



The Nationalist

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Truth is the most powerful propaganda.-- J.F.C. Fuller

America on the Verge of Revolution

America on the verge of revolution? How can we say this when it most obviously is not the case? Because in one sense it is true as this article will explain. It is important for American national revolutionaries to study the history of revolution in order that we might be better able to exploit the political opportunities that will arise in this country. Too many racial nationalists focus on the National Socialist and Fascist revolutions of this century and forget that lessons just as relevant or more so can be learned from other revolutions and from a broad study of revolution in general. The principles of revolution can only be drawn from such a wide inquiry and analysis. And we must know and understand these principles in order to apply them in our struggle for racial freedom and national survival in America. This is the first of a series of articles that will reveal the nature of revolution and explain its lessons.

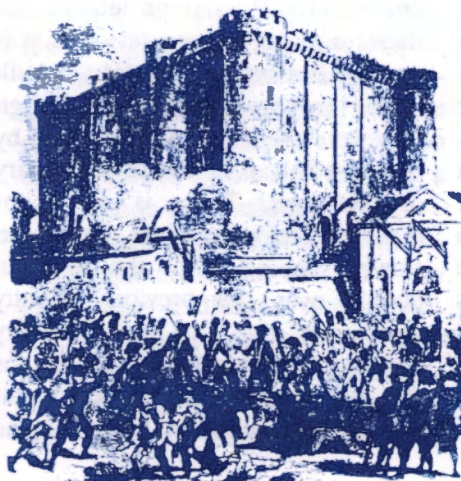
Untimely Prediction

In 1753, Lord Chesterfield described social and political conditions in France and predicted that the country would soon be embroiled in a revolution. Chesterfield's analysis was remarkably accurate and indeed France was headed for the revolution that he saw as inevitable, but it did not come in the 1750's, or '60s,

or 70's. Not until 1789 did the masses erupt. All the political conditions for revolution were in place by 1753, yet it did not begin for another 36 years. Why?

In *The Russian Revolution*, Leon Trotsky attempts to "scientifically prove" in the Marxist fashion that the Bolsheviks led the revolution. In a brilliant discourse on the causes of the revolution, Trotsky manages to prove just the opposite, yet in that inimical Red way, he concludes the chapter saying:

"To the question, Who led the February revolution? we can then answer definitely enough: Conscious and tempered workers educated for the most part by the party of Lenin."



BASTILLE. *The storming of the Bastille on July 14, 1789.*

Revolution without Leadership

In fact, as Trotsky admits, many workers sang the Marseillaise rather than the International and no Marxist slogans were heard being shouted by the rebellious workers and soldiers, the latter being mostly drafted peasants.

When World War I began with a patriotic hysteria, the Czarist police took advantage by decapitating the revolutionary movements. The top leaders of the Bolsheviks, the Mensheviks, the Social Revolutionaries, and the Narodniks were arrested or forced into exile. This despite the fact that they all, except the Bolsheviks, professed loyalty to the war effort and committed themselves to legal opposition.

The first three groups were Marxist though of varying persuasions, with the Social Revolutionaries being 100% Jewish, and the Bolsheviks and Mensheviks being mostly Jewish. The Narodniks were mostly native Russian and were committed to redistribution of the land to the peasantry. The Narodniks were the first into the field and had been preaching revolutionary change since the middle of the 19th century. Lenin's elder brother was a Narodnik who was tortured to death by the Czarist police for an attempt on the life of the Czar. But Lenin saw the workers rather than the peasants as the key to revolutionary victory and

joined the Marxists, eventually forming the Bolshevik wing of the Russian Social Democratic Labor Party which ultimately split altogether from the more moderate Mensheviks who composed the bulk of the Party.

Leaders Follow the Revolution

When the revolution broke out in St. Petersburg in February of 1917 with the soldiers coming over to the mass demonstrations of the workers that the former had been sent to quell, the local revolutionary leadership was completely befuddled. At first the local Bolsheviks thought that this was just another incident that would soon be crushed by the forces of the state and they sought to put a brake on things. The same occurred in the other revolutionary camps, but the workers and soldiers were not to be held back by their leaders. They formed the St. Petersburg Soviet, a chaotic congress of the revolutionary masses which promptly elected second-line Mensheviks and Narodniks to lead them. The Bolsheviks were so small at the time that they could have little influence upon the Soviet, and, bereft of high-level leadership, did not know what to do in any case.

But the Mensheviks and Narodniks were even worse. They promptly turned power over to the liberal Duma (the capitalist-dominated parliament.) The capitalists were so afraid of the armed Soviet that they sought to turn the power back over to the monarchy in order to reestablish "legitimate government" that would protect property rights, their primary concern. A reversion to monarchical and aristocratic rule so enraged the soldiers and workers that they threatened their leaders who promptly forced the liberals to govern without the aristocracy and monarchy.

It was with great trepidation that these capitalists took over the reins of government, as they knew that the real power was not in their hands. They wanted to establish a traditional liberal plutocracy of the Western European type, but this was impossible with the ferocious (albeit ineptly-led) Soviet looking over their shoulder. (A similar phenomena occurred in the French Revolution with the bourgeois leading under the whip and bare toleration of the sans culottes - the workers and peasants.)

Revolution Acquires Direction

Eventually the Bolsheviks convinced the revolutionary workers, soldiers and peasants of the Soviets that they should rule for themselves in their own name, and the liberal game was up. But this was not until long after the February Insurrection. It is clear that the revolution was under no direction until then and that the Bolsheviks, far from leading the revolution, were just one of the parties attempting to gain control of it once it had started. The February revolution was led by hundreds of unnamed and unknown workers, soldiers and peasants who were not members of any party, but who had had enough of the old system.

Trotsky cites a Czarist Secret Service report blaming the revolution on the generally propagandized condition of the Russian proletariat and then jumps to the conclusion that it was the Bolsheviks who did the bulk of the propagandizing, even though they were the last in the field and by far the smallest of the revolutionary organizations. There is no doubt that revolutionary ideas had been slowly seeping into the Russian people over the previous seventy years and that the revolutionary parties were chiefly responsible for this, but there is also no doubt that this was a secondary cause of the

revolution and not its primary cause.

The Russian Revolution was an unorganized upheaval of the masses. The same can be said for the French Revolution. They were brought on chiefly by the failures and inequities of the old regimes. The revolutionary parties, whether Jacobin or Marxist, not only did not cause or lead these revolutions, they did not even trigger them. And when they occurred, the revolutionary "leaders" lagged far behind the rampant radicalism of the revolution and had to run to catch up with the passionate masses.

The role of the revolutionary leaders in these two revolutions was to jockey for position on the back of the revolutionary tiger in the hope that they could come to control and direct the beast before it turned on them and devoured them.

To Gamble All

So why did it take so long for Lord Chesterfield's prediction to come true? Because conditions in France, though revolutionary, had to be intensified until a critical mass of the people was made so angry and desperate for radical change that they overcame their fear of the power of the State and gambled all

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for something better.

That intensification came simply through the continued operation of the corrupt and incompetent regime which further concentrated wealth and privilege in the hands of the few, which caused more and more peasants to lose their land and hope, and which caused more and more workers to spit on the symbols of the authority that exploited them.

The ideas of the Enlightenment, particularly nationalism and democratic participation in governance based on individual rights, played an important role in determining in which direction the revolution would move when it came, but they were not a primary cause. Nor were the few thousand pamphlets distributed by the revolutionary clubs - the Girondin (conservative capitalists), Montagnards (liberal capitalists), Jacobins (radical small capitalists), Cordeliers (Hebert's radical democratic nationalists), Equals (Babeuf's communists), etc. The truth is that the Ancien Regime did the great bulk of the work in its own overthrow.

Conditions Ripen

In America all the conditions for revolution are in place: the people believe the System is run by the special interests for the special interests, have lost faith in their leaders and no longer participate in the political process, seeing it as hopeless; the government is institutionally inept and cannot handle the economic and financial problems it has created nor can it establish any coherent or efficient national policy for fear of the vested plural interests; the maldistribution of wealth continues apace increasing the percentage of wealth owned by the top 1 percent from 29% in 1945 to 40% in 1990 while the poor and the middle class get poorer; racial



In 1905 the Czar's soldiers crushed the revolutionaries in St. Petersburg. In 1917 they joined the revolutionaries. Why?

tensions are explosive and Whites are beginning to react to their loss of power and freedom, while the Jews are arrogant in their domination and continue to shove multiracialism and multiculturalism down the throats of a hostile populace; in terms of social disintegration, the workers are at war with management, the sexes unhappy about their confused roles, and paternal and family authority all but destroyed; violence, fraud, corruption, drug use and all the evils of self-seeking individualism and hedonism are rampant; doctors grow rich while their patients are driven into despair and bankruptcy by ever-rising medical costs, and lawyers feed off the conflicts they inspire in a litigation driven justice system. Is this not a prescription for revolution?

The answer is yes, it is inevitable, our people are sick at heart and very much want a different way of life. The patriotic fervor over this little phony war in the Gulf demonstrates just how much the people, at least the Whites, want America to

become a real nation. The enthusiasm is forced and overdone because the people fear they have lost the essence of nationhood and may never see its return. National unity and purpose will revive, but the pot must boil some more before it explodes, the White race must become more desperate before that critical mass determines that revolution is the only solution.

As in the French and Russian revolutions, and unlike the National Socialist and Fascist revolutions, the White Nationalist revolutionary forces will probably not be strong enough to cause or launch the revolution in America. Rather, we will most likely be small in the beginning as the raging White masses start to tear down the old regime. And at that point the revolutionary party that will gain control will be the one that can offer the people real direction: a vision of the future, a program to get there, an alternative way of life, and a dynamic leadership that lives the new ideology. The party that has this combination is the one that will lead the White race and establish the new order. This is what the NDF is all about. GG

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Gary Gallo, Editor

NDF at the Movies:

The Apprenticeship of Duddy Kravitz

Reviewed by Gary Gallo

The *Apprenticeship of Duddy Kravitz*, a 1974 film, is now out on videotape. This movie was made by Jews for Jews about Jews and it is extraordinarily revealing. When it came out it was well-received by the critics (mostly Jews) and it was considered a must-see in the Jewish community. I grew up with Jews outside of Washington D.C. and saw the film with a Jewish friend. Our reactions to it were, needless to say, very different. And now I can see that this went well beyond a mere difference of opinion but reflected two ways of life and thought completely at odds with one another.

Psychological Profile

Duddy Kravitz is the son of a working class Jew growing up in the slums of Montreal after the Second World War. He is a "go-getter," determined to make a lot of money quickly and not concerned about ethical questions in doing it. He is brash, loud-mouthed, enthusiastic, energetic, pushy and obnoxious. He has a certain charm as his sinister motives are so obvious, and to Jews not so sinister. They enjoy his lies and manipulations, even respect them, and certainly sympathize with his quest for riches and fame.

Duddy is driven by the sort of aggressive (defensive) inferiority complex that is so common amongst Jews. He does have a strange sense of personal dignity in that he will not deal with or accept money from someone he personally hates (such as his rich uncle) even when he is in need. But beyond that little twist of hatred there is not a moral bone in him, he is driven by self-interest

body and soul.

His Career Begins

His first job is in his uncle's clothing factory where he is running some scam selling lingerie to the female employees. His uncle criticizes him for it and their relationship is further soured. The uncle, who is impotent and has no children, loves Duddy's brother who is in medical school at McGill in Canada. Duddy is convinced that everyone who makes a fortune, including his uncle, has to start with a flim-flam or some sort of fraud or illegality as you cannot make money from air; moreover, there is nothing in the movie that indicates that it is otherwise. Indeed, there is nothing in life, with but a few minor exceptions, that would indicate otherwise. Therefore Duddy's goal is to put together a "stake" of a few thousand dollars and search out the right opportunity whatever it might involve.

Interestingly, there are no Jews in the film that would be regarded as noble by a White person. Duddy's father pimps a lady friend on the side for extra cash. Duddy's brother, who talks of honor but does not know what it is, performs an illegal abortion (that goes wrong) on a rich White medical student in order to ingratiate himself into the White upper class; he is a very Jewish Jew-hating Jew. His uncle appears upright but Duddy seems certain that he is not. His grandfather is straight but completely materialistic; it is the grandfather that tells Duddy that a man without land is nothing, and the acquisition of land becomes

Duddy's driving ambition because he wants to be somebody, especially in the eyes of his grandfather who had always treated him well, unlike his uncle.

The Jewish side characters in the film are all stereotypical Jews and ignoble. Either the Jewish producers did not care what White people would think of the film, or they did not find the characters reprehensible.

Duddy gets a job as a waiter in the Catskills and begins to save his stake. The other waiters are Jewish medical students from McGill who try to make him feel inferior because of his class. One smugly remarks in an upper class accent that Duddy is the kind of Jew who causes anti-Semitism. But Duddy works harder than anyone and soon learns the ropes, like buying off the chef with a



The side characters are all stereotypical Jews. The scrap dealer looks very much like the above caricature.

bottle of liquor in order to get better service. He also buys the friendship of a rather naive White waitress (the schicksa) with little gifts. She sees it as charming consideration. He sees it as payment in advance for services to be collected later. Jewesses are for marriage and schicksas are for sex.

Dollar Signs

The schicksa takes Duddy to a beautiful lake, and instead of the beauty, he sees dollar signs. He is determined to buy the lake and the property around it for development. Duddy meets the "Boy Wonder," a Mr. Glickman who rose from the slums of Montreal and who once was an acquaintance of his father. The Jews call Jews who make a lot of money early in life "boy wonders" and accord them great respect. Duddy tries to sell the Boy Wonder on his lake development idea, but the Boy Wonder only attempts to steal the idea and he further uses Duddy to unknowingly run heroin from Canada to the U.S.

Without investors Duddy concentrates on raising enough money to buy the farms around the lake, one by one. But the French farmers are anti-Semites who will not sell to Jews which freezes out Duddy and the Boy Wonder (who now also wants the land for himself), so Duddy uses the schicksa as a front to buy the land for him.

To raise the money Duddy comes up with another idea. In Jewish fashion, he pushes himself onto an alcoholic film director who is down on his luck and convinces him that there is money to be made in the "artistic" filming of bar mitzvahs and weddings. The film director is White and one of the leit motifs is that Whites drink too much, and this is unfortunately a valid criticism. Nevertheless, through his alcoholic

stupor the director sees that he is being used and that the schicksa is being used by Duddy. The director warns the schicksa that Duddy will never marry outside of his race and offers to marry her himself. She refuses as she still loves Duddy and does not yet see him as he really is. The director leaves and Duddy's film business, built upon lies, collapses.

Perverse Manipulation

Duddy befriends a simple and honest White epileptic, named Virgil, who invested his money in pinball machines and now wants to get rid of them. Duddy offers Virgil less than half of what he paid for them, and since he does not have enough money to pay for the machines, Duddy offers the epileptic a job as a driver if he will let Duddy buy a truck with the money Duddy owes him. Virgil, ecstatic that someone would offer him a job, being an epileptic, agrees to the purchase of the truck with his money and agrees that it be placed in the company name, the company being owned by Duddy, of course. This transaction sickens the schicksa and she argues with Duddy but to no avail, so she leaves him.

Things go well in the pinball business at first, but then Virgil has an epileptic fit while driving and he crashes the truck. He is paralyzed and turned into a bed-ridden vegetable. The schicksa takes him home to care for him, and Duddy is driven into poverty once more.

Duddy now seems to feel genuine guilt and responsibility for what happened to Virgil. But his remorse does not last long. One of his Jewish mentors, a successful scrap yard dealer, tells him that you have to be tough to make it in business and that he should feel no pity for Virgil. The scrap yard dealer, a likeable fellow, tells Duddy how he had to

Book Sale

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Churchill's War by David Irving - \$40.00.

The War Between the Generals by David Irving - \$18.00.

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cheat his partner into prison in order to make the scrap yard venture work. He reminds Duddy that the Jews are in a war with Whites, and that all Whites are potential Nazis who will push Jews into the ovens given the opportunity. Duddy protests that Virgil is a friend and no Nazi. "Oh yeah," says the scrap yard dealer sagely, and the scene ends there! The leit motif - the Whites are our enemy and none of them can be trusted.

Duddy Revives

In his bankruptcy, sorrow and confusion, Duddy visits Virgil and makes up with the schicksa, but soon he is back to his old self, scheming to buy the rest of the land around the lake. He needs just \$3500 to complete the purchase of the final piece of lake property. Time is running out when he finds out that Virgil the vegetable has \$3500 in a bank account that his grandfather left him when he died. Virgil and the schicksa refuse to give the money to Duddy, so he finds the checkbook and forges Virgil's signature to get the \$3500 out of the account to buy the land.

Toward the end of the movie, a White person expects Duddy to get his comeuppance, and if the film had been made for a White audience that is exactly what would have happened. But it was not. The film ends with the lake in Duddy's hands and his father commenting proudly from some time in the future that that is how his boy Duddy's successful career began.

Duddy lost his White "friends," but who cares; he won the respect of the Jewish community and that is what counts - he was the new "Boy Wonder." The film is a celebration of Jewish ambition and skill in Machiavellian maneuver. Its message is that Jews should remember their

roots in the slums and ghettos and remember what makes them great - their determination not to be bound by bourgeois convention, artificial limits imposed by "law" and "morality" which the Jews see simply as tools of the White order to keep the have-nots (i.e. Jews) down and "in their place." It was unbound boldness that put \$500 million into the pockets of Ivan Boesky, \$1.2 billion into the pockets of Michael Milken, and untold billions into the pockets of the Rothschilds and made them powers in this world. And for the Jew right and wrong is a matter of power - they live the notion that might makes right, and money is might, at least under capitalism.

Jewish Arrogance

In the 1930's Hollywood made a film called the **House of Rothschild** which celebrated the conniving cleverness and ruthlessness of the Rothschild clan. The movie revolted Whites and was soon withdrawn from circulation never to be distributed again. The Jews who ran Hollywood at that time mistakenly believed that the White audience would respect the Rothschilds - the Jews certainly did. They were stunned by the White reaction.

The production and continued distribution of Duddy Kravitz is a demonstration not just of Jewish arrogance but of how far political and social conditions have changed since the '30s. Whites are demoralized and have lost their voice out of fear of the Jews and the System. In a healthy society, the theaters that showed this film would have been boycotted or burned. Instead, not a peep of criticism was heard. Jews made it for Jews as slap in the face of their White enemy, and it will stand as one of the most anti-Semitic films of all time as it reveals the real character of the Jews.

Short Bursts

The Mutha of the Nation

It was just last summer that Winnie Mandela was being touted and feasted by America's media and political elite, despite the charges of murder and torture against her. Now the Queen of the ANC has been convicted of complicity in the kidnapping and torture-murder of one Black teenager and beatings of three others, and has been sentenced to six years in prison. Yet, even before the trial was over, Winnie Mandela's bodyguards were back in action attempting to murder a witness against her named Andrew Ikaneng, a former member of her murderous "Soccer Club." Political analysts in South Africa are agreed that the present conviction will ensure sweet Winnie of election to a seat on the ruling Executive Committee of the equally vicious African National Congress, which is the instrument that will save South Africa from "White oppression" - or so says our Jewish-dominated media.

Math Miserics

Last month we reported that Montana students did extraordinarily well on national academic tests. This month come the results of the National Assessment of Educational Progress math tests for 8th graders. Montana with a score of 280 placed second being beaten only by North Dakota with a score of 281. The District of Columbia placed at the very bottom with a score of 231 despite the fact that it spends more on education per capita than any state. It is, of course, 75% Black and 85% non-White. Unfortunately for every state, the maximum possible score on the test was 500 and a score of 300 was considered an appropriate level at this age.



LETTERS

In 1926 there appeared in Britain a book entitled **Lay Thoughts of a Dean** by Dean Inge which stated: "There is next to nothing in the Gospels about our duties as citizens; art and science are not recognized; even the family is spoken of as an interest which may come between the individual and the divine call. The early Christians were accused of incivism and owed some of their unpopularity to this charge. Celsus in his lost attack upon Christianity seems to have urged them not to forget that the Empire was in danger and needed their loyalty." That this sentiment would have been fully subscribed to by the Founders of the United States of America is unfortunately **NOT** known to a rather alarming number of people who call themselves "Americans."

Our country was founded by Deists, not practising Christians! While atheism was rare amongst the elite of America in the 1770's, scepticism was rampant! The first American book to attack Christianity, Ethan Allen's **Reason; the Only Oracle of Man**, appeared not less than eleven years before Thomas Paine's **Age of Reason**. Thomas Jefferson, the chief political founder of the USA, was a very pronounced Deist and those who have any doubts should read his writings. George Washington, though he did not flaunt his Deism, nevertheless, signed a letter drawn up by Joel Barlow stating unequivocally that the Government of the United States is in no sense founded upon the Christian, Jewish or Mohammedan religions.

There are of course those amongst

us who are "beside themselves" to prove that they are not Jewish and think that the best way to do this is to tell us with great emphasis that they are Christians! These people need to be told that amongst the most violent assailants of the Old Testament have been Deists, Agnostics, Pantheists, and Atheists!

Readers may consult **Six Historic Americans** by John E. Remsburg published in New York in 1906 to learn the **TRUE** religious beliefs of Paine, Jefferson, Washington, Franklin, Lincoln and Grant.

Dean Inge, by the way, was not an "Atheist philosopher" - he was an Anglican Prelate! In another of his books he warned:

"The worst enemies of Christianity are Christian. A religion will never be destroyed by worldliness, sensuality or malicious wickedness. The world, the flesh and the devil are the natural enemies of the Church which thrives on the struggle against them. But when traditional orthodoxy provokes the moral indignation of the enlightened conscience, and when it outrages our sense of truth and honesty by demanding our assent to scientific errors which were exploded centuries ago, then indeed the Church is in danger and its well-disciplined battalions will not save it from disaster." (Confesso Fidei, 1922)

There is no arrogance like the arrogance of ignorance!

Leif de Kruiff, New Jersey

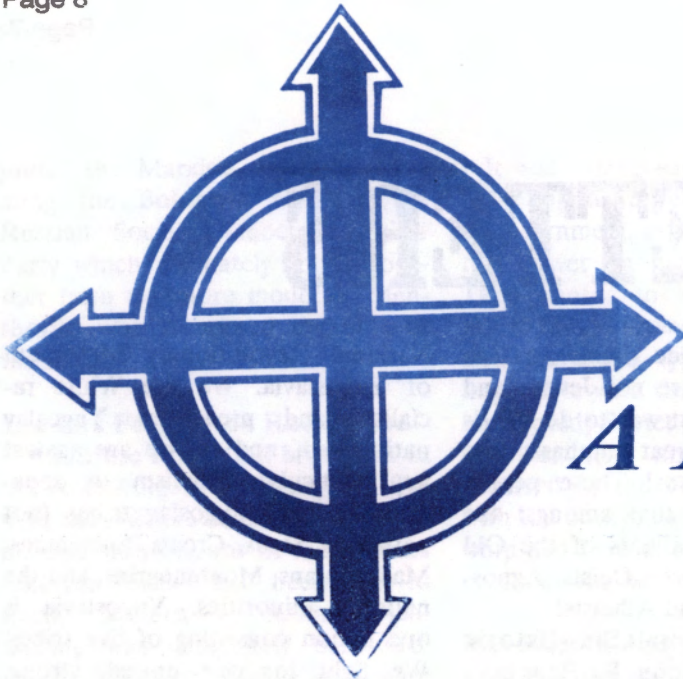
Up to now I have received two issues (Mar91 and Apr91) of your interesting monthly **The Nationalist**.... We recently founded the

National Revolutionary Movement of Yugoslavia. We are White racialists and preach a Yugoslav nationalism, and so, we are against any particular tribalism or separatism of the Yugoslav tribes (not nations!): Serbs, Croats, Slovenians, Macedonians, Montenegrins, and the national minorities. Yugoslavia is one nation consisting of five tribes. We fight for one united, strong, prosperous, anti-Communist, racist Yugoslavia as part of a White Europe.

We are based in Belgrade which is the capital of both Serbia and Yugoslavia. We are constantly persecuted and defamed for holding to a White Nationalist ideology by both the Yugoslav and the Serbian pro-Communist governments, and also by the pro-Western capitalist opposition parties.... We fight legally and without violence. Nevertheless, our phones are bugged and our mail opened and we suffer constant interference from the police....

On March 9th the United Serbian Opposition, a coalition of the ten largest Serbian opposition parties, staged a huge anti-government demonstration. The coalition is temporary and unsteady.... Our Yugoslav National Revolutionary Movement also took part in this anti-Communist demonstration, during which two people were killed, two hundred injured and hundreds more arrested.... All of my best White-racial wishes to you in the name of our Movement,

Markovic Vladimir, President, National Revolutionary Movement Vukasoviceva 21/I-3, 11090 Rakovica, Belgrade, Yugoslavia



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 community, and 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, completely 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) Creation of a simple system of graduated income taxation which will redistribute and equitably share the wealth of America.
- 4) Elimination of all welfare programs other than a revamped Social Security System and a National Health Program.
- 5) Conversion of large corporations into workers cooperatives and creation of programs to vastly increase the number of small businesses and small farms in America.
- 6) Nationalization of the banks, insurance companies, 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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