

# NEW AMERICA

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## The Struggle for Racial Freedom



The Official Journal Of



THE NATIONAL DEMOCRATIC FRONT



## NEW AMERICA

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of the  
National Democratic Front

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**Cover Photograph:** Boer Commandos of the Three Years War fighting against British and Jewish capitalism and multiracialism. Britain's Jewish establishment encouraged this war in order to gain absolute control over South Africa's gold and diamonds trade. The brave Boer struggle for racial freedom against Western capitalism and Jewish multiracialism continues to this day and acts as a heroic symbol for White Nationalists the world over in their struggle for racial freedom.

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**Editor: Gary Gallo**

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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

### The Power of Racial Purity

This issue of **New America** is devoted to the subject of race. Race is the foundation of the nation as only a people of one blood can be truly united. The propadanda organs of the System continue to spout the myth that America's strength results from its racial and cultural diversity - that the mixing of peoples gives rise to new ideas. But the lie does not wear well anymore. It no longer rings true to an American people who are fully aware that their power, efficiency, and dominance is rapidly ebbing away despite the blessing of vast natural resources. Though the term "melting pot" is still often heard, most realize that the Jews, Blacks, Orientals and Hispanics have not been assimilated into the European melt and are, in fact, at war with White culture which they wish to see neutralized or destroyed.

A society divided against itself can never be strong. Racial and cultural diversity is the greatest source of American weakness, and we can see that by looking at the course of modern history. Our media tells us how lucky we are to benefit from "Jewish genius." Whenever we need advice, some Jewish expert is trotted out on television and radio to tell us just what "we" need to do. Yet it is those countries that are most completely without the benefit of Jewish genius that are outcompeting us. Germany and Japan pulled the world out of the Great Depression, and they have now risen from the ashes of World War II to dominate world trade once again. Great military and political power will soon follow for them. Their nationalist traditions have led them to share the wealth equitably, so their general standards of living are higher than that of the U.S., which is happy to let tens of millions live in grinding poverty. Germany and Japan managed to accomplish these feats without much in resources and without Jewish economic experts to advise them, whereas the U.S. has had plenty of both. Japan is now the world's leading creditor nation. Just ten years ago, the U.S. was the world's leading creditor. Now it is the greatest debtor nation in the world with a national debt of over \$2.6 trillion. But there is always enough to send billions to an equally bankrupt Israel.

The essence of the real Jewish genius lies in its manipulative ability to achieve hegemony over the host population. And that is what life in multiracial America is all about. Our ideas and industry are not directed outward, but inward against each other and against the other races we are forced to live with. That is why the homogeneous cultures of Germany and Japan have been responsible for most of the advances in scientific, educational, managerial, political and military theory in this century. Their energy can be directed toward technical achievement rather than internal struggle. The Jewish-dominated U.K., U.S. and U.S.S.R. have been militarily and politically supreme in the 20th century because of their size, not the quality of their ideas or methods. Multiracialism and its concomitant individualism have undermined the cohesion of all three. In the end, unity and superior ideas prevail. GG



# ON NATIONALISM

## Part IV: Racial Freedom

by Gary Gallo

Meaning in life and all ethics stem from a commitment to something beyond self. As Democratic Nationalists we are committed above all to the White Race, and we are determined to see our people survive, prosper and achieve greatness in all that we endeavor. We see the Race as one being, and individuals as integral and complementary parts of that whole. The Race cannot be whole without the unity of its parts, and the parts have no purpose outside of the whole. The self-interest ethic of individualism reduces life to an absurdity; it makes existence unimportant and meaningless. This is why the ideology of individualism is our enemy, and why we must destroy it and all its manifestations before it completely ruins the morale and psychological health of our people.

The plutocrats have sought to chain us to other races for their own purposes. They preach individualism but do not believe in it. They, in fact, identify with their class, and they use their class networks to advance their material acquisition and to maintain their control of the society. This may seem to be a denial of blood for money and power, but in reality it is more of an aberrant form of racialism. The capitalist elite sees itself as genetically superior to the White mass, just as the old European aristocracy did, and it seeks to breed within itself. This self-styled racial aristocracy of "blue-bloods" uses individualism and multiracialism to increase its wealth and power by undermining the racial consciousness and unity of the masses beneath it.

The White "aristocracy" will ally itself and work with new, monied elites that arise, such as the Jews, but with few exceptions it will not sully itself with Jewish or other non-White blood (and this suits the endogamous Jews just fine.) The patricians do not care what happens to the White plebians as long as their class remains intact. They are quite prepared to effect the loss of racial purity amongst the White masses, through forced racial integration, to benefit themselves and their allies. This sub-racial identification on the part of the White leadership class will cause the eventual destruction of the White Race in America and Europe, just as it did in India over the past three millennia.

To save the White Race the capitalist ruling class must be overthrown and must be replaced with a demo-

cratically selected leadership based on merit as outlined in our Vanguard System. A new social and political order must be built to prevent capitalism from ever again robbing us of our unity and racial freedom.

### RACIAL PURITY

Racial homogeneity is the foundation of the true nation. Peoples cannot be effectively united into a nation unless they are of common blood. Beyond that they must also be of one culture and one language, or must be willing to assimilate into the the same culture and adopt the same language, otherwise real national union is impossible. Language and culture are environmental matters and so can be changed much more easily and quickly (within certain bounds defined by racial nature) than the genetic constitution of peoples. Race is a factor that defies those who think that all things can be manipulated by man.

Man, like all animals, identifies most strongly with those who are most closely related to him. This is a law of nature. Love of one's own kind is the greatest driving force in the history of man. We all feel closer to our own children than to the children of our neighbor or even to the children of our relatives. We feel closer to our own family than to other families, closer to our own clan than to other clans, and so on. Yet, we are able to identify with organizations larger than the family, clan or tribe in which all are directly related to one another. Why? Because also within man is the need for greatness. We want to identify with something greater, more important and more successful than ourselves. We fulfill our need for greatness by working and sacrificing for the superior organization - by living vicariously through it.

Some people cannot live for anything beyond themselves because of genetic factors and/or environmental factors. For example, we now know that some criminals are so genetically structured that they are completely devoid of any sense of social responsibility or duty - they are absolutely self-interested and self-centered. Some children are abused by their parents and so can trust no one - they are driven to individualism by their environment. The nature of the present society itself encourages self-seeking behavior. It is diffi-



cult, for instance, to identify with your country and be willing to die for it when the organs of the state preach the self-interest ethic. It is just as difficult to be openly self-interested in a nationalistic society which demands service and sacrifice. In sum, a combination of genetic and cultural causes determine whether an individual will identify with himself or something beyond himself.

At one time in our prehistory the clan was no doubt the unit of independent operation and evolutionary competition, then the tribe, and as our social organization became more sophisticated city-states arose, and now the nation-state is the unit of competition in the affairs of man. The primary determinant of the success (political, military and economic) of a nation-state is the level of emotional commitment to it on the part of its citizenry, that is how completely the people identify with the state. If the citizens see themselves as one people, then the identification can be complete. But if they are riven by racial or cultural subidentifications, then unity is impossible.

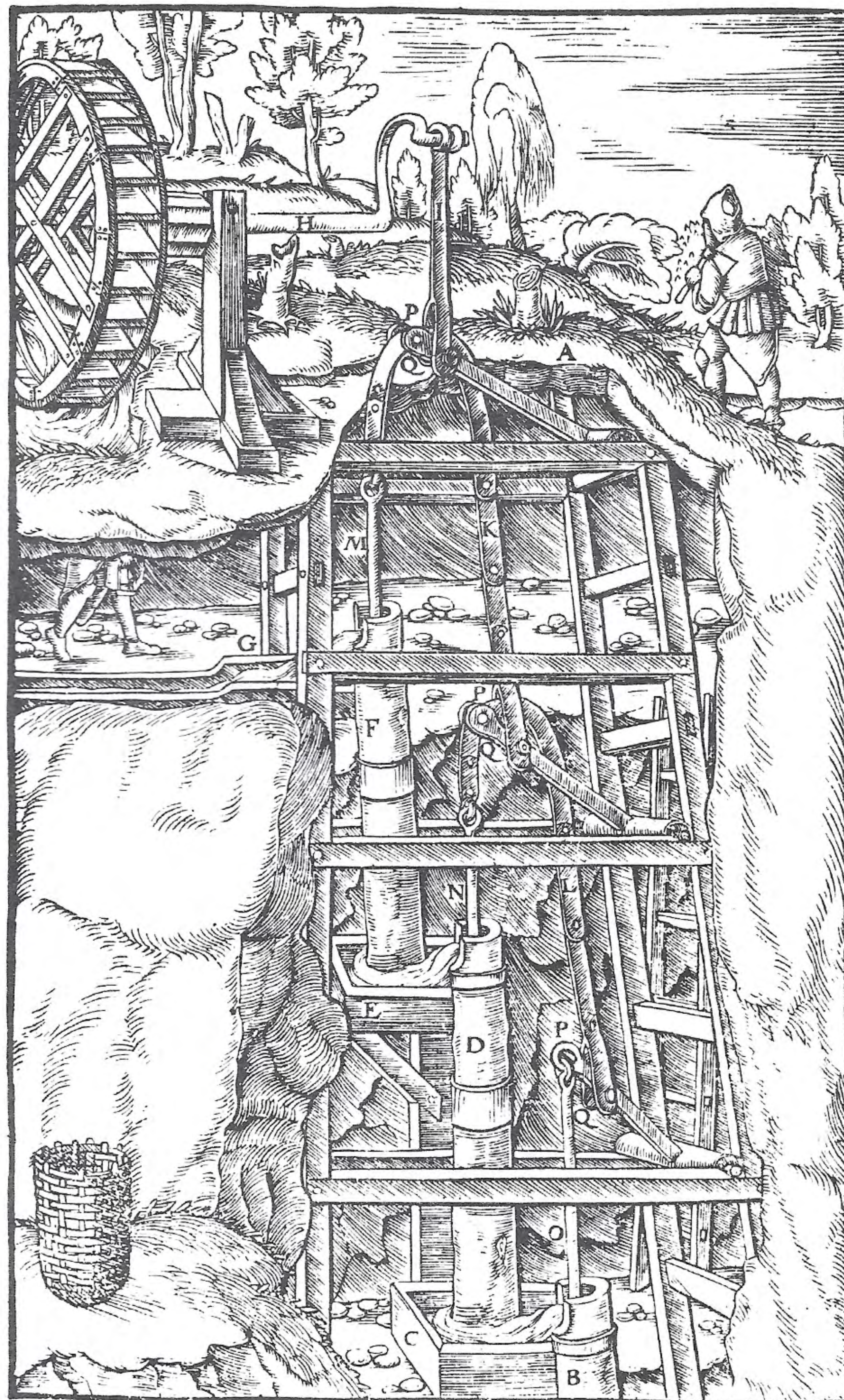
Small, united peoples - true nations - are very often stronger than large countries plagued by factionalism and self-interest. History demonstrates time and again that national unity is the greatest source of political, economic and military power, and as such is far more important than size and resources.

#### OUR TIME HAS COME

Though man desires to identify with powerful forces greater than himself, he cannot identify with a people very different from himself. Whites cannot identify with Blacks or vice versa. The differences, both mental and physical, are too great and too obvious. The forced mixing of the races has been the greatest impetus to the rise of White Nationalism. The differences between Europeans which seemed so important just a half-century ago are now regarded as trivial. They became unimportant once we were compelled to live side by side in our neighborhoods with Blacks and Asians who are so enormously different from us. Suddenly we began to refer to ourselves as Whites. We were no longer ethnics.

This is truly a momentous period in history as it is the first time that we have had a real opportunity to psychologically unite those of European racial origin. Others have sought to do so in the past. Napoleon, for example, saw European unity as his ultimate mission: **"My destiny is not yet accomplished. I want to complete what has only but sketched out. I want a European Code, a European Court of Appeals, the same currency, the same weights and measures, the same laws. I must make all the nations of Europe one nation, and Paris the capital of the world."** But no White consciousness existed then. He was ahead of his time. Now the threat to our race is plain to all who will see, and this makes union possible.

The frightening aspect of the situation is that we have only a short time to build our movement before forced racial integration and differential birthrates draw the final curtain down upon us. The White Race is so demoralized by plutocratic and Jewish propaganda



**Whites are an inventive and creative people. Early mining technology depicted in a medieval drawing.**

that we no longer even replace our own numbers. We must act now, for soon the odds will be too great to overcome.

#### RACIAL DEFINITION

We define "White" as being the European sub-races of the Caucasian race, specifically the Nordids, Mediterraneanids, Alpinids, Dinarids and Osteuropids (using the nomenclature found in John Baker's book **Race**.) These sub-races are very closely related to one another and differ dramatically from the other Caucasian sub-races, such as the Semites, Jews, and Indo-Afghans. For example, the Arabs (Semites) are known for their bisexuality and atomistic thinking. These traits contrast sharply with the heterosexuality and structured, theoretical thinking of European culture.

Culture arises from a combination of both environmental and genetic factors. The difference between European and Semitic culture is so great that it indicates a substantial racial (genetic) difference. Clearly, it would be difficult to meld these two cultures into a coherent synthesis. The mixture would more likely be unstable and schizophrenic.



Races	Subraces		
Names used in this book	Names used in this book	Alternative names roughly or exactly corresponding	Examples of places where typical specimens can be or have been found
Australasid	Australid	Australian aborigine	Australia
	Melanesid	Melanesian	New Hebrides
	Tasmanid	Tasmanian	Tasmania
Europid	Ainu	Ainu	Kurile Islands
	Nordid	Nordic	Norway
	Mediterranid	Mediterranean	Southern Italy
	Nordindid	Indo-Afghan	Pakistan
	Orientalid	'Arab'	Arabia
	Armenid	Assyroid	Armenian S.S.R.
	Dinarid	Illyrian	Yugoslavia
	Alpinid	Alpine	Switzerland
	Osteuropid	Est-baltique	Northern Russia
	Turanid	Turki	Kazakh S.S.R.
Negrid	Aethiopic	Eastern Hamite	Ethiopia
	Palaenegrid	Congolese	Zaire
	Sudanid	Western Sudanese	Senegal
	Nilotid	Eastern Sudanese	Southern Sudan
Khoisanid	Kafrid	Zambesian	Rhodesia
	Khoid	Hottentot	South West Africa
Mongolid	Sanid	Bushman	Kalahari Desert
	Tungid	Mongol	Mongolia
	Sinid	Chinese	Central China
Indianid	Palaemongolid	Southern Mongol	Vietnam
	Zentralid	(No equivalent name)	Mexico
	Andid	Ando-Péruvienne*	Peru
	Brasilid	Brasilio-Guarienne*	Brasil

A chart of races and subraces from John Baker's *Race*.

## THE JEWS

The Jews may be the result of such an unstable mix of sub-races. This could account for their extraordinary psychological problems and penchant for the psychiatrist's couch, though another possible explanation is the two-faced nature of Jewish life which allows them to appear as if they are assimilating into the host culture without really doing so. The Jews are a hybrid sub-race whose primary components are Armenid (Armenian) and Semitic. They are materialistic and relativistic to an extreme, even when living in an idealistic European social order. It is not an accident that it was a Jew, Karl Marx, who cut away the idealistic and spiritual aspects of Hegel's philosophy to arrive at a doctrine of pure materialism. Nor is it an accident that Marxism appealed primarily to the Jewish intelligentsia and the Jewish masses of Europe.

Hegel identified both material and psychological (spiritual) needs in man, but the Jewish movement of Marxism dispensed with the latter and chose to believe that all historical forces are material in nature, even though this flies in the face of historical reality and common daily experience. Marx was not a student but a caricature of Hegel. Marxism and capitalism were agreed that material self-interest, and not love of one's own kind, was the most powerful driving force in man. Perhaps this is because a Jew knows that he will sell out his people to survive another day. Not surprising then that the Jews fit neatly into both the communist and capitalist systems.

The Jews believe in whatever "truth" serves their purpose at the moment, which allows them great "flexibility" in argument and in politics. For them, the truth is relative. If the objective truth does not

work to their benefit, then they will promote "the other truth." It is the Jews who came up with the notion of "situational ethics" which is a parody of morality.

The Jews have always regarded themselves (and have always been regarded) as a racial minority in the European lands in which they have taken up residence. And they have always successfully avoided assimilation, largely through an endogamy based on hatred of the Gentile. But one has to wonder whether they could have ever really assimilated into a European people even if they so desired. They are perhaps physically similar enough to do so, but certainly the mental and psychological differences are so substantial that real assimilation would prove virtually impossible. They would always stand out like sore thumbs, as do the Marranos of Spain to this day. The Marranos were Jews compelled to convert to Christianity during the Spanish Inquisition 500 years ago in an attempted forced assimilation. Yet they still maintain their separate identity.

## RACIAL HIERARCHY

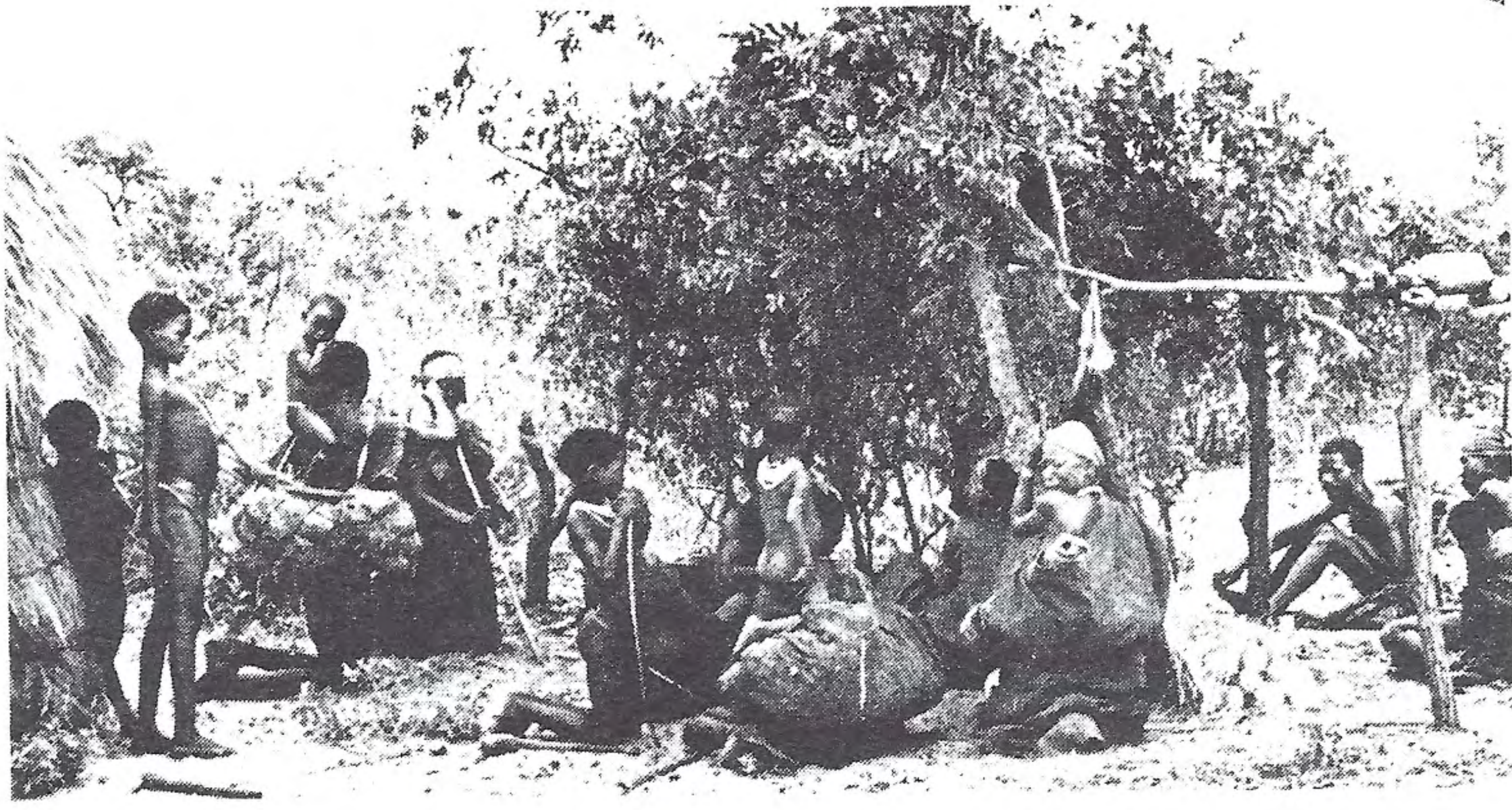
It is plain that there is a hierarchy amongst races in terms of being able to build an advanced civilization (for a thoroughgoing definition of civilization see John Baker's discussion of this in *Race*, pp. 506-08.) The Khoisanids (Bushmen and Hottentots) and the Australasids (Australian aborigines) have never progressed beyond the hunter-gatherer stage of human development. The Blacks developed agriculture and smelting but have never been able to build a society that White or Yellow men would recognize as being a civilization. The Negrids, Khoisanids and Australasids are clearly inferior to the Mongolids and to the Europids in terms of building a civilization. But is the Europid superior to the Mongolid or vice versa?

The Europeans were the first to develop modern technology and are plainly a creative and very inven-



This town in Zaire of rectangular houses in rows represents the extent of Negrid city building. They were never able to build a real civilization.





**Khoisanid hunter-gatherers in the Kalahari. They never progressed to agriculture or even animal domestication**

tive people. But some historical perspective will help here. It was the Chinese who invented printing, paper money, the sextant, gunpowder, and rockets for example. No Teutonic knight that survived a battle with the Mongols likely considered them an inferior people. By the European standards of the day, the Mongols were extraordinary strategists and tacticians, and they were exceptionally well-organized. The same can be said of the modern North Vietnamese. And the modern Japanese have proven to be the best economic and business managers in the world (with the possible exception of the Germans.)

It is impossible to say that the Europids are superior to the Mongolids or vice versa in their ability to build a modern civilization. What can be said is that they are very different peoples who think and operate in very different ways. Europids respect individuality and encourage individual creativeness to a much greater degree than Mongolids. Very few White people could live comfortably with the conformity to societal and family norms that Yellow societies demand. The Japanese have a saying to describe their way of life: "the nail that sticks up, gets hammered down." The Japanese form of decision making would drive a European quite mad. Not only do they prefer committee decision making, but the members of a committee never say directly what they really believe for fear it will offend someone. (Fear of losing face or causing someone to lose face is pervasive.) Instead, the committee members talk around the problem, never analyzing it too directly as in the Western fashion, until a consensus arises, and then everyone jumps on the bandwagon. That this process usually works to make rational decisions is truly amazing to the White man.

The Chinese and North Vietnamese use self-criticism circles in their political and military organizations. Members and leaders meet in a circle to confess their mistakes. All are subjected to and are encouraged to accept criticism from their peers and subordinates. The mistaken are encouraged to confess their sins before one and all. Such self-deprecation is completely out of character for Whites. We automatically respond to such public criticism with a defense or a counter-attack which defeats the purpose of the exercise.

The above examples illustrate how different we are from the Mongolids, but they do not indicate inferiority or superiority. The superiority mindedness of racial supremacists is a trap. If we are trying to remain separate because we are superior to them, then what if it turns out that we are not? What if the Japanese really are 10 IQ points smarter than we are as international IQ tests indicate, and are capable of building a modern civilization? Should we then seek to meld with them to raise the level of our IQ? If simple superiority is the object, then the answer must be yes.

As Democratic Nationalists we are loyal to the White Race, not because we are superior, but because we are White. We are unique, we are proud, and we are determined to survive and develop as ourselves. We have accomplished extraordinary things in the past, and we look forward to the further unbounded blossoming of White civilization. We will study other cultures, take from them what is good and is in accord with our nature, and will leave the rest.

We are links in a blood-chain that extends from time immemorial to time in infinity. It is our moral duty to keep the chain intact. All those who stand in the way of our racial freedom and cultural purity will be destroyed. We do not desire to make enemies of other races, rather we wish to make them irrelevant to our existence. But those peoples who promote multiracialism and the genocide of the White Race can look forward to our undying enmity.



**In Japan the "nail that sticks up gets hammered down."**



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## RACIAL POLLUTION AND CLEANSING

The racial pollution that has already taken place in Europe and America can be remedied. There has been considerable mixing at the edges in Europe. There are Mongolid genes in Eastern Europe, Semitic genes in southern Italy, Hamitic genes in Spain, and there are Jewish genes in England, France, Germany, and much of Eastern Europe. All of these non-White genetic factors have been brought to America where mixing with Indians and Negroes has further complicated the picture. (One of the advantages of American culture in this regard is that anyone with the least bit of Black blood is considered Black.)

Fortunately, the percentage of alien genes within the White blood-line is small, and more importantly, each race can cleanse itself through endogamy. How does this work? Let us take for example the child of a Jew and an Englishman. The child's genes are 50% Jewish and 50% White assuming that both are pure breeds of their race. If that child identifies with his Jewish heritage and marries another Jew, then his children will be 25% White and 75% Jewish. If his heirs are endogamous generation after generation then before long there will be no substantial percentage of White genes left in that line. The great, great, grandchildren of the mongrel will be almost purely Jewish in terms of genetic makeup. And of course, the same holds true if the mongrel had identified with his White half and married a White woman. Generation after generation of White endogamy breeds out the Jewish genes.

The key then is endogamy, and Democratic Nationalism will create an endogamous society by expelling those who are clearly non-White. The racial pollution that remains will be bred out over time. Moreover, creating an all-White nation as opposed to one which is internally segregated is a racially necessary solution because even if only 1% of each generation is degenerate enough to breed outside of its own race, within two thousand years there will be very little left of the original races. We have the failed Aryan caste experiment in India to thank for this lesson. In India only the top elite still retain the racial vestiges of the ancient Aryan conquerors.

## EUGENICS

In a National Democratic order we will take steps to improve the genetic quality of the Race, but this is an area in which we will tread very slowly and carefully. We want to encourage maximum breeding on the part of those who exhibit admirable qualities such as honesty, honor, altruism, courage, intelligence and beauty. The problem is that those with intelligence, for example, often do not possess good character. Bad character and intelligence are powerful combinations in a civilized society because the evil are free of the fear of someone just lopping their head off for exploiting others. They are protected by a web of laws



**Imperial summer palace of the Manchu Dynasty at Jehol. From China came printing, rockets, paper money & silk.**

and taboos that they are able to manipulate for their own benefit. Most of the leaders of our present corrupt order are of this genetic combination. They are masters of fraud, deceit and dissembling, and I am not speaking here of just the Jews. Much of the White "elite" is little different from the Jews in this regard. So how do we discriminate between these such leaders and the truly honorable leaders when it comes to encouraging large families?

Under normal circumstances, every family should be allowed to replace itself, that is to have two children, with the exception of those who are genetically unfit, such as the mentally retarded. The mentally retarded used to be sterilized in America (before the civil rights "enlightenment") in a program that was both beneficial to the society and humane at the same time. Can one even imagine what torture life is to the retarded or to the deformed? Everything lives and dies - what matters for rational human beings is the quality of life. How can we consciously condemn people to a life of retardation, or worse, being a normal child raised by retarded parents? This is a cruel joke that the so-called "humanitarians" are playing on us. It would be interesting to find out what their real agenda is.

Beyond normal replacement, the great should be encouraged to multiply. One possible way of doing this would be for the government to provide special subsidies for extra children to those who are admitted into the Vanguard System. Girls schools for the especially bright could be set up around the Vanguard schools to encourage high level mating.



## THE DANGERS

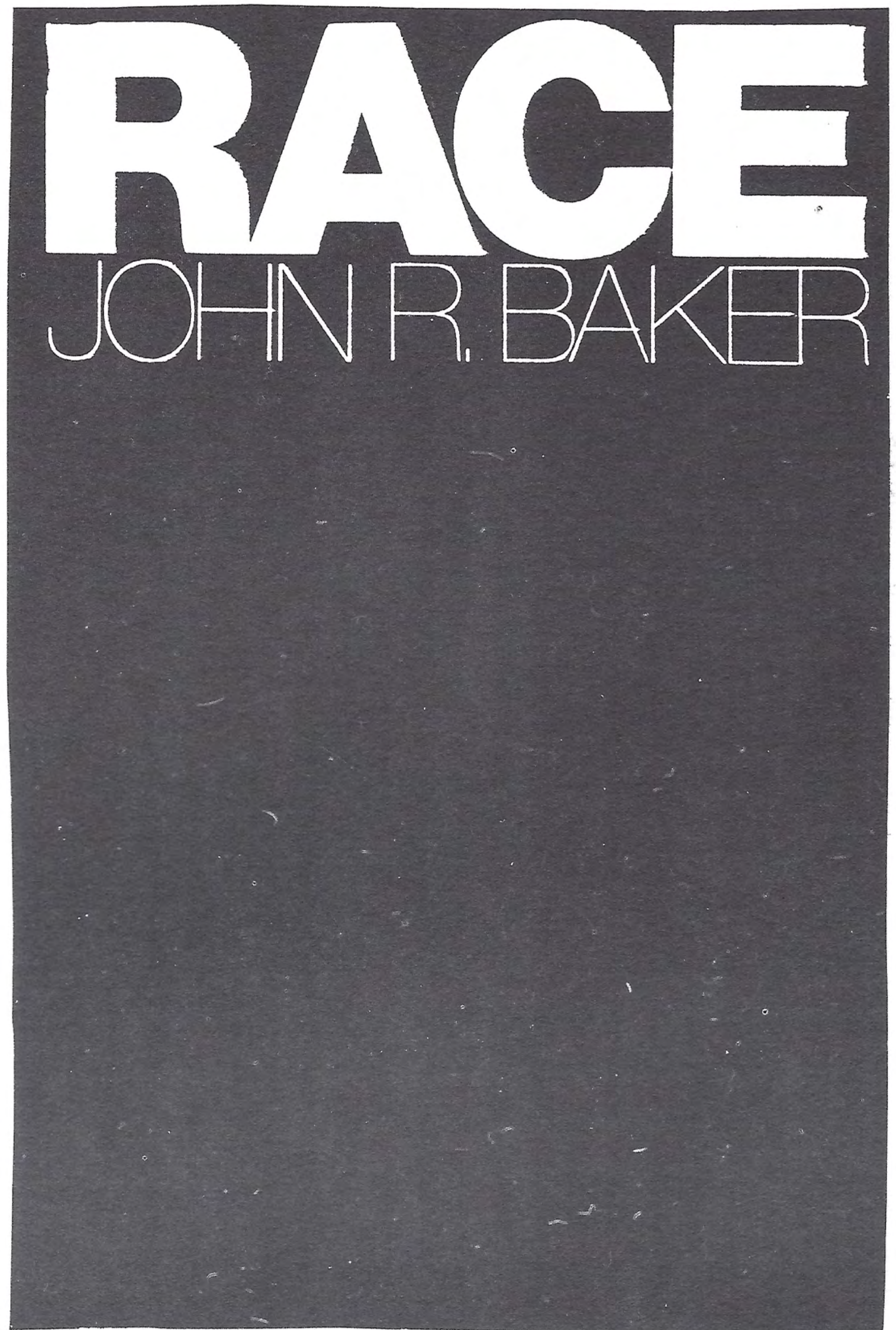
The sort of selective breeding outlined above contains little risk of genetic harm, but eugenics can easily get out of hand. For example, the science of genetic engineering is making rapid strides. It will not be long before our scientists will assure us that they can engineer a better human being. The utmost caution must be exercised in this matter. Driven by false optimism, our scientists almost always overrate their own knowledge and ability to manage new scientific forces. In fact, our social and political managers are almost always trying to play catch up because our scientists are unable to predict the real and full consequences of their discoveries and inventions. If we tamper with our genetic nature too profoundly there may be no going back. In our "upgrading", we may eliminate the genes we need most to survive some unanticipated turn of events.

Another danger is that we will create a new racial aristocracy that will identify with itself above all else. The new racial aristocrats will seek to pass power to their heirs by circumventing our laws of meritocracy or by dismantling them. The end result will be the same as it has always been. The leadership will violate the principles of social justice, the lower classes will become disaffected, unity will dissolve and chaos will arise, and finally some genius, some Napoleon, Lenin, Hitler or Mao, will rise from the lower orders that have been excluded from power to lead a revolution. We can only break this destructive cycle by recognizing it.

Let us, for the purpose of argument, assume that the racial elite, the top 10% of the society in terms of admirable genetic qualities, can produce 40% of the best minds in the nation on the average. If that top 10% limits leadership to its own children, then 60% of the best minds will go to waste. Moreover, at a certain point in history, one of those 60% will be a revolutionary genius and he will overthrow the Ancien Regime. A state that cannot absorb its top talent into its leadership is not a true nation, and is doomed to destruction. The answer is meritocracy. The nation must seek out its best minds from all of its classes; select them, train them well, and promote them quickly without regard to class to top level posts. This is the essence of great national power.

## CONCLUSION

In a true nation the people are emotionally united and feel as if they are one great being. Such nation-



John Baker's 1974 book *Race* is still the best available work on the subject of racial differences.

alism can be built only upon cultural and racial homogeneity as a man naturally and instinctively feels at one only with his own kind. The great differences between the races dictate the solution of separation. Under a National Democratic government each race will be granted its own completely independent nation, and there will be states for those who choose to live as multiracialists. Each race will then have the freedom to develop according to its own nature and its own standards. This is the only way to avoid the genocide of multiracialism, and the only way to avoid what will be the bloodiest civil war in the history of man as the White Race fights for its freedom.



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# Books in NDF Review

**Drylongso**

by John Langston Gwaltney  
Random House (New York) 1980

Dr. John Langston Gwaltney is an old, blind, Black cultural anthropologist. These first three factors greatly helped Gwaltney in his research for **Drylongso**, a book whose purpose is to describe "core Black culture". Blacks do not like "educated fools" as they call them, and Gwaltney's age, race and disability likely engendered a certain trust and honesty in the Blacks he interviewed for the book that other anthropologists could not have obtained. He interviewed hundreds of Blacks, including many friends and relatives, in New York and Boston and then distilled these down to 43 interviews that he felt best described core Black culture. So the book is essentially Gwaltney's view of Black culture, but it is in the words of the interviewed rather than in his own language, and it strikes one as having the voice of authenticity.

Gwaltney believes that the heart of Black culture is missed by the media, even when it is trying to do sympathetic reporting, as it focuses on the problems in the Black community rather than on the fundamental attitudes that keep the community together and working. His central theme is that Black culture inculcates into the majority of Blacks the positive values of hard work, cleanliness, love of family, respect for elders, and charity for those in need. In this he is no doubt correct, though that majority seems to grow ever smaller as the breakdown of the family and the spread of drug use continues to gnaw away at Black society (and White society) in America. But there is much more to the core Black culture than the above characteristics of which Gwaltney is so rightly proud, and the more he explains a great deal about why the Blacks have developed only so far, both here and elsewhere in the world, and seem unable to go farther. Gwaltney was unable to confront the truth in this regard; or perhaps he just did not see it, but it will be plain to most Whites who read **Drylongso**.

**"I think this anthropology is just another way to call me a nigger."**

The most pervasive theme running through **Drylongso** is mistrust and hatred for Whites. Blacks blame all of their travails on Whites and see themselves as essentially blameless for their failure to live well. They are deeply unhappy, but they do not see reform of themselves and the structure of Black society as the answer, rather they see the end of the reign of the White man as the end of their problems. The following quotes are each from a different interview:

"We think white people are the most unprincipled folks in the world, but everybody bears watching.... It is the greed and cruelty of white people which is at the root of all this business....If the whites were not killing everybody inch by inch a day at a time with their laws and their papers and their machines...."(p7)

"I think white people would wreck everything if they thought the only way they could save the country was to be as nice to us as we have been to them."(p11)

"You know that we all hated white people, but sometimes that hatred can be used for bad purposes."(p46)

"Man, we could sit there until Lincoln came back and we still couldn't think of nothing in this world no lower than a white man!"(p59)

"I know that these [whites] are the rottenest people on God's earth and they know it too."(p110)

"Now, that wicked race that was first before we received glory shall be moved. It is the white man's time that soon shall be consumed.... Black people lies for a reason, but whitefolks just lies to be lying....Now that is because they are livin' a lie. Everything they do they must lie about."(p128)

"Mama I can go to college free." But I said, "No you can't. If the white man is giving you anything, it is not for your own good."(p131)

"At the bottom of most the trouble in this world is that white man."(p144)

"White people are ungodly and they are withering like all ungodly things."(p168)

"The robber wants his child to be a successful robber. And there you have most whitefolks right there.... You know that white children follow the ways of their mothers and fathers, which are far from justice and wisdom and righteousness."(p180)

"Most black people do wrong because white men have burdened them down with wine and dope and toil and lying law and every kind of vain and vile thing that you see on a TV screen."(p182)

"Most white people are taught that dishonesty and theft are honorable, so they get to be the kind of men and women most of them are."(p185)

"These whitefolks don' care nothin' about you and me and they don' want to see us flerishin'. That's why so



much of that medicine they always after us about takin' is agains' us. These doctors ain' nothin' but whitefolks too.... A crackuh is the lowes' thing the devil ever made an' since it's in 'em to be low, ain' nothin' gon' change 'em!"(p220)

"Success in this world and all them others means digging that the rules are for honkies!"(p230)

"You know that the white man is looking at you all the time and you know that he is waiting for you to make just one mistake!" (p257)

**"We have always been the best actors in the world because we have always had to live at least two lives and we have done that successfully."**

Multiracialism causes both Blacks and Whites to wear false faces for one another. This dishonesty and hypocrisy undermines morality in both communities. Social orders based upon honor and purity are impossibilities in mixed-race countries:

"We have never been able to act honestly with the white people who run and own these big agencies. We compete with each other for the favor of these systems, so there are many areas in which we cannot be honest witheachother."(p53)

"You know how you sometimes do just the opposite thing white people expect you to do, just to frustrate their stereotypes?"(p55)

"That's how blackfolks are. They say a thousand maybes for every yes or no to anybody they don't know and the foreigner walks away happy. Nobody in this world can say "Uhn-huhn" like we can. Now, no matter how we say it, it is a way of not saying anything if we don't trust you, and we don't trust most black people, so you know how we feel about the rest."(p69)

"The White man must pretend to know more than he does, but we must always show less than we know." (p95)

"Now, they [whites] are great ones for begging you to tell them what you really think. But only a fool would really do that.... I have got sense enough not to tell that dude anything but what he thinks I think."(p102 - 103)

"I think a lot of it does start with people lying to each other. Now, a lot of black people will act dumb whenever they are around them [whites]." (p156)

"The black man says, "These are some dumb chumps to believe that lie I just told them." But where it really is, is that we don't pay much attention to anything they say and they don't care about what we have to say....So each one thinks the other is dumber than hell!"(p158)

"If we told each other out loud what we really think, we wouldn't do a thing but fight. So we pretend to be something we are not."(p158)

**"Black men have no country, but they are a country in their hearts."**

Blacks see themselves as a nation within a nation, but their sense of nationality is not driven by love of one's own kind as much as it is by hatred of the oppressive White enemy. In fact, they are incredibly individualistic, suspicious, self-centered, and self-interested. They are unable to cooperate with their own kind, and they feel that the highest morality is to live and let live. But this is the antithesis of community. In a real community people are always interfering in the business of others - to set standards and see them enforced, and to help those who need guidance, care or money.

Blacks do not express an ethic of service and sacrifice for the benefit of their nation. Their lack of ability to commit and cooperate is most likely a more important factor in the Black inability to build



**Jesse Jackson pretending to care about Soviet Armenian earthquake victims. Blacks do not trust White leaders and do not respect Black leaders.**



civilized states than low intelligence. The difference in intelligence between Blacks and Whites is substantial but certainly not enormous, and it alone cannot explain the lack of Negrid progress. Other genetic factors must be at work here. **Drylonso** throws light on a number of these other disabling traits:

"I wish we had two countries, one for us and one for them so we wouldn't have to do every stupid thing they feel like doing."(p1)

"Well, from the start it should be said that we are a nation."(p4)

"I don't care what flag white people have, it gives me a headache to salute the Stars and Stripes or the Stars and Bars because I hate what both of them have really stood for. Now everybody knows that black people feel this way. How would any rational people feel in our circumstance?"(p5)

"It is dreaming to think the two of us can ever really share this land."(p8)

"We are our **own** nation or country or whatever you want to call it. We are not no one-tenth of some white something!"(p19)

"It seems to me that the only thing they do that we don't do is getting together on what the whole group wants to do and doing that."(p15)

"Your average black person is more interested in himself than anything else."(p28)

"We are a very suspicious people and I'm sure we lose a lot that way."(p53)

"Now, see, that is the biggest difference between us and them. We believe in live and let live."(p63)

"Now, I have told you what is the most important thing about us: we are a very private people."(p67)

"White people support their simpler brethren. They feel they must, so that makes our people say, "Well if he supported him in that then he must be just as stupid." So we feel a kind of contempt for them. But we admire their single-mindedness in helping their great personages. You would never get a group of black people to do that kind of thing. We try to do for ourselves and the few people we are close to what white people do for their race. Now, they are able to do that because they are sure that inasmuch as they do it unto them they are the greatest of them, they have done it unto themselves. We do not think that way at all."(p97)

"I might be wrong; I hope that I am. But from what I can see after a number of years of looking, most people are weak and greedy."(p100)

"The failure of one white man is the failure of all



**Gwaltney** rightly reminds us that most Black Americans are ethical and caring in regard to their own kind.

white men, and the success of some white men is the success of the rest. That is the way they think."(p115)

"Now, your black man know that he is the only country that he has, so he got to help hisself."(p129)

"Now, white people will look out for their own people before they would do anything for you and me.(p134)

"They are really group people and we are individuals."(p191)

"One thing I have found in this world about white people is that they do at least stick together. We don't have no togetherness hardly."(p209)

"No matter how hard we try, I don't think black people will ever develop much of a herd instinct."(p228)

"My grandfather could have had a very rich farm if he had used his head, and the Negroes themselves could have been if they had united. They had land, they made crops, but they worked as individuals. In other words, when I say they worked as individuals, when cultivators and tractors came out the people couldn't afford them; but if two or three farmers had gotten together and bought a large tractor, what that one tractor could have done for all three farmers would have been twice what they could have done for themselves as individuals. But this is something that no one could see. They did not **want** to see it, I think."(p273)



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**"We are not such good followers because we all think we are as good as any leader."**

Blacks have no respect for leaders and feel no particular allegiance to them. This is why the most successful Black nations have been ruled by terror. It is the only way to instill an effective discipline in Blacks. The founder of the Zulu nation, Shaka, was assassinated because of the arbitrariness of his use of terror. But when his successors tried to rule with less fear, they found themselves losing control. They quickly returned to the ways of Shaka.

Blacks also lack the romanticism and idealism of Whites. We are on a great adventure and see all things as possible in the quest to fulfill our mission. We are driven to excel in all that we do. But Blacks are just trying to "git-over" and make things as easy and pleasant as possible while they are here. What happens on earth once they are gone is of little concern to them:

"I think the most important thing about black people is that they don't think that they can control anything except their own persons. So everything black people think and do has to be understood as very personal."(p6)

"You see, your average black person would not care if you told him that the king of this or that place was standing on the corner.... What excites the white man does not move most of us."(p28)

"The business of white men is to rule."(p93)

"They [whites] are a bold people when they act together."(p96)

"White men look up to their leaders more than we do and they are not much good without their leaders. White people don't really know how they feel about anything until they consult their leaders or a book or other things outside themselves. Black people don't really have any leaders, I think, and that's too bad."(p99)

"You see, in a very real sense white men never grow up. They make everything into schoolboy games.... They are always waiting for orders. What they don't know is that their leaders are men just like themselves."(p100)

"Black people think that they are at the mercy of life or that they must teach their children to be ready to stand whatever life brings. White people think they can be victors, even in death, and this no black person... can understand."(p115)

"Most of the stupidty and ignorance I run into every day could only be changed by going way back, sometimes generations. It is too large for me or anybody to do anything about."(p117)



**Shaka, the founder of the Zulu Empire, ruled by fear.**

"A black person wouldn't think like that [that all things are possible], and that is one of the big differences between us. Most black people don't think in such a far-out way."(p126)

"A thing or a man cannot break out of the natural limitations of things and people. In the white man's mind, hoping and thinking are more mixed up than they are in ours."(p183)

"We want to know how things really are, but white men are more interested in making things be what they would like them to be."(p184)

**"White people like to have books for everything."**

Blacks have an inherent distrust of indirect experience. They believe only what they have experienced directly. They understand that education is the way out of poverty in our society, but they see it only as ticket-punching; they have no respect for books, or study, or abstract knowledge. We should remember that Blacks had no written language before the arrival of the White man in Africa. Gwaltney mentions that several of those he interviewed are well read. But they seem not to draw on their reading in their analysis. There are few historical references or analogies in the interviews, and there are no statistics or discussions of science or scientific principles. Moreover,



the interviews make it clear that long term preparation and planning are foreign to the nature of Blacks:

"In speaking of grave matters, your personal experience is considered very good evidence. With us, distant statistics are certainly not as important as the actual experience of a sober person."(p7)

"But there is the just, plain ordinary common sense of a thing and that is what I go by and that is what most of us black people go by. You hear people out here saying, "Believe nothing you here and only half of what you see." Now, when a black person says that, he means pay that paper no mind because what happened is what **could** happen, not what some white man told you happened."(p28)

"I don't know whether it was that people didn't talk about what was really on their minds. They didn't do that very often. It seems to me now that there just wasn't anything on their minds. We just sort of lived without very much planning."(p44)

"Would you rather be called "sightless"? I've heard "visually handicapped" but wouldn't use it here because some of these girls in my building are very quick to scream "educated fool" or "Miss Anne" at you. So unless we are talking race or religion, I limit my syllable output."(p51)

"White people are some writin' folks! They will write! They write everything. Now, they do that because they don't trust each other. Also, they are the kind of people who think that you can think about everything, about whatever you are going to do, before you do that thing."(p88)

"The simplest black man I've ever met is firmly convinced that he knew more than the wisest white man who ever lived. He sees the feet of clay and is convinced that the whole body is the same."(p97)

"You know that a book can be wrong, but most white people don't know that."(p146)

"White people seem generally to need strong leaders or leadership more than we do. They like books because the books are just the words of their leaders and they don't like doing anything just as one person."(p191)

"When I went to college I really thought that was a big thing ... and I was ready to study back! But books were definitely not cool."(p204)

**"If we can't get along together, then let's divide up this place before this kingdom gets torn down."**

Despite the fact that Blacks rely only on their own experience in their judgements, some of their perceptions are very insightful. Very little of the hypocrisy of the System works to their benefit, so they are able to easily see through it:

"The Jew is always telling me what a good friend he is of mine and how the white man hates him worse than he do me. But when I say, "Ruby, you mean you ain't a white man?", that dude does not want to hear that!"(p21)

"But there is no way in Christ that a little country [North Vitenam] is going to bother a country this big unless these white people go over there and mess with them. Now, they say that they sunk or shot at one of these whitefolks' boats. Now, will you tell me what that boat was doing over there close enough to these other people's land so they could attack it?"(p29)

"Most whitefolks have just enough to make them think that they can get what the big shots have. That is why so many of them can be fooled."(p36)

"White men would be better advised not to make people hate them because of their strength."(p99)

"Rich men were supposed to be philosophers and great at everything else because they had managed to make money."(p99)



Drugs and social decay gnaw away at the foundations of Black society in America. The above arrested drug dealer was a friend of Black D.C. mayor Marion Barry.



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"You can't just take anything this man hands out [speaking of welfare], because he has a hundred different kinds of chains, and before you know what happened to you, you could be the worst kind of slave in the world."(p133)

"Most white people say they think they can do what they want to, but that big shot has his thumb on them too."(p162)

"It is more complicated to live a lie than the truth."(p186)

"You know, it is a shame to have to say it, but our own young men are becoming our worst enemies!... After all, the Africans obviously have less sense than we do. I mean, they sold the only ancestors both of us should be proud of to the white man!"(p197)

"In slavery-time the elduhs and deacons and such like, they ate what everybody else ate and slept on hard boards on the groun' itself! They wasn't too proud to work and they didn't have no big cars nor nothin' like that."(p222)

It should be apparent from the above that the nature of Blacks and Whites is enormously different, and that the only real solution is separate nations for the races so that each can develop according to its own standards. GG

**The March Up Country**  
**By Harold Covington**  
**Liberty Bell (Reedy, WV) 1987**

The ability to learn from one's mistakes is a sign of fundamental intelligence. Why, then, does the American racist movement, which possesses so many fine minds, continually make the same mistakes year after year, decade after decade? It is as though we are enacting a bizarre and grotesque parody of Nietzsche's **Eternal Recurrence**: every blunder ever made must be repeated endlessly, and with no hope of rectification. Corrupt leadership; cowardice; financial incompetence; the failure to consolidate whatever successes are obtained; ideological shallowness; self-defeating tactics; the lack of a coherent strategy; and even absence of understanding over what goals we are working towards - the list of movement mistakes is infuriatingly long and tragic.

One reason for this situation is that those few leaders in the racist community who have learned how to do things right have failed to pass on their experience, knowledge and insights. What the movement desperately needs is a nuts-and-bolts how-to manual for White revolution from someone who has been through it all and who knows from personal experience what works and what doesn't.

The Marxists, for example, have countless works dealing with the theoretical and practical aspects of revolution. Whatever shortcomings the Communists may have racially, ideologically or otherwise, they have always had a clear notion in their minds of where they want to go and how to get there. From Lenin's groundbreaking **What Is to Be Done?** (1905) through **Quotations from Chairman Mao** (1972) and Saul Alinsky's **Rules for Radicals** (1971), the Reds have been able to draw upon the knowledge, experience and wisdom accumulated in their struggles. If their plans have not always been successful, at least they have had plans.

**PREVIOUS NATIONAL REVOLUTIONARY MANUALS**

Several attempts have been made in providing the racist movement with an instructional manual for White revolution. The two best-known of these are George Lincoln Rockwell's **Legal, Political and Psychological Warfare** (1965) and William Pierce's **The Turner Diaries** (1978). Rockwell's discourse was originally intended to comprise 26 lessons, which were sent to purchasers through the mail one at a time, and included test questions to measure how well the student had grasped the material. Unfortunately, Commander Rockwell was assassinated after completing only eight of the lessons, and the course was discontinued.

In 1977, Liberty Bell issued the completed lessons in booklet form. Though some of the material is valuable, it falls far short of the mark as a textbook for White revolution. Some of the information and insights are wrong and outdated, and many important topics are not even mentioned.



A decade later, former Rockwell protege William Pierce wrote **The Turner Diaries**, which initially appeared in serial form in his newspaper **Attack! The Turner Diaries** subsequently appeared in book form, and was first advertised as a "Blueprint for White Revolution." In reality, the book is far from any such thing. It is a fictional account of a White people's revolution, which occurs without any base of support in the White population, and which essentially follows Che Guevara's theory that a small band of armed men willing to kill and die for their beliefs can foment revolution where no organic revolutionary situation exists. The book does include many useful suggestions on guerrilla techniques, but since that is so far from the level of struggle which the movement is at today, the book is at best irrelevant - and at worst it is dangerous. Although the author makes the point that armed struggle should commence only when all legal methods of revolution have been blocked, some of the book's readers have gotten carried away by its romanticized violence and stirring call to arms. Although we should certainly admire the courage and sacrifice of Robert Mathews and his comrades-in-arms, we must also recognize the essential errors in their activities.



Robert Mathews met his untimely death following bad revolutionary advice.

#### AUTHOR'S BACKGROUND

Well aware of the shortcomings of these two volumes, and equally aware of the crying need for an instructional manual for White revolution, longtime movement activist Harold Covington has written **The March Up Country**, "for the practical and ideological instruction of revolutionaries." Like Rockwell and Pierce before him, Covington is an American National Socialist. His purpose, however, is to instruct not just National Socialists, but all White revolutionaries. **The March Up Country** has been widely praised throughout the racist movement, and many new activists, in particular, have been its most enthusiastic readers. Because of the book's potential impact on organized American racialism, it warrants the most careful scrutiny and analysis. That which is done right at the beginning of any revolutionary struggle is likely to be of long lasting benefit - and that which is done wrong can cripple or deform the revolutionary movement permanently.

The first thing that must be said about **The March Up Country** is that it is an intensely personal book written by a man of strong passions. It is appropriate that any discussion of this volume begin with an examination of the author's credentials - some of which are impressive (most notably his wide range of experience) and some of which are troubling (particularly those in the area of judgement).

Covington began his political career as an activist in the now-defunct National Socialist White People's Party. After serving briefly with the Los Angeles Unit, he was transferred to Party National Headquarters in Arlington, Virginia, where he eventually edited the National Socialist tabloid **White Power**. Becoming disenchanted with Party leadership, he took an absence from political activism and moved to Rhodesia, only to become involved in National Socialist organizing in that troubled land. His activities proved to be an embarrassment to the Rhodesian government, which was engaged in a life and death struggle with Soviet-backed Black Marxists, and he was expelled. He eventually returned to the United States, where he went on to form the National Socialist Party of North Carolina, which later he subordinated to the leadership of Frank Collin, the unfortunately well-known Jewish "Nazi" from Chicago. Covington later supplanted Collin as Party Leader of the National Socialist Party of America, and orchestrated Collin's arrest for homosexual child molestation.

Following the November, 1979, shootout between an NSPA/KKK caravan and members of the Communist Workers Party in Greensboro, North Carolina, in which 5 Reds were laid to rest and 16 racials arrested, Covington resigned as Party Leader and fled abroad, charging that the U.S. government was trying to murder him. Covington has once again returned to the U.S., and now heads the National Socialist/Southern Nationalist outfit called the Confederate National Congress.

**The March Up Country** is a summary of what Covington has learned so far through his experiences, coupled with ruminations on the theoretical aspects of revolution in late 20th Century America in particular. Certainly few movement leaders have had more hands on



experience with the practical aspects of racist politics, nor more cause and opportunity to reflect on their mistakes.

### THE PLIGHT OF THE WHITE RACE

The book may be divided into three broad sections. The first consists of the author's appraisal of the state of the White race and of the American racist movement. The second contains his thoughts on the revolutionary process in general along with specific suggestions for restructuring the American racist movement and creating a "White Revolutionary Party" (WRP) which will lead the movement to victory. The rest of the book is made up of practical political hints, suggestions and recommendations concerning the operations of this WRP.

Covington's analysis of the plight of the White race is excellent. His insights are good and his method of literary exposition is rousing and forceful. Clearly, he is a man who loves his people and hates what is happening to them. His section on the current state of the movement is only a little bit less powerful. Although most of his points are valid, there is much that is important that is not discussed. In particular, the isolation of the movement from the broad masses of racially-conscious Whites (about two-thirds of the population) is all but ignored. Also, Covington has failed to learn an important lesson from all of his political adventures: he simply cannot resist the temptation to snipe at his past and present rivals in the White people's movement. Falsehoods, distortions, half-truths and cheap-shots directed against other movement leaders do not further the revolutionary process; rather, they confuse and demoralize rank-and-file activists, lower the tone of the debate, direct attention away from the truly important issues and hold the movement up to ridicule. This only serves our enemy's cause, not our own.

### THE FOUR PHASES

Covington's thoughts on restructuring the movement are much weaker than his overall analysis of the situation facing us. His grasp of revolutionary theory is better than that of most movement thinkers, but is still far below that which is required in order to obtain White victory. He elaborates at some length on a "Four Phase" program of revolutionary development: The first phase consists of the recruitment of movement cadres; the second of moulding these cadres into a viable revolutionary organization; the third consists of "political propaganda" attacks against the System; the fourth phase is inevitable armed struggle against the state.

Actually, this four phase program is not Covington's invention, but rather that of Lincoln Rockwell - the sole exception being that Rockwell's fourth phase consisted of an electoral seizure of power, not armed insurrection.

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HAROLD A. COVINGTON

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## THE MARCH UP COUNTRY



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Liberty Bell Publications

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It looks good on paper, very neat and tidy, very simple. Unfortunately, revolution is much more complex than this. One dimensional analysis and wishful thinking lead only to inevitable defeat, not to power.

For example, one crucial element which Covington ignores is that of timing. Revolutions do not occur when the revolutionaries are ready for them, but when certain social, economic, racial and political conditions exist. Covington's belief is that the System will gradually become weaker and weaker while the WRP becomes stronger and stronger until finally we have a 50/50 chance of seizing power and then we go for it. This is simplistic in the extreme.

There will be specific points in the future in which what the Marxists term "acute revolutionary situations" will occur. If we do not make an exact sequence of proper moves at precisely the correct moment, there will be no revolution - only a quickly and brutally crushed White rebellion.

Covington understands that revolution is a **process** and that is to his credit. In the popular mind, revolution is an **event**, normally characterized by a transfer of power in which the Old Order unwillingly gives way to insurgent forces. For most people, the French



Revolution is the storming of the Bastille; the Bolshevik revolution is the capture of the Winter Palace in Petrograd; the Fascist revolution took place when Mussolini marched on Rome; the National Socialist revolution occurred when the aging President von Hindenburg appointed the youthful Hitler as Chancellor. Actually, nothing could be less true. The transfer of power is a critical stage in the revolutionary process, but it is not the entire revolution itself.

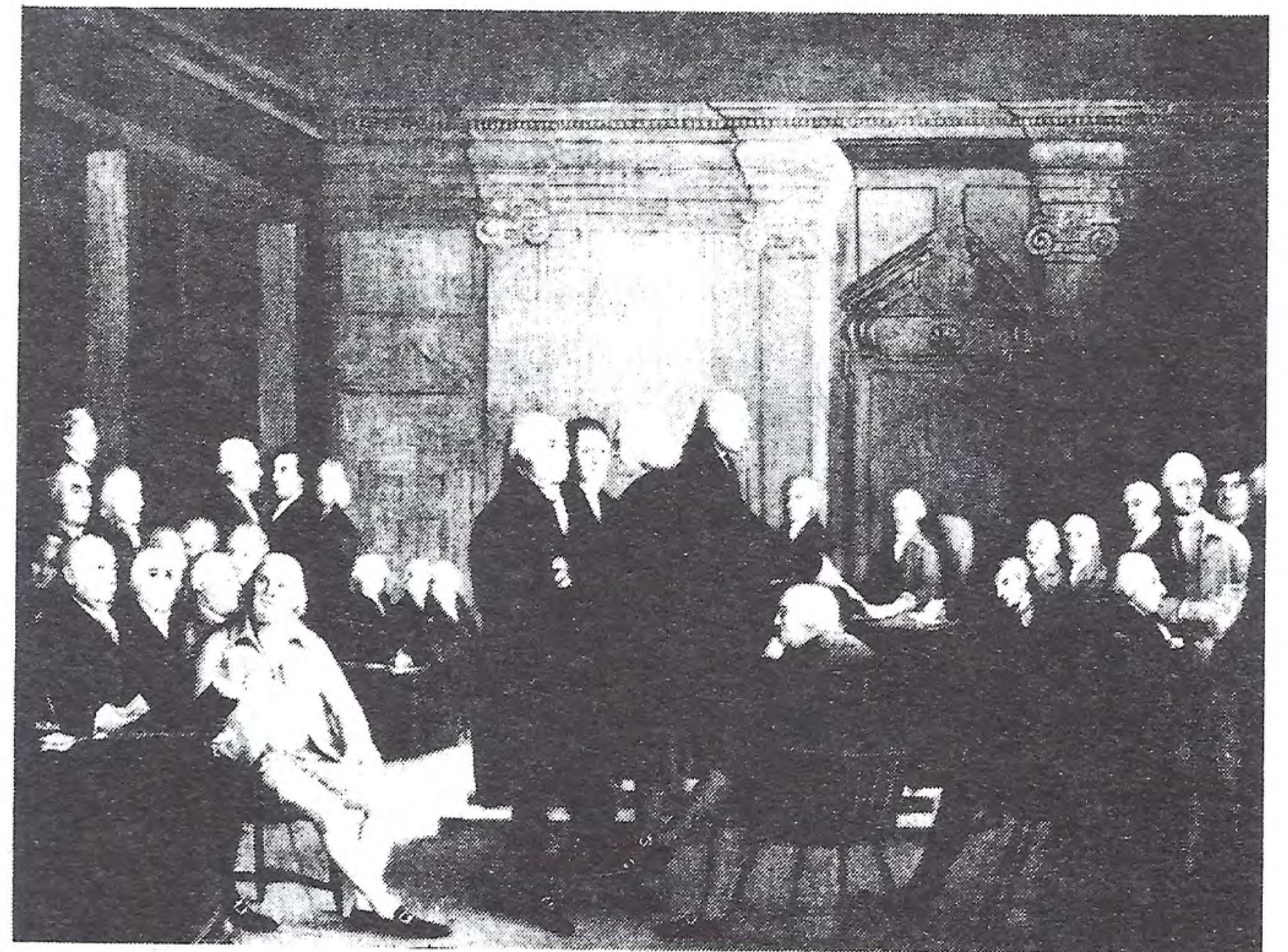
Consider the American Revolution: it began with deep-seated political and economic dissatisfaction in the 1760's. By 1765 there were riots and street violence against representatives of the Crown. In 1770, British troops opened fire on a hostile crowd, killing five - the Boston Massacre. In 1772, American patriots staged the famous "Boston Tea Party." Shortly afterward, an underground revolutionary militia was formed: the Minute Men. Finally, in 1775, armed struggle commenced at Lexington and Concord. It wasn't until a year later that the revolutionaries formally declared their independence. The armed phase of revolution continued through numerous campaigns and battles - most of which were defeats for the revolutionaries - until the final victory at Yorktown in 1781. Even then, hostilities did not formally cease until the Treaty of Paris in 1783. But that was not the end of the revolution either. Not until the Articles of Confederation were replaced by the Constitution was the final phase of the revolution - consolidation after the seizure of power - even begun. And the final events of this period of consolidation lingered until the military defeat of the South in 1865 finally settled the hitherto unresolved conflict between state and federal power. Real revolution has more to it than Covington's phases one, two, three and four.

#### LACK OF IDEOLOGY

One suspects that the root of the author's theoretical shallowness is his ideological superficiality. It was noted earlier that Covington is a National Socialist. Perhaps - but there is precious little ideology, NS or otherwise, in **The March Up Country**. The author lets us know the people and things that he is for and against. He is opposed to the federal government, the news media (especially), Jews Yuppies, Marxism, Blacks, AIDS, homosexuality, feminism, drug use and alcoholism, and miscegenation. He is in favor of the survival of the White race, which he correctly envisions as an endangered species. Indeed, he makes it abundantly clear that he will go to any length to save it from its present peril - including selling his soul to Satan if need be (p.42). He has the highest regard, in particular, for White workers, White warriors, White children, and White mothers who stay at home to raise and develop their children. This is all well and good - but a laundry list of what one is for and against is **not** ideology. Every man knows his own likes and dislikes, but an ideology is a **system of ideas**. If Covington does indeed possess such a system he keeps it well hidden.



The surrender at Yorktown was not the end of the American Revolution.



Not even the adoption of the Constitution ended the revolutionary process.

It might be argued that since **The March Up Country** doesn't attempt to be an ideological primer it should not be criticized on this point. Such an argument is hollow. Ideology is not a small matter. It is not something on the side or something minor, but the very basis and justification of all revolutionary struggle. The goal is not merely to destroy the Old Order because it is malignant, but to replace it with a new order which is responsive to the long term needs and interests of our Race. Ideology not only tells the revolutionary fighter what he is risking all for and against, it is a way of thought that also describes the kind of new world he is striving to bring into existence.



There are those in the movement who feel that ideology "just gets in the way" - that any specific ideology beyond a bland, generic White racialism only serves to prevent unity among divergent White racialist forces. Actually, the opposite is true. Ideology is the strongest unifying force. Common ideological agreement is the firmest basis for unity. Any so-called "unity" among White revolutionaries who are **not** in fundamental ideological agreement is not unity at all, but an illusion. It is a weakness that is bound to manifest itself at the worst possible moment. The revolutionary genius Lenin, once noted, "There can be no revolution without a revolutionary party, and there can be no revolutionary party without a revolutionary ideology."

Not only is there a lack of specific ideology in **The March Up Country**, but there is no discussion of its need even in general terms. Nowhere in his Four Phases does Covington specify the necessity for the ideological indoctrination of movement cadres, nor does he mention that there is a need to present movement ideology in any form to the White masses (beyond the "for and against" list), nor does he discuss the need for ideological elaboration and articulation among the movement's leading thinkers.

#### MIXED ADVICE

The final section of **The March Up Country** is the weakest. Approximately half of the book is taken up with the author's how-to list of do's and don't's for White revolutionaries. Some of his advice is excellent, some is mediocre and some is disastrous. Veteran movement leaders and activists will quickly be able to tell which is which - but then, they don't need a book like this in the first place. Newcomers to the racialist scene - the ones whom the book is aimed at - are most likely to accept it all as gospel truth. One can only shudder at the thought.

Some examples: The author's comments on fiber evidence (pp. 101-103) are informative and well thought out. Although this method of attack has not yet been used on racialists, it is likely that it someday will. His thoughts concerning movement economic co-ops are intriguing and deserve further elaboration. His advice on remaining silent if arrested is the best possible.

But then there is the suggestion to lie to the media whenever convenient - as though the movement doesn't already have enough credibility problems! Or his recommendations to act as your own attorney in court (p. 103), to never plea-bargain (p. 109), and to not have a lawyer present during questioning (p. 106). If followed, this advice guarantees with mathematical certainty that every activist will be sent to prison



Covington claims to be a National Socialist, but Hitler's ideology appears nowhere in the book.

for the maximum amount of time whenever an arrest takes place.

And then there is the mediocre: Covington spends a scant five pages on elections, and manages to say nothing at all worthwhile or intelligent. He spends nine pages railing against sexual perversion, which, while certainly distasteful and to be avoided, is hardly the worst problem the movement faces.

It is unfortunate that this book isn't what the author intended it to be. A manual of realistic, practical advice for White revolutionaries is sorely needed. It can only be hoped that too many new fighters won't be led too far astray by this effort. And if Covington's imperfect attempt at providing the movement with such a manual inspires some more thoughtful comrade to do the job right, the revolutionary struggle will take a quantum leap forward. **MMc**



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## 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.

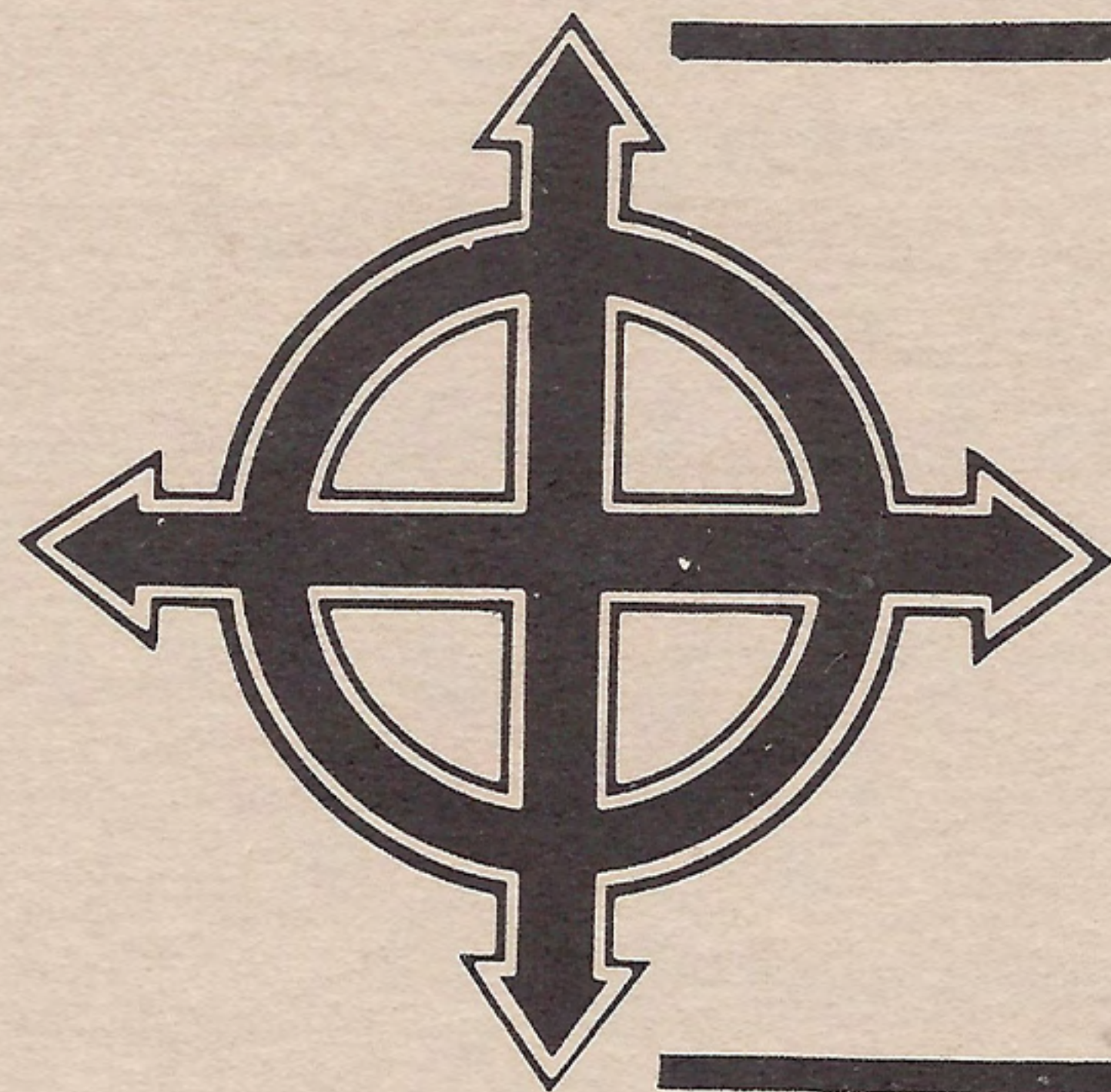
VIII. The National Revolutionary will obey the orders of his leaders intelligently such that he uses his initiative and judgement to execute the ultimate intent of his instructions in light of changing circumstances, rather than follow the letter of his orders where they no longer apply.

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!

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