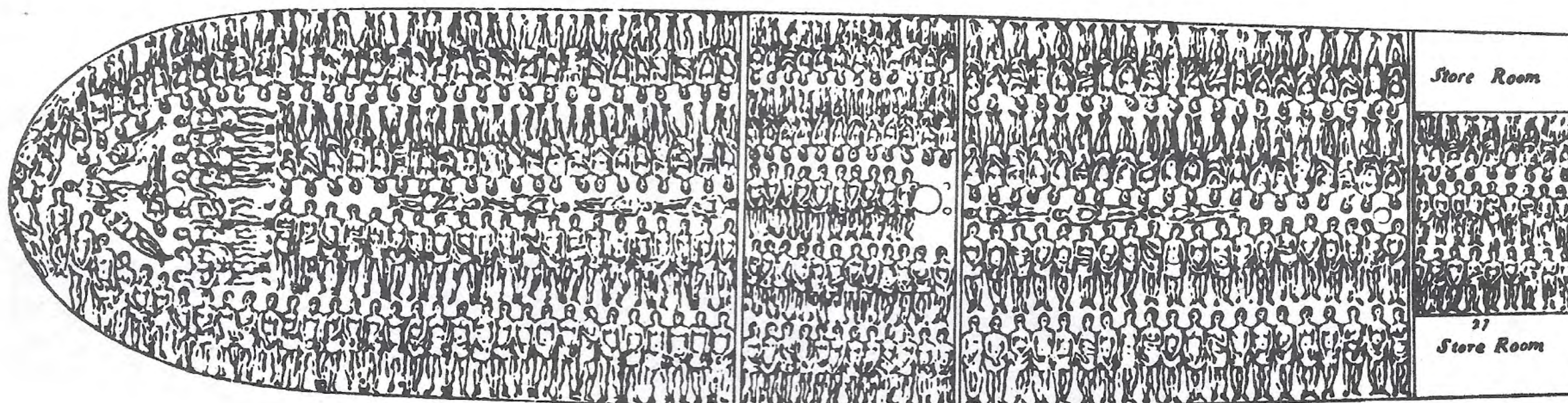
1) Convicts: Men, women and occasionally children who committed capital offenses were sometimes allowed to emigrate to the colonies as an alternative to being hanged. Once in America, they were sold as slaves to a plantation owner for a period which varied between seven and fourteen years.

2) Indentured servants: People who had incurred debts in their native land which they could never hope to pay off there. As an alternative to being sent to debtor's prison, they were allowed to work as slaves in America until their debt was paid through their labor.

3) Redemptioners: People from throughout Western Europe who were fleeing their native countries for a variety of reasons, such as endemic unemployment, overcrowding and religious persecution. Unable to pay the cost of the voyage to the New World, they agreed to work for free (as slaves) once they arrived, until the cost of their journey was paid.

At the end of their period of servitude, all three categories of White Slaves were freed. Usually they were given a small piece of land, some clothing and a few tools to begin their new lives as free men and women in a free land. This was not done out of any generosity on the part of their former owners, but rather out of fear that if they were not provided some minimum means of livelihood, they would form a huge and dangerous criminal class.

The fact that they were enslaved only for a period of years, rather than for life, might lead one to believe that their lot was better overall than that of the Black slave. Not so: Often they were treated worse than the Black slaves because they were regarded as a shorter term investment. White slaves who ran away and were then recaptured were treated just as harshly - if not more so - than their Black counterparts.



White slaves, like Black slaves, were packed onto the merchant ships like animals. Many did not survive.

Furthermore, unlike Black slaves, whose families were almost always sold together, White slave families were often broken up, as this was more profitable. Husbands were separated from wives, and children from their parents.

Very early on the existence of White slaves in the colonies produced the grotesque abomination of free Blacks owning slave Whites. Although not otherwise unduly disturbed by the presence of White slaves in their midst, the ruling powers found this particular practice to be racially abhorrent. In 1670, the Virginia Assembly passed an act making it illegal for Blacks to own Whites.

WHO WERE THE WHITE SLAVES

What type of White person became a slave? It is very hard to generalize, as there were as many different reasons for becoming enslaved as there were slaves. On the one hand there were rogues, vagabonds, prostitutes, cheats and rabble of all descriptions, swept up from the gutters of Europe. Even more importantly, though, there were many ordinary and even outstanding individuals.

There were Frenchmen, Germans and Swiss fleeing religious persecution. There were starving Irish and poverty stricken Scottish farmers. In addition, people of every age and kind were decoyed, deceived, seduced and forcibly kidnapped by unscrupulous merchants who realized that huge profits could be made by capitalizing on the poverty and suffering of others.

CAPITALISTS TO BLAME

The blame for this racial atrocity must be laid squarely on the White capitalists: those who physically brought White men, women and children to this land in chains, those who employed them and those who financed the whole enterprise.

In connection with this last point, the role of the Jews in the White slave trade should not be overlooked. Some researchers have noted Jewish involvement in American slavery - both Black and White. Historically, of course, slave trade has been a field in which the Jews have profited. The anti-Zionist Jew Benjamin Freedman, for instance, has described the

participation of Dutch Jews in financing slave ships to America in his book **Facts are Facts**.

But it is the White plantation owners who are the most guilty of encouraging this traffic in human misery. Had they been willing to pay free White workers an honest day's pay for an honest day's work, the whole unspeakable practice would never have been possible. Under the capitalist system, if there is no demand then there is no supply.

FATE OF THE WHITE SLAVES

Today, throughout the United States, the remnants of the former vast population of Blacks slaves is easily visible. Whether eking out a bare existence as dirt farmers in the South or as poor workers in the North, or joining the great unemployed and unemployable criminal class (which the colonials feared would emerge) the descendants of the Black slaves have failed to become assimilated into American society.

What became of the White slaves? For the most part, they blended right into society as soon as they were freed. Having paid off their debts, they put their unpleasant past behind them, and became useful, productive members of the community. They became the backbone of the early American middle class - shopkeepers, field laborers, mechanics, craftsmen, schoolteachers and the pioneers of the Western movement. One freed slave went on to become the tutor of George Washington.

Researcher Peter Coldham says of the White slaves in colonial America: "The most fascinating thing about the White slave business is that unlike the Blacks, nobody wants to talk about them." It is easy to see why. In one sense this is one of the most tragic and shameful episodes in the history of America. Although some of the responsibility for the enslavement and mistreatment of White slaves may be laid on the Jewish financier, the overwhelming bulk of the responsibility must lie with bloodsucking White capitalists.

Then, as now, there existed a small class of wealthy Whites who were willing to commit any moral or physical atrocity against their own racial brothers and sisters, providing it proved profitable to them. In fact, it is all-encompassing greed that allows these people to manipulate their way to the top of the capitalist ladder through fraud, deceit, dissembling

and exploitation of others. The drive to serve oneself above all things is what characterizes the successful capitalist and is what separates him from the rest of the White race.

But, in a larger sense, the story of White slavery in America is a lesson in hope, courage and will-

power. Unlike their Black counterparts, the spirit of the enslaved Whites was not broken by the wretched hardship and years of involuntary servitude. Once freed, they arose to overcome all obstacles in their path and build a decent, prosperous life for themselves and their children in their new homeland. **MMc**



Eighteenth Century woodcut showing White slave labor. White workers — free-men and slaves — built America.

My Debt to Robert Ardrey

by Gary Gallo

When I was fifteen years old I bought a book entitled the **Territorial Imperative** by Robert Ardrey. I would like to say that I read it and was immediately impressed by its genius, but I am afraid that it wasn't like that. I read up to the second chapter and then put the book down.

In the first part of the book Ardrey lays down the groundwork for his fundamental theories about man's behavior. The ideas are fleshed out and backed up with illustrative examples drawn from the world of animal behavior in the remaining chapters of the book. But the first chapter is only the shell and it bothered me.

In the first place the supposedly central thesis of the book, that man is a territorial animal that seeks to acquire and then defend a fixed territory, did not strike me as quite right. Yes, men do want to defend their territory, but they also want to expand it or take someone else's. Yes, the defender does have a psychological advantage, but historically the attack prevails so often that it seems not to matter all that much. In any case, in my own veins ran the blood of the nomad, the Roman conqueror or the Viking raider, certainly not the blood of the patriotic farmer fixed to the soil. So I rejected territory and Ardrey.

But I could not get the book out of mind. For a year its arguments rolled through my thinking - unwanted, but ever present. I was searching for structure. I needed to somehow, someday, put the massive amounts of historical, political and philosophical facts that I had acquired through reading since the age of 10 into a coherent framework. Finally, I went back to the **Territorial Imperative** and this time read it through. And I was thunderstruck.

Finally, I had a theoretical structure through which I could analyze the history and modern behavior of men and societies. I mentally tested era after era against the new model and it held up time and again with only minor problems - and these exceptions made me develop the framework well beyond what Ardrey had in mind, as was made apparent by his later books **Social Contract** and the **Hunting Hypothesis** which I found to be politically naive even while saying important things about the behavior of man and animals. Despite being a world traveler with a cold eye for fact, Ardrey could not separate himself from the political myths of classical liberalism. Yes, he had liberated himself from the new romanticism that says that all is equal, all the same, only to land right back in the Enlightenment and its absurd notions of contract because he refused to confront the issues of race and class openly.

He realized that the group, not the individual, is the basic unit of evolutionary competition (as Alfred Wallace had said, and Charles Darwin finally admitted in 1871 in the **Descent of Man**), but he could not bring himself to discuss honestly how the group is determined. What makes a nation? Who is in - who is out - and why? Ardrey would not say because if he did then his work would be ridiculed rather than attacked - if it was published at all. But at least he came closer to stating the truth than anyone else, and he got me started off on the right path even if he did not have the courage to come along.

Ardrey was born a conservative, and I was born a nationalist - he to defend and I to attack. He wanted to speak the truth that he saw before it was too late, but when the whistle blew he decided to let others go over the top. He could stick his head above the trench to see the enemy, but his body, paralyzed with fear, would not budge. Mine sprang out of the trench at the foe, and I have never looked back.

THE PSYCHOLOGICAL NEEDS OF MAN

Like any good thinker, Ardrey thought by analogy. He studied the literature of animal behavior and then let his imagination roam to see what was like and unlike in regard to human behavior as he saw it. He used science in the same way that we use history in our historical analysis, not to prove, but to illustrate. Ardrey realized that the most important principles about man cannot be proved because we are so complex, and the same can be said for nature. But this does not mean that these principles do not exist - only that it makes it difficult for us to know them and impossible for us to prove them. Perhaps the completely self-seeking individual can operate without principles, but the rest of us, particularly the nationalist, cannot. And so we are on a never-ending search for the laws of man and nature.

Robert Ardrey realized that psychological needs are paramount to physical needs in man and animals. He gives as an example the worms who died of boredom in laboratory experiments. Worms chose not to move down a smooth plastic tube toward their food after a while during an experiment on learning. Instead they shriveled up and died. When the scientists made the plastic tube rough, then the worms were happy to move toward their food and eat. It is such startling information from the world of ethology (the study of animal behavior) that makes Ardrey's books so wonderful and fascinating.

He uses such examples to illustrate what he sees as the three basic psychological needs of man: 1) identity, 2) stimulation and 3) security. Though there are clearly many forms of security and stimulation such that one can be secure and stimulated at the same time (as when in the arms of a lover), it is nevertheless true that too much security leads almost inevitably to a rise in the need for stimulation. This contradiction in human needs accounts for the rise and fall, or ebb and flow, in the human emotions that drive man's

history. Though Ardrey does not draw this out plainly, it is equally true that there are two different types of identity that can also act in contradiction. One I will call stimulation-identity and the other security-identity. The former is the desire to be important, to be the best - the greatest. The latter is the desire to be unique - that is to know one's place or rank in the pecking order, even if it is not the best place - it is your place and all recognize it. Obviously, someone with a very strong need for stimulation-identity is not going to be happy with any rank in the pecking order other than number one.

Ardrey makes the point that security is the least powerful of man's needs and most people will give it up to attain identity or even stimulation. This, of course, varies from individual to individual. It is also obvious that on the whole women have a stronger need for security than do men. But even women like to stir things up when all is going too well. We are never satisfied, and now you understand why. This may seem to be a bad thing, but under proper leadership the constant motion in human affairs can be very productive, and not necessarily destructive. But it does make leading a most complex challenge.

Once one accepts the fact of psychological needs in man that have nothing to do with physical or economic rewards, then one can do two things: 1) reject capitalism and communism and all other material religions, and 2) see sex, territory, aggression, etc. as devices that evolution has come up with to satisfy those needs. Ardrey defines these things as "open instincts" in man which are genetically imposed predispositions that require and use learning to fulfill their patterns, whereas closed instincts come complete with the pattern of behavior and require little or no learning. Because these instincts are open we have considerable flexibility in finding ways to satisfy our psychological needs, though not as much as those who claim we have no instincts would like to think. Ardrey's work makes it clear to all thinking persons that man is indeed just an animal after all, and is certainly not the end of the evolutionary line. We are a part of nature and must come to live in harmony with nature or we will not live long at all.

THE NOYAU vs. THE NATION

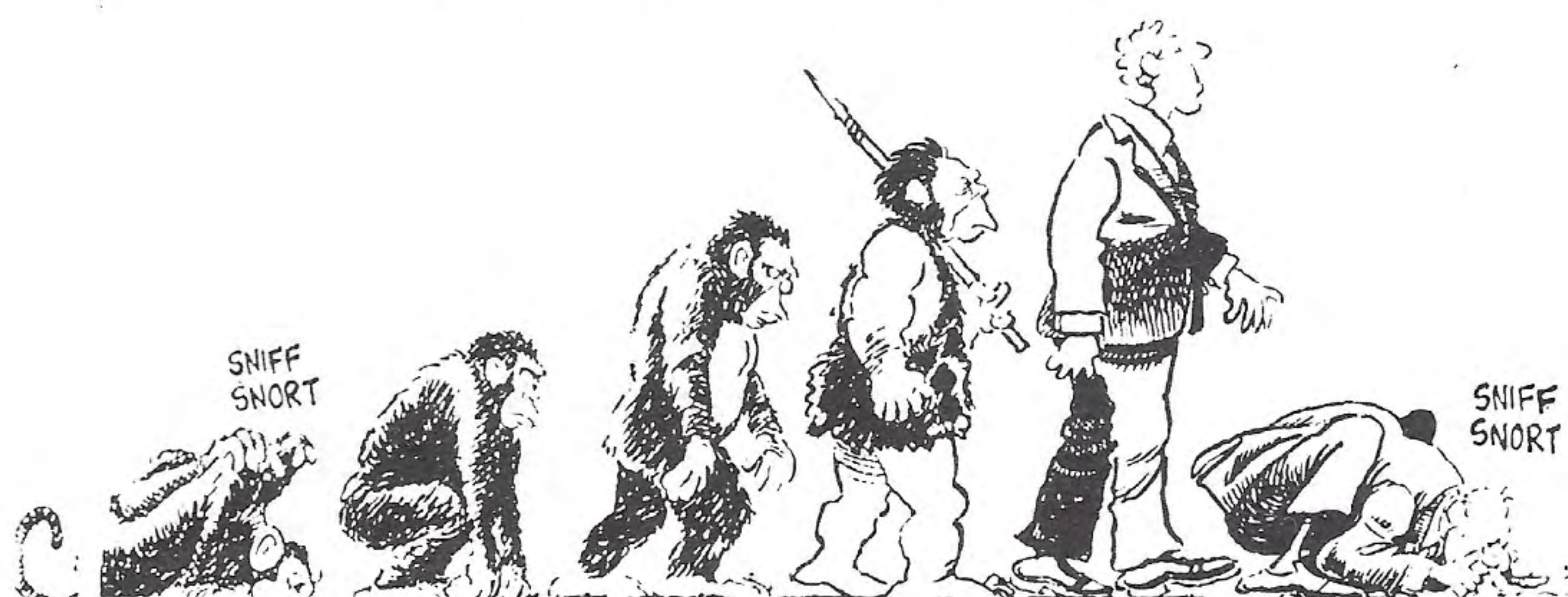
Ardrey defines the nation as a society of outward antagonism, and its opposite, the noyau, as a society of inward antagonism. He gives Italy as an example of a noyau, and America as an example of a nation. France, he says was once a nation but became a noyau

between the world wars without anyone noticing until it surrendered to Germany in 1940 virtually without a fight. Indeed, America moved far toward becoming a noyau under Ardrey's nose and he noticed not a thing.

Obviously, if countries can move between noyau and nation (or get trapped somewhere in between) then these are more cultural than biological concepts. Here Ardrey is not clear. In fact, a noyau can be anything, but a nation must be a biological unit. The noyau seeks to satisfy man's needs through internal competition such that it is individual against individual (or at least family against family as in Italy) in cut-throat competition for society's rewards. But the struggle is ritualized (at least in a racially homogenous state) with everyone implicitly knowing the rules and abiding by them otherwise there would be no society, only violence and mayhem. In Italy there is ritual, in racially-mixed America there is an extraordinary amount of violence and mayhem.

A nation is united and directs its energies against outward enemies. Its internal cooperation and amity produces heroes, whereas the noyau and its exaggerated emphasis on the importance of the individual produces geniuses. This realization made me determined to find a synthesis of these two concepts that would produce both heroes and geniuses. A nation that could actually tolerate and use the maverick, and in fact develop systems (for everything is system in nation) to find him, protect him, develop him and place at the top of the leadership structure where he belongs. The truly great nation is the one that develops an artificial fluidity - a dynamic order - that allows genius to flourish and rise while still maintaining a sense of discipline and unity for the masses. This is why the top leadership must be selected early in life and be separated from the conformist society at large for very special treatment - not harsh discipline, but just the opposite - kindness, tolerance and encouragement. They must be treated as the Italians treat their young - they must feel utterly important, as if they can accomplish anything. Then we will have our geniuses and a new age will begin. GG

Evolution



THE CODE OF NATIONAL REVOLUTIONARY CONDUCT

The following code is designed to guide the behavior of the truly committed National Revolutionary. It establishes an ideal that the officers and cadre of the National Democratic Front must try to attain. The degree to which we live up to this ideal as a corps of political leaders will determine the success of our Movement in the National Revolutionary struggle in which we are now engaged.

I. After providing for the basic comfort and security of his family, the National Revolutionary will devote his time, energy and money completely to the National Democratic Front.

II. He will speak directly, clearly and precisely at all times and will back his words with action.

III. He will act honestly and honorably at all times. The conduct of the National Revolutionary shall act as a model for all White people.

IV. He will be as open about his beliefs as he can be with those Whites not in the Movement, recognizing that the NDF does not expect him to sacrifice his physical or financial security unnecessarily.

V. The National Revolutionary will not use drugs or alcohol.

VI. He will come to the aid of any White person who is in need of his help.

VII. He will always display public support for the program of the NDF, despite private reservations, and will express his criticisms to his superiors openly and honestly through the proper channels. Once a final decision on any matter has been made by the leadership, he will throw himself into execution of the adopted policy regardless of his personal feelings on the matter.

VII. The National Revolutionary will obey the orders of his leaders intelligently such that he uses his initiative and judgement to execute the ultimate intent of his instructions in light of changing circumstances, rather than follow the letter of his orders where they no longer apply.

IX. He will frame orders to subordinates to allow for maximum freedom and initiative in their execution, and he will not interfere unnecessarily in the sphere of a subordinate.

X. He will attempt at all times to maintain an atmosphere of good will in the Movement. He will not criticize a National Revolutionary comrade except to his face, and only then in such a manner that a harmonious resolution of the problem can be achieved. Criticisms should center on ideas and policy, rather than on personality. Divisiveness and those who cause it can not be tolerated as it is essential that the NDF remain united.

XI. The National Revolutionary will embrace the struggle courageously and passionately, and he will seek to make the Movement a joyous experience for himself and his comrades, even in the face of hardship and persecution.



OUR PLAN FOR A NEW AMERICA

I. Objectives of the National Democratic Front

1) To unite the White people of America into a great nation with a powerful, efficient and dynamic social order based upon cooperation, honesty and amity.

2) To give our people a sense of meaning and purpose in their lives beyond self-seeking.

3) To provide physical security, financial security, and social justice for all of our people.

4) To create a meritocracy which will find and develop our best young minds for service as top-level leaders, and which will reward talent with responsibility rather than with privilege.

5) To create a system of general and special education without equal in the world.

II. NDF Program Summary

1) Creation of separate and independent nations, on the soil of America, for the various races of the United States.

2) Establishment of a National Employment Agency to train and employ all of the jobless willing to work, and to create new industries and build new cities with this manpower.

3) Elimination of all welfare programs other than a revamped Social Security System and a National Health Program.

4) Creation of a simple system of graduated income taxation that will redistribute and equitably share the wealth of America.

5) Conversion of large corporations into worker cooperatives and creation of programs to vastly increase the number of small businesses and small farms in America.

6) Nationalization of the banks, energy companies, and defense contractors.

7) Execution of murderers, rapists, child molesters, drug dealers and habitual felons.

8) Creation of a one term, ten year, presidency with great legislative, executive and judicial powers.

THE FUTURE BELONGS TO US!

For more information write or call: National Democratic Front, P.O.
Box 915, Washington Grove, Maryland 20880; (301) 670-0159.